

THE Presbyterian Record.

JANUARY, 1877.

Presbyterianism in 1876.

THE past year, like all the years, has been short, and the flight of the days swift; yet there has been time for much sowing of precious seed and for the gathering in of many golden sheaves. Standing on the threshold of a new year, it becomes us well to ask how have we as a church used the opportunities afforded us for the advancement of the Redeemer's Kingdom, and doing the work assigned us by God? What report can we make of ourselves? And what can we say respecting the sisterhood of Presbyterian Churches throughout the world? We are Christians, and we count none alien that bear the Christian name; yet, we have a right to feel the deepest interest in the churches of our own order. Our survey must be very brief, but it will afford material to strengthen our faith and quicken our zeal.

In the Fatherland, all the Presbyterian Churches have had a year of more than usual fruitfulness. Their membership has largely increased. Their colleges show an increase in the number of students for the ministry. The poor and the outcast have had the Gospel brought nigh to them as it never was before. The money given to support foreign missions amounts to a considerably larger total than in any previous year, and many men and women have gone forth to heathen lands. What we have said holds true of the Established, the Free, the United Presbyterian, the English and the Irish Churches.

In Scotland a union was completed between Covenanters and the Free Church, and this, by the way, has made the Free Church a fellow-worker with our own Church in the New Hebrides Mission. A union was also consummated last year between two branches of the Presbyterian family in England, and steps have been taken to signalize the event by a Thank-Offering of a million dollars for the Lord's work. Our Church has thus attained a visibility in England such as it has not had since the days of the Westminster Assembly. The three churches in Scotland have united in missionary operations in Central Africa,—surely a happy omen! The Missionary Committees of the different Churches hold joint meetings from time to time, and thus strengthen each other's hands and pave the way for more co-operation.

Regarding the Presbyterian Churches on the European Continent, we have little to report beyond the fact stated by Dr. Blaikie, that they have not yet experienced much of that fresh current of spiritual life which has been pouring over the British and American churches. In Spain, our youthful sister is threatened with extinction by the strong arm of persecution. Even meetings for prayer are disallowed. In France a fierce controversy still rages between the so called Liberal and the Orthodox sections into which the Reformed Church is almost equally divided. Separation seems inevitable, and under such circumstances it is hardly to be deprecated, for heart-union, in truth and love, has long ceased to exist. In Holland, too, trouble of a somewhat similar character exists, and a

disruption of the Church seems to impend. The "Reformed" in different sections of Germany appear to be slowly winning a somewhat increased measure of self-government. From Switzerland we hear of energetic evangelistic efforts attended with great success. Good news come to us regarding the Waldenses who are gradually—slowly and surely—making their influence felt throughout Italy.

If we look far away to the antipodes, we can note with unmingled pleasure the rapid growth, quite noticeable from year to year, of our sister churches in Australia and New Zealand. Young, healthy, vigorous, these branches of the far-spreading family already claim a most respectable representation in the Pan-Presbyterian Council.

To the whole branches of our family in the United States, the past year has been peculiarly interesting and eventful. Our brethren there have been engaged in recalling the story of a hundred years, noting the wonders and mercies of the past, "taking stock" of the present, and preparing for the future. The enmity between North and South has been, in part at least, overcome, and the earlier steps towards union have been taken.

Looking at our own Church, we may well thank God and take courage. We have passed the first year of our existence as a united Church, and none of the predicted evils have befallen us, while the tokens of Divine care and blessing have been very abundant. Our Church rests unshaken on the Rock, Christ Jesus; and many a busy builder has toiled successfully during the past year to add to the living stones of the great temple. Our Home missions, our French Missions, our educational efforts, have been crowned with marked prosperity, in some cases indeed with a measure of prosperity unprecedented in America. We have done something towards taking possession of the goodly heritage assigned to us: something,—alas, that it has not been ten fold more!

Presbyterian Missions extend to almost every part of the globe, and we may safely

say that from all these missions the reports of progress are exceedingly favourable. There has been an advance all along the line. Old posts have been strengthened and new positions of great strategic importance have been taken up. Every month, almost every week, tidings reach us from Presbyterian missions in different Provinces of the vast Chinese Empire, from Japan, India, Siam, Persia, Palestine, Egypt, South, West, North and Central Africa, Brazil, Mexico, and many a distant isle: and during the past year all were hopefully progressive, while some advanced with notably rapid strides. As already hinted, the Scottish churches have invaded Central Africa. Our own Church has sent at least two additional missionaries into the Foreign Field, Messrs. Douglas and Campbell, and others are preparing to follow.

While the Master has been graciously raising up men to do His work at home and abroad, He has been summoning others to their everlasting rest. All the churches have lost some of their noblest men: some of their best workers. The Lord gave—the Lord taketh away: blessed be name of the Lord.

Let us determine that with the help of God the year on which we have now entered shall be more fruitful of good in our sphere than the last year has been. Each member of the Church can strengthen not merely his own congregation but the Church as a whole. It is to individual effort we must look for every step in advance. This may be our last year on earth: for many of us it is sure to be. Let us so resolve, and so do, that the last of our years shall be the best.

"Perishing Souls."

THIS suggestive expression is often used with a glib indifference which shows how little its awful meaning is realized. Perishing bodies, failing health, houses of clay crumbling into dust,—we can perhaps realize the solemnity of these. The death of the body is saddening and sor-

rowful. But, perishing souls—how dare we utter the words! Yet nothing is surer than that souls around us are perishing—dying the most sorrowful of deaths—passing out of the sunshine of hope into the dismal night of perdition.

Let us ask ourselves how many souls are perishing this day in this Canada of ours?—souls, too, for which we shall be held accountable. Are there one thousand such in all this Dominion? Are there ten thousand? Nay, are there not ten times ten thousand who know not Christ, or the plan of salvation? How many perished last year through our indifference,—and how many must perish this year through the same cause?

Such questions with their inevitable answers, are unspeakably appalling. Yet they are the very questions and answers that must be pressed home upon the hearts and consciences of ministers and people. Remember, brother, sister,—remember what issues are at stake at this moment. What do you *think* about the perishing ones, or have you began to think at all? There is no more important subject within the range of your thinking. You dare not rest satisfied with merely echoing in words the forms of orthodox belief. This would be but making a mockery of the great realities of Heaven and Hell. You dare not ease your conscience by merely giving the smallest possible contribution to this or that fund of the Church. This would be but mocking God and your own soul. We know what Christ did to save perishing souls: and conscience tells us what every Christian ought to do. Brother, sister, listen to the call of conscience. The thousands that are perishing in this Canadian Dominion are the strongest possible appeal to you to aid the operations of the Church at home. The millions perishing in Heathen lands are the loudest advocates for our Foreign Mission. How much of your time, your thought, your money, are you willing to give to aid in saving souls from death? Answer before God!

British Columbia.

INTERESTING LETTER FROM REV. SIMON MCGREGOR, OF VICTORIA, VANCOUVER ISLAND.

IT is pleasant for us to know in this "Far West" that we are becoming of some little interest to the rest of the Empire, as we can observe from the public journals, both of England and of Canada, that we in the meantime occupy some little share of public attention. We do not, of course, object to this, believing as we do with a great many modest people, that we only require to be better known to be more fully appreciated. We think that by-and-bye our geographical position will really be known to the reading and educated classes, both of Britain and America.

His Excellency the Earl of Dufferin and Lady Dufferin have come and gone—leaving behind them, among all classes of our people, most pleasing memories of their visit. We were all glad to see them, and sorry to part with them. We feel pretty sure that their visit will prove of value to British Columbia, and to the Dominion in general. To us, His Excellency seemed a model Governor-General, possessed at once, and to an eminent degree, of the *suaviter in modo* and the *fortiter in re*. Fortunately, the latter quality was not much in requisition, but just enough to show a grand reserve fund ready, should any occasion call it forth. The uniform courtesy and consideration of their Excellencies won all hearts, and we doubt not but the late visit will do much by way of cementing our Union with the other Provinces of the Dominion.

Further upon Politics we shall say nothing—knowing Carlyle's panygeric upon "golden silence," and knowing also that the RECORD eschews the subject: and so do we.

Our Church in this Province is doing what she can to bring the ordinances of religion within the reach of our scattered people. Mr. Jamieson is labouring as usual with zeal and ability in New Westminster, and upholding the cause which he has upheld for so many years in B. Columbia. Mr. Murray is still diligent as usual, preaching and visiting among the people at Nicola Valley and surrounding districts. He has lately laid the foundation of a Church in Nicola; the first Presbyterian Church built in that part of the Province. His preaching stations are numerous, and his labours very arduous; but his unflagging energy and zeal carry him through his work. He (in common with Mr. Dunn at Langley and other large districts adjoining) is laying

the foundations of the Church in this new country. It is well that they should be laid wisely and with care, and that such work should be entrusted to wise and worthy workmen, as in their case it certainly is. All that zeal and wisdom and earnestness in the cause can effect, they, under the blessing of God, are sure to accomplish.

The important and growing town of Nanaimo is the sphere of Mr. Clyde's ministerial labours. The congregation is thriving. Besides important alterations in the place of worship since his arrival, a very beautiful and commodious manse is in course of erection, and will soon be finished. The immense coal beds in and around Nanaimo will always render it a very important town, and at no distant day the centre of an immense population. A great number of the miners, as well as the managers of the coal mines, are Scotsmen from Ayr and Lanark-shires, and it is gratifying and important to know that they have a minister of their own church among them, who is thoroughly in sympathy with them, who understands them so well, and who labours so successfully in their midst. Lately, a new station has been specially occupying our attention as a proper and promising field for church extension in British Columbia. We refer to the district of Comox—a farming settlement, some seventy miles north of Nanaimo.

COMOX.

As it may prove of some little interest to some of your Eastern readers, I will furnish an account of a visit which I recently paid to this beautiful and interesting locality within the last few weeks.

Through the kindness of Mr. Jamieson, who offered to supply my pulpit in Victoria for one Sabbath, I left for Comox, and spent the first Sabbath of October among the worthy people of that district. The communication with Victoria is by steamer, which calls at Comox once each two weeks. The visit was specially interesting to me, as I understood that the place had never been visited before by a minister of our church. And I venture to say that none but those who have tried it can fully appreciate the peculiar pleasure of planting the old blue flag of Presbyterianism for the first time in a new country. It was not the first occasion that I had the privilege of doing so among the romantic vallies hedged in by the "everlasting hill" of British Columbia, but it certainly is an act that can bear repetition in new districts without any loss of the freshness of feeling that accompanies the first act. It has often been a source of wonder to me that so few of our young men are willing to become the Pio-

neers of the Church. Is it because the age of chivalry is past and gone? Is it because they prefer snug parishes and comfortable city charges? Or, is it because they over-estimate the hardships—or under-estimate the importance of the work of the Pioneer? We will not venture to answer. But this we do assert, that the work in your snug parishes is very humdrum, and in your city charges very prosaic in comparison with the fresh and thrilling interest that attends the labour of our Missionary Pioneers. One such day as I spent in Comox has to me more interest than very many spent in a city crowded with churches, for the same reason that it is more interesting to give even a crust of bread to the hungry than to lavish the choicest food upon those who are not in want. Arriving early in the week, I spent several days in travelling through the district and visiting the good people at their homes. And a lovely district it certainly is, and very kind I found the people whom I had the pleasure of visiting. The settlement lies principally along the banks of a river of the same name, and in a fertile valley shut in by snow-capped mountains. The weather was during my visit singularly beautiful—the skies cloudless—the harvest nearly gathered in—the autumn tints falling upon the woods,—and that peculiar mellowness in the atmosphere which the "Indian Summer" brings to old Canada, and to Columbia alike. The Sabbath was in keeping with the previous week, equally bright and beautiful. Service was held in a new house, which was just lately roofed in, and the property of a worthy Elder of the Church, from New Brunswick. He was much pleased to have a "house-heating" of this kind, and certainly hot enough it was on that day, for all the people in the district had come, and the meeting was said to be the largest ever held in Comox. We had in that new house a number of nationalities represented—English, Scotch, and Irish—and several from Nova Scotia, New Brunswick, etc. On Monday evening, we held a business meeting, and consulted as to what could be done to supply the lack of Presbyterian services in the district. The great majority of the people are Presbyterian, and that of the most loyal and earnest kind. It was resolved at once to build a church. Two acres of land for Church and Cemetery were promptly offered, and as promptly accepted; and over \$350 subscribed in a few minutes to defray the expense of building. All were much cheered with the hopes of having services occasionally granted them, and of having a minister settled among them as soon as

possible, to secure which I promised to do my utmost in their behalf. I have already put myself in communication with a young man who, I hope, will see his way to cast in his lot with the interesting people of Comox.

BAYNE'S SOUND.

On Tuesday morning I left for Bayne's Sound, on my return journey to Victoria. It was necessary that I should find my way back to St. Andrew's ere Sabbath, for my Communion was appointed to be held upon that day, and as the steamer would not call at Comox until the following week, I hired some Indians who agreed to bring me, in their canoe to Bayne's Sound and Nanaimo. The weather still continuing lovely, I arrived at Bayne's Sound coal mine early in the afternoon, visited the people, and held service at night in the hotel, which was kindly offered for the purpose. The Bayne's Sound Coal Company have but lately commenced to open up their Mine, but from the size and quality of the coal seam, and their facilities for shipping, a large and thriving community shall probably settle around Bayne's Sound at an early day. I have applied to the Company for a building lot to be used for the site of a church as soon as we are in a condition to build. This station could be wrought in connection with Comox, being only some ten miles distant. There is another coal seam immediately opposite the harbour of Comox, and a Company has been formed to work the mine, so that the whole neighbourhood is likely to become quite populous.

TOWARDS NANAIMO.

We left Bayne's Sound at early dawn, and kept along the shore and among the islands that stud the peaceful Sound on our way to Nanaimo. A more lovely scene it is almost impossible to imagine than a calm autumn scene on the coast of Vancouver. Away on the left, and across the Sound, the mountains of the mainland of British Columbia stretch their ponderous forms, while here and there a giant, taller than the rest—a sort of King-Saul mountain—by head and shoulders higher than the rest, raises his gigantic hoary head. Not a ripple on the water at sun-rise. The countless wild-ducks and other water-fowl perfectly mirrored as they quietly sailed in thousands around the islands, and scarcely noticed us as we passed. And then those gem-like islands, with their green arbutus trees, and firs and pines—the white, pure, bank of shells up to the very roots and drooping branches, completely surrounding each islet; and, stretching everywhere, the calm sheen of the waters reposing quietly in the

purple light. As night gathered around us, we found ourselves some twenty miles north of Nanaimo, but we still held on our way. The moon arose shortly after nightfall, and the scene at once suggested Noel Paton's great picture of Tennyson's "land of rest, lit by a large low moon," so singularly calm and peaceful did the whole appear. In the meantime, "a land of rest" it emphatically is.

DREAM-LAND.

From Bayne's Sound to Departure Bay the reign of the "forest primæval" is almost unbroken, except in two or three instances, where some wanderer on the Pacific has taken advantage of an opening of prairie land and built his solitary cabin. This, and the occasional smoke curling upwards from an Indian rancharee, or a temporary encampment, are the only signs of human habitation. And yet one is allowed to dream; and his imagination must be very inactive indeed if under such circumstances he does not dream of the future. And what a different picture that future brings along with it, and certainly must bring at no very distant day! Now the stillness is disturbed with the shrill whistle of the steam engine—the rattle of machinery, and the roar of commerce! Now the dusky sons of the forest must disappear with their canoes to make way for the stately ships of the pale face! Now towns and cities shall arise, and the solemn stillness of these woods be changed to the hum of industry; and last, although not least to the clerical dreamer, how church-spires shall point heaven-ward from many a populous town, and many a smiling hill-side. The Pioneer Minister in a new country must try and realize that he is working for the future, and whoever labours in the field by which we passed on our way from Comox, and thinks of the almost inexhaustible coal area—the island of almost pure iron, quite near the noble and valuable forests that slope upwards from the shore—the fish that swarm in each bay—can scarcely doubt of its future.

At about three o'clock, A.M., we arrived at a point between Departure Bay and Nanaimo. The Indians, having heard that small-pox had broken out in town, were unwilling to enter. We accordingly landed on the beach; the natives soon kindled a fire and fixed up their canvas-tent, with which they are always provided, and were soon fast asleep. I lay down on the pure sand with feet to fire, wrapped myself up in my good grey plaid, and was also soon in dream-land. I dreamed, but slept comfortably for some time, until the nature of the dream suddenly changed, and I fancied that some huge bellowing monster approached me

from the sea, and glared on me with fiery eye-balls. When I awoke I found the sun shining in my face, for it had just arisen, and that a storm also had risen out at sea and had rolled the waves upon the shore and extinguished our fires. I awoke the Indians, and, half-an-hour after, we found ourselves in Nanaimo. And now I think it is high time to find myself at the end of my story which has spun itself out far beyond my intention.

In my next letter I may treat of the Indians of British Columbia, and draw the attention of the Canadian Church to their condition. Mr. Jamieson received, a few weeks ago, official notice that his request to join this Presbytery has been granted, so that I am much pleased to think that we shall then be all one in reality, as we have been all along in intention.

The Sabbath School.

THE KINGDOM DIVIDED.

JANUARY 7th.—1 Kings 12, 12-20.

Golden Text: 1 Kings 12, 8.

THE PLACE.—Shechem, the ancient capital, in a plain of surpassing loveliness, between Mounts Ebal and Gerizim, where the waters, flowing westerly into the Mediterranean and easterly into the Jordan, divide. It is the Sychar of John iv; and is now called Nablous, or new City, and has about 5000 inhabitants.

Persons.—Rehoboam, 41 years old now; brought up in a degenerate Court; spoiled by the women of the Zenana and flatterers; ready to blossom out into the true forcible-feeble Eastern despot. As an illustration of the ingrained foolish vanity of the man, see Ch. 14, 27-28.

Jeroboam; concerning him, see Ch. 11, 26-40. He was naturally a great man, a born leader.

The Occasion.—The young king had come to be crowned. The selection of Shechem was a tribute to it and to the tribe of Ephraim. The national representatives appear with their grievances and petition. They had a right to be respectfully answered, and the gravity of the situation was intensified by the natural chafings of the once all powerful tribe of Ephraim against the rule of obscure Judah. (Ps. 78, 67-70.) The revolt of Sheba (2 Sam. 20) and the fears then entertained show how well aware David was of the danger. He did everything to cement the union of the tribes, and treated

Ephraimites with special favours, (1 Chron. 27-10, 14.) His old counsellors saw the necessity of delicately handling the case, but the young insolent courtiers forgetting that Israelites were of all peoples in the world the least likely to submit to tyranny—advocated a policy of "Thorough," and, in an hour, the foolish grandson undid the life-work of grandfather and father.

v. 14 "Scorpions," long scourges knotted with spikes.

Extent of the Disaster.—It was a national revolt, "all Israel" against "the house David." (See also 2 Sam. 2, 8-11.) Four-fifths of the territory and people revolted. Jerusalem, the capital selected by David, remained true to his house. So did Judah, and parts of Simeon and Benjamin; and the priests and Levites (2 Chron. 11, 13-17.) But the Northern Kingdom, called "Israel," or even more emphatically "Jacob," "Isaac," "Joseph;" and afterwards "Ephraim" from the chief tribe, or "Samaria" from the capital selected by Omri, must for two centuries after this have appeared *the* nation. The two prophets of the time, Ahijah of Shiloh and Shemaiah, favoured the revolt, Ch. 11, 29-39: 12, 22-24: 14, 7, 8. "It was from the Lord," v. 15. As David had been substituted for Saul, so is Jeroboam for David's grandson; and Ahijah expected great things of him Ch. 11, 38.

Lessons.—(1.) Listen to the advice of age and experience.

(2.) Beware of braggarts. Their counsel leads to ruin.

(3.) Be courteous, 1 Peter 3, 8:5, 5. Never treat inferiors with disdain.

(4.) Rulers, teachers, ministers, rule well only when they serve well.

(5.) Vast and enduring consequences flow from single words or acts.

THE SIN OF JEROBOAM.

JANUARY 14.—1 Kings 12, 25-33.

Golden Text: 1 Kings 14, 16.

I. Jeroboam as a Statesman.

His ambition is to found a dynasty. All his measures are with a view to that end. (1.) He had first become famous as the builder of Millo and the walls of Jerusalem. He now fortifies Shechem as his capital, and Peniel—to guard his dominions on the other side Jordan, and the great caravan road to Damascus and the East. (2.) He resolves to establish a distinct national church and so break the religious unity of the people. This apparently politic measure was in violation of ordinances of God, prepared the way for greater sins, dishonored him, and—instead of establishing—ruined his house.

II. The sin of Jeroboam.

(1) v. 26-28.—*The sin of idolatry.* He did not intend to be an idolater, nor to introduce a new religion. Open idolatry came in afterwards with the house of Omri. The calf was a symbol of Jehovah that he had become familiar with in Egypt, as the Israelites in Moses' time, Ex. 32. But it was a violation of the 2nd commandment, and was denounced by the prophets as the sin of idolatry, Ho. 8, 5: 13, 2. Regard for himself swayed him, but it was regard for the people's convenience that he pleaded, v. 28. He lived nearly three thousand years ago, but might take a high place among modern politicians.

(2) v. 29, 30.—*The sin of establishing new centres of worship.* Like a wise politician, he consulted the ease and the religious traditions of the people to the utmost in his choice of these. Dan suited the far North, and a grandson of Moses had in olden times officiated as priest of idols there, Jud. 18, 30. Beth-el, or "house of God," is the most ancient known sanctuary in the world. There God had appeared to their great ancestor, Gen. 32. Henceforth, the prophets called it Beth-aven, "house of vanity" or nothings, Ho. 4, 15: 10, 5, 8, &c. Neither of these places had the ark with the real presence of Jehovah.

(3) v. 31.—*The sin of deposing the priesthood appointed by God.* He was driven to this by the fidelity of the priests and Levites. How extreme a measure it was may be judged from the fact that even an Ephraimite rejoiced that he had a Levite as priest for his idolatrous worship, Jud. 17, 10.

(4) v. 32, 33.—*The sin of changing the time and manner of observing the feasts.* He made the great feast of Tabernacles a month later than the appointed time (Lev. 23, 34-39); probably on the plausible ground that the grain in the North ripened a month later than in Judea. And he made himself head of the church, offering sacrifices at the altar.

All these sins sprang from lack of faith in that living God who had made him king. He may have argued that God's prophets had favoured the revolt, and that his thorough measures were needed to make it succeed. But we have no right to fight even for God's cause with the devil's weapons.

OMRI AND AHAB.

JANUARY 21.—1 Kings 16, 23-34.

Golden Text; 2 Tim. 3, 13.

I. Dynasty succeeds dynasty. Sin leads to more sin. Omri, captain of the host that was besieging Gibbethon, mounts the throne over the dead bodies of drunken Elah, the murderer Zimri, and his own rival Tibni,

v. 9-22. Omri's name is associated with two things:—

(1.) The choice of a new capital, equal to Jerusalem in strength, and far superior to it in the beauty and fertility of the surrounding country, Isa. 28, 1-4. Unlike the cities of Alexandria, Antioch, Constantinople, &c., whose names still attest the sagacity of their founders, Samaria was called after Shemer, "the owner of the hill," from whom Omri bought it for three or four thousand dollars. It continued to be the capital until the overthrow of the kingdom, though the royal residence was generally at Jezreel, and Beth-el remained the religious capital.

(2.) An increased disregard of God's law, v. 25; and the giving his son in marriage to one of the old accursed Canaanite race, the daughter of the high-priest of Ashtaroth who had gained the crown of Tyre by murdering his brother. This policy is called "the statutes of Omri," Mic. 6, 16, as opposed to the statutes of the Lord, Mic. 6, 6-8.

II. *The reign of Ahab.*—A weak man, whom a good wife might have made something of, utterly ruined by the fierce licentious Jezebel (Isabella.) See v. 33.

Bad as they were, the calves were considered to be symbols of Jehovah, and the altars on the high hills were in honour of the one true God. Up to this time, to an ordinary observer, Israel was worshipping the Lord almost as well as in Solomon's time. The feasts were observed with the old forms. But paganism is now introduced in its worst forms of cruel, impure nature-worship. A great sanctuary ministered to by 450 prophets is built and dedicated in Samaria to Baal, the Sun-god; an Asherah or wooden-image, (translated "grove"), of Ashtaroth is set up in Jezreel, and by a fierce persecution it is attempted to stamp out the worship of Jehovah.

v. 34.—A practical proof of how entirely the fear of God had died out in the days of Ahab. Hiel of Beth-el lost his eldest son when he began the work. On he goes, probably attributing the loss to "the laws of nature." His youngest died when the work was finished.

ELIJAH THE TISHBITE.

JANUARY 28th.—1 Kings 17, 1-16.

Golden Text.—Job. 5, 20.

God had sent a prophet to denounce the calf-worship, Ch. xiii. But the need is far greater now, and a greater prophet—the second Moses—is sent. Mystery hangs over his birth, birthplace, appearances, departure, like that which surrounds Melchisedec. To save the land from heathenism, to contend against king, queen, court, priests, pro-

phets and people, one man clad in sheepskin is raised up, and the victory is given to him.

I. *The man.*—Like Jephthah (Judges xi,) he is from Gilead, a land of hills and ravines, of deserts and forests, whose people pastured vast flocks and chased wild beasts. Here was nurtured that strength and endurance which enabled him to outrun Ahab's horses for 16 miles (18, 46); and to fast for forty days, (19, 8.) As to his appearance, 2 Kings 1, 8. After him, the rough hairy mantle became the recognized garb of a prophet, Zech 13, 4. In contrast with the long shaggy hair that flowed down his back, Elisha is called "bald head." The sin of the people had weighed on him, and earnestly had he prayed before he presented himself with his startling message to Ahab, Jas. 5, 17. His denunciation strikes at the root of all the lies of the time. "Jehovah," the god of righteousness and goodness, as opposed to Baal the god of nature, impurity, and force. "Of Israel" as opposed to an imported religion. "The living God" *versus* an idol, "Elijah His messenger," *versus* prophets whom no one had sent. "There shall not be rain," to show that the god of nature is to be beaten on his own ground. The key to the storehouses of nature is in the hands of this wild man of the wilderness. The duration of the drought was three years and 6 months, Luke 4, 25.

II. *The miracle of the ravens.*—He must avoid Jezebel, 19, 2. The persecution was raging; 18, 13. Ahab sought him; 18, 10.

Cherith, place not known; probably one of the torrents of Gilead, in some waste and scarcely accessible solitude known only to himself. To the leafy coverts that overhang the torrent bed, ravens came for shelter and water. The most voracious of birds are made to bring him food.

III. *The miracle of the oil and meal.*—Unlikely agents as the ravens were, Zarephath is a place more unlikely for safety. He is sent into the jaws of death, into the land of the godless father of the godless Jezebel, and to one of the accursed Canaanite race; v. 12 "thy god" is the widow's expression. The famine had extended there also.

v. 10-12.—A touching picture. "A barrel," pitcher or earthen jar. "Two sticks,"—a few. No rain in the East, means such famine and misery as we can scarcely conceive.

v. 13-16.—She is asked to give up the known for the unknown. What a test of faith and self-denial! Luke 4, 26. When God subjects thee to such, remember He intends to follow the trial with blessings proportionate.

ELIJAH TO AHAB.

FEBRUARY 4th.—1 Kings 18, 5-18.

Golden Text, Joshua 7, 25.

I. *The crisis of the famine.*—If the people are not to perish utterly, God must interfere, but Ahab must know that deliverance is from Jehovah. Fodder is so precious that no one can be trusted to look for it but the king himself and the mayor of the palace. They go on the search, round the springs and river courses, for remnants of herbage, not to save the cattle of the poor, but the lives of the animals that ministered to the royal splendour. Even in this, Ahab's character is seen. The utmost severity of the famine had not brought him to repentance and prayer. It only made him more selfish.

II. *Elijah's interview with Obadiah.*—Obadiah, "the servant of the Lord," in Ahab's house. So Daniel in the Court of Nebuchadnezzar; Nehemiah, Neh. 2; Joanna, Luke 8, 3; Saints in Nero's palace, Phil. 4, 22. His character.—Early piety, v. 12. So good a servant that, although his religion must have been known, he was continued in his important post. He thus had the opportunity of saving the lives of 100 prophets. That showed his liberality and courage, and his words now show his caution.

v. 12, 13.—His fear was probably founded on the sudden disappearance of Elijah after his first denunciation to Ahab, Obadiah's knowledge of the king's fury, and his assurance that God would not expose the prophet to danger. He mentions his own services, not out of ostentation, but to explain that he had done all he could, and to plead that the wrath of Ahab should not be needlessly turned upon him.

"The prophets." The schools of the prophets instituted by Samuel were in full vigour ever since, and were peculiarly needed in Israel on account of the national infidelity and the perversion of the other means of grace. The prophets seem to have taught the law of God in private houses and in public assemblies, 2 Kings 4, 23.

III. *Elijah's interview with Ahab.*—Ahab puts on the kingly tone at first, but it is soon seen which if the two is the real king. "One who never feared the face of man," might be said of Elijah, as of John Knox. Ahab imputed all the trouble to Elijah, as if he were a magician, not looking beyond to the living God. So were the apostles accused, Acts, 17, 6. Ahab never dreamed of imputing blame to himself, but to the prophet who spoke not his own words at all. So too, chap. 22, 27. Our blindness to the true source and cause of evil will not make the evil one whit less.

Our Own Church.

WE have reason to be thankful for the hopeful circumstances under which the year 1877 dawns upon the Presbyterian Church in Canada. We have peace and harmony in all our borders, and, all things considered, we are in the enjoyment of a fair measure of outward prosperity. The experiences of the past eighteen months have given us no cause to repent the proceedings of the 15th June, 1875. Already we have been permitted to reap some of the fruits of the Union, and, while much remains to be done in the way of consolidating and cementing the component parts of the Church, what has already been accomplished may well encourage us in the great work that lies before us.

GOOD EXAMPLES.—The same modest giver who last year sent to the schemes of the Church four hundred dollars as “a thank-offering for the Union” has sent, this year, four hundred more, with the hope that he may yet be able to give ten-fold. The manner in which he gives is as striking as the largeness of the amount. It is simply, “From Newfoundland, per Rev. Donald McRae.” We have no right to reveal any more about him; but we may be excused if we add that there are hundreds if not thousands in the Church able to give as much annually if they only bestowed less on self. It may also be some satisfaction to him to know that his modesty and liberality have stirred up others to resolve that they will endeavour to imitate him.

COLLEGE ENDOWMENT.—The Rev. Dr. Burns, of Halifax, acknowledges through the *Presbyterian Witness* the offer of \$1000 from Mr. H. B. Webster, Kentville, towards the contemplated fund of \$100,000. A very good beginning, we should say.

REV. R. H. WARDEN has received from Mr. John J. Ewart, of Toronto, the handsome donation of \$100 in aid of the French Evangelization Scheme.

TRANSLATIONS AND INDUCTIONS.—The Rev. H. McQuarrie of Princeton has been tran-

lated to the charge of Wingham in the Presbytery of Huron, and the Rev. J. B. Edmondson of Columbus, to St. John's Church, Almonte, in the Ottawa Presbytery. The Presbytery of Montreal have inducted the Rev. J. J. Casey to Elgin and Athelstane—vacant by the translation of Rev. John S. Lohead to Valleyfield—and the Rev. Thomas Bennett to Beauharnois and Chateauguay Basin. At a recent meeting of this Presbytery, it was agreed to translate the Rev. William Mitchell of Chalmers's Church, Montreal, to St. Andrew's Church, St. John, N. B.

The Rev. Thomas Duncan was inducted to the pastoral charge of St. Andrew's Church, Halifax, on the 5th ultimo, in the presence of a large congregation. The Rev. A. Falconer of Dartmouth, having accepted the appointment to Trinidad referred to in our last issue, resigned his charge of St. James' Church, and sailed for his field of future labour on the 25th November.

CALLS.—The Rev. A. Stewart of Mosa, has received a call to N. Easthope, vacant by the resignation of Rev. Daniel Allan, and the Rev. A. Clendinning has been called to Molesworth and Trowbridge—both in the Presbytery of Stratford. The Rev. H. Currie, of Napier, has received a call from Keady and Desboro, in the Presbytery of Owen Sound. The congregation of Annapolis and Bridgetown, N.S., has called the Rev. A. L. Wyllie to be their pastor, the charge has been vacant for 18 months—ever since the lamented death of Rev. Donald S. Gordon.

RESIGNATION.—The Rev. Kenneth MacLennan of St. Andrew's Church, Peterboro, has resigned that charge, and has gone to Prince Edward Island, as stated supply for St. James Church, Charlottetown, for the winter months.

NEW CHURCHES, &c.—A well-finished and comfortable church was opened in the village of Londesborough, in Huron Presbytery, on the 26th November. Another was opened on the 12th Nov. at Wellington, N. Gower in the Ottawa Presbytery; it is built of brick, seated for about 500 persons, and is said to have cost only \$1,600. Both congregations are to be congratulated on

the happy completion of the work of their hands in a manner so creditable to all concerned. At Avoca, in the Presbytery of Montreal, a beautiful little church was opened for worship in July last, by Rev. Robert Campbell. It is seated for about 200, and the people are justly proud of it.

The new Presbyterian Church, Bracebridge, was opened for public worship on Sabbath, 17th November.

A handsome new church at Yarmouth, Nova Scotia, was dedicated on Sabbath the 17th November. The Rev. Robert Christie, who has laboured there for about a quarter of a century, sees in this new structure some of the fruits of his toil. A handsome new church was also opened at Sydney, Cape Breton, on Sabbath, 19th November. Rev. Dr. Burns officiated. The collection amounted to over \$200.

The Presbyterian congregation at Kemptville, Ont., have erected an elegant brick manse, adjoining the church, for their recently inducted minister—the Rev. G. M. Clark. The church at North Mountain has been thoroughly renovated, and is now a very neat and comfortable place of worship. Mrs. E. W. Rathburn has presented the congregation of Mill Point, Ont., with a handsome communion service and a Baptismal Font.

CHURCH EXTENSION.—The Toronto church extension Society lately held a social meeting, and improved the occasion by discussing at considerable length the object for which the association exists. At the close of the meeting, which appears to have been a very pleasant and profitable one, it was unanimously agreed to make arrangements for a public meeting, in the interests of Church extension, to be held at an early date. It was stated at the meeting that the Association had already secured three sites for church building in important centres of population in the city.

In Montreal, similar arrangements have been made for holding a public meeting, in furtherance of the same object in that city, during the ensuing meeting of Presbytery. It may be pertinent to remark, that, while to the casual observer it may seem as though

some of our cities and towns are already sufficiently if not over-churched, the fact remains, beyond dispute, that this impression is not in all cases well-founded. Growing out of our previous state of division, there may have been too much of crowding churches together in certain districts. But it is to be borne in mind that for the most part the supernumerary churches, if any such there be, have been erected by people who were well able to build and maintain them, and that they have not become in any way a burden upon the church at large. At the same time, in the suburbs of all our cities and towns, there are large masses of population, who, not having the means of erecting churches and supporting ministers for themselves, are practically destitute of religious ordinances, dwelling in darkness rendered the more visible by the light that shines so near them. The argument for the amalgamation of weak charges is well taken when such an arrangement can be conveniently and amicably brought about, but it falls to the ground when it is presented as an excuse for withholding christian privileges from the mechanic, and the artisan, and the labourer, who dearly earns his bread by the sweat of his brow. Even in this enlightened age and country, it is not everywhere true that "The poor have the Gospel preached to them."

MEETINGS OF PRESBYTERIES.

OTTAWA, 7th and 8th Nov.—A conference was held during an evening sederunt, when the subjects of the Literature and Hymnology of Sabbath Schools was discussed. A call was sustained from the congregation of St. John's Church, Almonte, in favour of the Rev. J. B. Edmondson of Columbus. The stipend promised is \$1,000 with a manse. The Rev. Frederick Home tendered the resignation of his charge of Buckingham and Lochaber, and a committee was appointed to inquire into the circumstances of the case, to effect a reconsideration of the demission of charge if possible, and, otherwise, to cite the congregation to appear in their own interests at next meeting. The Presbytery, taking into consideration the duty of the church in relation to the present aspect of the Temperance question, and believing that the enforcement of the Act of

1864 would in a great measure prevent the evils arising from the drinking usages of society, resolved unanimously "to commend the subject to the earnest and prayerful consideration of our congregations, and recommend the ministers to bring this question prominently before their people, and to use every legitimate means to secure the enforcement of said Act.

LINDSAY, 28th Nov.—Mr. Hugh McPhadyen, student of Theology, was, after examination, duly licenced to preach the Gospel. The Rev. A. MacLennan of Uxbridge, tendered the resignation of his charge. The Rev. John Gray of Orillia, as commissioner to the Presbytery, was heard in support of the claims of the colleges to a liberal financial maintenance, and the Presbytery agreed to institute vigorous efforts in that behalf. Mr. C. McKeracher of Woodville, applied to be received as a student with a view to the ministry. The application was favourably entertained.

BARRIE, 5th December.—Rev. Jas Carmichael, of King, addressed the Presbytery in the interests of the Queen's and Knox Colleges, and it was resolved to use all diligence in procuring the necessary funds. An overture, introduced by Rev. John Gray, in regard to instituting classes for Theological Students, in summer, in order that the Mission field might be better supplied in winter by Students, was left over. The Presbytery resolved to petition the County Council of Simcoe to submit the Dunkin Act to the people.

ST. JOHN, N.B., 14th Nov.—The Rev. W. Ross was ordained and inducted into the charge of Prince William on the 17th October. The Rev. James Quinn's resignation of St. James' was accepted.

WALLACE, N.S.—The Presbytery of Wallace have organized a new congregation at Shemogue and Port Elgin, and is sending all the preaching supply they can to the place. Spring Hill congregation resolved to call Rev. E. Ross. Rev. James Watson, New Annan, has tendered his resignation on account of age and infirmity.

TRURO.—Rev. James M'G. McKay has tendered his resignation of the charge of Economy. Moderation in a call has been granted to Coldstream congregation. Rev. James McLean was inducted into the pastoral charge of Great Village Londonderry, on the 21st Nov.

LAZINESS grows on people; it begins in cobwebs, and ends in iron chains. The more business a man has to do, the more he is able to accomplish; for he learns to economize his time.

Obituary.

REV. JAMES BAYNE, D. D.—On the 9th December, there passed away to his rest and reward one of our most prominent and useful ministers,—Rev. Dr. Bayne, of Pictou, Nova Scotia. He was taken ill on the 7th November, his right side being paralyzed. This was followed by inflammation of the lungs which was the immediate cause of his death. Dr Bayne was within a week of the completion of his 62nd year. He was born in Dunbar, Scotland, and entered the ministry in Nova Scotia in 1842. He was first settled at Londonderry, N. S. In 1851 he accepted a call to Pictou, where he laboured diligently and successfully till the close of his ministry. He was greatly beloved as a pastor, and his ability as a preacher was of a high order. The congregation of Prince Street Church, Pictou, prospered under his ministry. He was for many years the energetic Secretary of the Board of Foreign missions of the Presbyterian Church, and, to the last, he took a deep interest in the mission cause. Oftener than once the Synod conferred upon him the highest honour in its gift, by calling him to be Moderator, the "first among equals." His voice was ever heard with respect among his brethren when any subject of importance was under discussion. He took a prominent part in the negotiations for the unions which were completed in 1860 and '66 in the Sea Provinces, and in the Union which resulted in the organization of the "Presbyterian Church in Canada, in 1875." About fifteen years ago he received the degree of Doctor of Divinity from Queen's College, Kingston. Dr. Bayne's death will be deeply regretted not merely in Nova Scotia, but in all parts of our church, for he was widely known.

To Christ's Servants.

FINISH thy work! The time is short,
The sun is in the west,
The night is coming down; till then
Think not of rest.

Yes, finish *all* thy work, then rest;
Till then, rest never:
The rest prepared for thee by God
Is rest FOR EVER.

Finish thy work! Then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work! Then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work! Then go in peace—
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work! Then with thy tongue
Give praise to God above;
Sing a new song of praise and joy
And heavenly love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.

Ecclesiastical News.

IT has been agreed by the ex-Moderators to nominate the Rev. Dr. Phin as Moderator of next General Assembly of the Church of Scotland. The next Moderator of the Free Church will be the Rev. Dr. Goold—a graceful compliment to the late Reformed Presbyterian Church, of which the Venerable Doctor was a distinguished Minister. The Rev. Dr. McKerrow, of Manchester, has been nominated by the ex-Moderators of the Synod of the Presbyterian Church of England as Moderator of their Supreme Court which meets in May next.

The death is announced of the Rev. Dr. Duncan Wier, Professor of Oriental languages in the University of Glasgow. Dr. Wier was a Scholar and a Theologian of very high attainments, a man of rare personal worth, and a writer of acknowledged ability.

The ordeal of the "Cutty Stool" is not yet quite obsolete, for we read that in a Church in the Black Isle, Ross-shire, "one more unfortunate" woman was lately condemned to the Cutty Stool, and sat during the whole service with a black shawl thrown over her head. And does it not seem almost like the turning of the tables against us to find a Hindoo elected as a member of the Londonderry Town Council, as newspaper report says has actually been done?

The Presbyterian Church of England has pledged itself to make a united and strenuous effort to raise a Thanksgiving Fund of £350,000—a million and a quarter of dollars—during the next five years, in commemoration of the Union recently effected. In addition to the £25,000 promised by Mr. Hedley, of Bishop Auckland, Mr. Barbour, of Bolesworth Castle, has subscribed £10,000. Mr. Stevenson, M.P., £2,500; Messrs. Williamson of Liverpool, and Muter Manchester, give each £2,000. A number of other names are announced good for £1,000. The objects of the Fund are Church extension, Debt liquidation,

the Endowment of a new Chair in the City of London, etc.

Preparations are in a forward state for the meeting of the Great Pan-Presbyterian Council, which is to open in Edinburgh, on the 3rd of July next. It is not intended to throw this Council open for promiscuous and desultory debates. It is suggested that topics upon which there exist serious difference of opinion should be avoided, and that all papers intended to be read are to be forwarded to the Edinburgh Committee for inspection at least two months before the meeting of the Alliance. Our Canadian delegates had better take note of this.

The Assembly's College at Belfast was opened on the 14th November, when Dr. Killen delivered an admirable address on "the Unity of the Church." Dr. Killen asks: "Why should Church Unity be violated because some cannot induce all around them to accept their views relative to the amount of water to be used in baptism, or the posture to be assumed in public prayer, or the exclusive singing of the Psalms of David, or the kind of bread to be placed on the Communion table, or the adoption of that new mixture, unhappily called Bible-wine? We have reason to look forward to a period when sects and names of distinction shall pass away, and when the Churches, now so much divided, shall present the edifying spectacle of one great and peaceful Communion."

The Christian Convention recently held in Dublin has been one of the most successful ever held in Ireland, or out of it, for that matter. It was very largely attended, and the interest in its proceedings, which lasted four days, was sustained to the end. The subjects of conference were of deep practical importance, and were discussed in an admirable spirit by Ministers and Laymen of all denominations. Among the "strangers" present was the Rev. Theodore Monod, of Paris, the most distinguished of living French Protestants, whose earnestness and eloquence made a profound impression on his audiences.

The *Weekly Review* says that it is expected that Mr. Gladstone will lead a movement during the next Session of Parliament for the dis-establishment of the Church of England.

Foreign Missions.

LETTER FROM REV. WM. McLAREN:
Convener of the Western Section of the Foreign Mission Committee.

AS the time is now approaching when congregations make their annual appropriations for the Schemes of the Church, we deem it proper to lay before the Church a brief statement in reference to the wants and claims of the work entrusted to the Western Section of the Foreign Mission Committee. The constituency to which, by

the arrangement of the General Assembly, we have to appeal, comprises the Provinces of Quebec, Ontario and Manitoba. The amount raised last year, in this section of the Church for Foreign Missions, was \$14,-\$11.85c., and a larger sum will be necessary to meet the expenditure of the present year. The work is growing in our hands, and the expenditure must be expected to grow also. We do not anticipate, this year, any items corresponding to the outlay incurred last year, for the erection of houses for our Missionaries in Formosa, but the ordinary expenditure cannot be less than \$15,000 or \$16,000.

Two additional labourers, Messrs. Douglas and Johnston, have been sent out since the meeting of the General Assembly. Rev. James M. Douglas sailed for India in October, to lay the foundation of what, we trust, is destined to become an important Mission in Central India. Before this statement reaches the readers of the RECORD, Mr. Douglas will have reached his destination, and have begun to open up a new sphere for the Missionary energy of the Canadian Church. Two young ladies, Misses Forrester and McGregor, having offered their services for Missionary work in India, their offer has been accepted by the Committee, and they will, it is hoped, be ready to join Misses Fairweather and Rodger next summer.

The Missionary staff among the Indians in the North West Territories, has been reinforced by the appointment of Mr. D. C. Johnston, a probationer of the Church, to take charge of the Mission School at Prince Albert, Saskatchewan. Mr. Johnston left for his field early in October, and was ordained by the Presbytery of Manitoba on his way, and will, in addition to taking charge of the School, be prepared to render valuable aid in other departments of the work.

Rev. H. McKeller has been under the necessity of returning, at least for a time, to Ontario. His place, however, has been supplied for the winter by Rev. Alex. Stewart. Mr. John Mackay still labours at Prince Albert as interpreter and Missionary Catechist. Rev. Geo. Flett labours as formerly at Okanasse. A teacher has also been recently appointed to a School for the Indians, resident near Pembina. This School will, however, be partially supported by a government grant.

In China, the work goes forward with manifest tokens of the divine blessing. Letters from Rev. G. L. Mackay, which appear in the present number of the RECORD speak for themselves. When we learn that forty converts have been baptized at one time, that eleven chapels have been built

with only very trifling aid from Canada, and that a vigorous body of native helpers has been trained by Mr. Mackay to aid him in his work, we cannot fail to recognize the Lord's hand in the work.

The hospital which was established by Mr. Mackay at Tamsui, shortly after his arrival in Formosa, has during the past year, under the able direction of Dr. Fraser, done excellent service to our Mission. It is most desirable that Mr. Mackay and Dr. Fraser should have a third Missionary sent to their aid without delay. The field is most inviting. China, with its teeming millions, so long closed against the truth, is opening up every year more fully to receive the Gospel. No section of China seems more hopeful as a Mission field than Formosa. Our brethren of the English Presbyterian Mission have, in the south of the island, been greatly blessed in their labours, and now it is evident that a similar blessing waits upon the labours of our Missionaries in the north. Why should two Missionaries be allowed any longer to represent our interest in the perishing myriads of China? It is for the Church to answer this question. If the funds are provided, the Committee will most gladly send forth more Missionaries.

China.

LETTER FROM REV. G. L. MACKAY.

Formosa, Tamsui, Sept. 21, 1876.

ON 10th inst., we opened a good substantial chapel at Pat-li-hun, when upwards of 150 people were present, and all seemed interested in the services. The first chapel there was built by the people themselves, and was opened March 22nd, 1874. The new chapel was built this year, not on account of an increase of hearers, but on account of want of accommodation for the helper and teacher.

Last Sabbath, the helpers and converts from our different Stations assembled at the *Loa-liong-tong* chapel, to commemorate the love of Jesus. Nearly 300 people were present. After previous examination and enquiry, I saw my way clear to admit forty by baptism.

With respect to this number, I wish you to note particularly, that *all of them renounced idolatry four years ago. They are not new comers.*

I delayed admitting them before, because I believe in being exceedingly careful about building the walls of Zion. The youngest of the number admitted is 17, and the eldest 73 years of age. I baptized them in

the forenoon of the day mentioned above, and, in the afternoon, all sat around the table of our Lord. Dr. and Mrs. Fraser were there too.

The occasion was one of untold interest to me personally. I thought of Feb'y. 9th, 1873, when I sat down with the first little band of five, to commemorate the *dying love* of Jesus—and of the next occasion, when 12 were present—and of the following, when 18 communed—and of the band of 37, then 31 who confessed Jesus before men—and now *seventy-five* sat together.

The total number baptized is *seventy-one*. Three of them died trusting in Jesus, and one was not present last Sabbath.

Add to these statements the fact, that not one of them has been suspended yet, and you will see clearly that *steady progress* has characterized the Lord's work here from the first day until now.

Let us praise our Living Redeemer for ever! Let us never grow weary because temples are not converted into chapels in a day! Let us *pray* and *fight* until the heavens shall ring with the praises of Jehovah from Chinese lips!

Another brief note from Mr. McKay, dated October 9th, reads as follows—

Saturday, September 23, I was surprised and delighted when two missionaries from Southern Formosa stepped into my dwelling house here. I had just returned from the interior, and was preparing to go back when they arrived. They came up because we are going to have a conference in a few days now. Forty natives, including helpers, elders, and deacons, are coming up. You remember I went down last year with all our helpers from the north, and we had a glorious meeting. Well, as Messrs. Campbell and Barclay arrived two weeks before the appointed time, they were anxious to see all our Stations. Dr. Fraser also, who seldom gets away from the Port here, was anxious to accompany us, so he left the hospital in charge of Dr. Kinger, who assisted me before Dr. Fraser left Canada. We went up the river to Toa-Ling Pong and then proceeded to Ke-Lung, and thus continued going from place to place until to-day. Last Sabbath we opened a new chapel at a place called Khœ Chin. Including hearers from two or three of our nearest stations, there were nearly 300 people present.

We had a glorious time, and we pray God to bless our poor efforts for His name's sake. We have *eleven* chapels now. Our work here has been gradually progressing

from the first day until now. Some of the people at the place where the chapel was opened last Sabbath worshipped God two years ago, and attended services at the other chapels until now. You must not suppose that it is any new move on their part. It is simply the out-growth of the work which was carried on four years ago. Let us bless the Lord our God for all His mercies.

After conference I will write again, and at the close of the year will give a full report of all the work during the year.

Kindest regards to Mrs. McLaren and family and all in Knox College.

Our Indian Mission.

(Letter from Rev. James F. Campbell.)

WE have been favoured with the perusal of a letter from Mr. Campbell, written on the 2nd November, on board the *Duke of Lancaster*, off Gravesend, from which we make the following extracts:—

On the arrival of the *Caspian* off Queens-town, on the 30th September, I got letters from Scotland, telling me that my passage had been taken by this steamer, to sail on the 25th of October, and what arrangements had been made for my short visit to Glasgow and Edinburgh. On the morning of the 31st, we arrived in Liverpool, and that evening I reached Glasgow, where next day I had the trying privilege of preaching regarding Missions, in the Park and Sandford churches, where I had in other days sat listening to the beauties of McDuff, the finished eloquence of Caird, and the still better preaching of Charteris.

On Monday, I addressed the noon prayer meeting, which continues to be of great interest. On Tuesday evening, took part in the prayer-meeting of Mr. Andrews, who is known to some of your readers. On Wednesday, spoke at Rev. Charles Grant's prayer-meeting, which was very largely attended, and seemed to be in warm sympathy with the subject. On that day also the Presbytery of Glasgow invited me to speak a few words to them. At 8 a. m. on Sabbath, attended the free breakfast in the tent on the Green, where some 2000 people of all ages were seated to receive a comfortable breakfast. This was followed by a short service, during which, hymns were sung and addresses given. I preached in Anderston church in the afternoon, and in

the evening there was a farewell meeting in Blytheswood church, presided over by Dr. Donald McLeod, and addressed by Mr. Stewart Wright, formerly of Madras, Dr. Elder Cumming, Mr. Mathieson, who is going as a Missionary to Madras in the same steamer with me, and by me. On Monday following, I addressed a meeting in Lanark. In Edinburgh, had the opportunity of addressing several meetings, and the pleasure of meeting with Dr. Duff, and Mrs. Murray Mitchell, and Mrs. Sinclair, from India, and others. On the Sabbath, preached in St. Bernard's and the Tolbooth churches; and, in the evening, Mr. Mathieson and I, along with resident ministers, addressed a farewell meeting in St. Andrew's church. Returning to Glasgow, we met the India Mission Committee of the Church of Scotland, of which Dr. Herdman, of Melrose—brother of Mr. Herdman, of Pictou—is Convener.

And so farewell to Scotland once more! Next morning I was in London. On the morning of my first Sabbath, in the Old Temple Church, I heard Dr. Vaughan, whose text was very suitable to my circumstances: "Let us go over to the other side," which he used skillfully as suggesting *changes from the old and known to the new and untried*. In the afternoon, in Westminster Abbey, heard the celebrated Dr. Farrar, whose text was: "They that go down to the sea in ships, etc." In the evening, listened to a vigorous discourse from Dr. Donald Fraser. On the following Sabbath morning went to hear Spurgeon, and was greatly delighted and profited by his whole service, which was so suitable that it might have been intended exclusively for Mr. Mathieson and me. In the evening, went to Newman Hall's grand new Church. He did not preach, but, as if to make it still more plain that the Master was guiding where I should go, the preacher was one who had himself been a Missionary in India. The collection was for the London Missionary Society. The text was a grand watchword to take away with me: "Jesus Christ, the same yesterday, to-day, and for ever."

I had also the pleasure of breakfasting with the Committee of the Religious Tract Society, who always hold their meetings at eight o'clock in the morning, and transact their business while they take breakfast. I there met Dr. Buckley, an Indian Missionary of over thirty years standing, and who is now my fellow-passenger.

Our steamer, advertized to sail on the 25th October, did not sail till the 1st Nov., and as I close this letter, we are nearing Dover, where our pilot leaves us. This

morning, in a fog, we were nearly run into by another steamer of the same line. I was on deck at the time, and thought the two bows had actually touched, but was afterwards told that, by promptly reversing their engines, the ships had stopped about *six feet from each other*.

Besides Mr. Mathieson and myself, we have at least two Missionaries on board, with their wives. I hope we shall have a pleasant and profitable time together. I was disappointed by not meeting Mr. Douglas in Scotland. He had not reached Edinburgh when I left.

LETTER FROM MISS FAIRWEATHER.

The following letter, addressed to Mrs. Harvie, Secretary of the Women's Foreign Missionary Society, Toronto, will be read with special interest at present, both on account of the information it contains respecting Indore, whither our Missionary Mr. Douglas has lately gone; and also because of the appeal with which the letter concludes, and which we heartily commend to the sympathy of the ladies of Canada:—

"Your very kind letter reached me a few weeks ago, and until to-day I have been unable to respond.

It gives me great pleasure to know that the ladies of our church have taken up India so heartily. They could not wish for a nobler or wider field anywhere.

Two weeks ago brought us the very welcome intelligence, that the Rev'd. J. M. Douglas was at last to be sent to take possession of Indore for our church and faith. It may not be uninteresting, therefore, to you to know something of it.

Malwa is situated on the borders of the Deccan, or great central tableland of Hindustan. This tableland is supported by a fine range of carped and bold looking mountains, called the Vindhra. By reason of our proximity to these hills, our climate is greatly moderated, though still tropical. Our summers are tempered by the wind off the mountains, and, in winter, by sea-breezes from the Indian Ocean, and the greater rain-fall during the wet season. Indore, its capital, is just about half way between Bombay and Agra, being 379 miles from the former, and 375 from the latter. Historically, this is one of the oldest, and most famous portions of India. Before the Christian era, its kings ruled from the Deccan to Cabool, including these countries, and one who was a great patron of learning,

their hero king Vicramaditya, is said to have been in his day king of the whole Peninsula.

About the end of the 11th century, it was conquered by the Raja of Gusgerat, but the people soon regained their liberty, and Malwa was among the last to yield submission to the Mahommedan yoke. At present Indore is the seat of a most brilliant and active Court. Its Raja, His Highness the Maharaga Holkar, is a patron of learning and industry, though he is also crafty and unscrupulous. He is indeed quite noted for his cunning and perfidy. There can be little fear of us, however, so long as the old flag of England keeps watch from his fortress towers. It is also a strong military post, and under Sir G. T. Montgomery are stationed a number of regiments, both English and native—Sir H. D. Daly is political agent at Indore.

Now there is, I believe, no ready mode of access to the families resident there, except through a lady medical practitioner, and we need her *at once* if she is, or can be made, available. My dear ladies, do you think you can do it? Now, that your interest seems so thoroughly roused regarding India, I can only pray that your efforts may be directed aright, and that we here, in this great waiting land, may be enabled to offer the Bread and Water of Life to many hungry thirsting souls, and that they may receive it and live for ever."

Our New Hebrides Mission.

IN the November Record we gave a brief outline of the meeting of the New Hebrides Mission Synod. Mr. Paton is still in Australia labouring to advance the interests of the Mission. In a recent communication, he says:—

"The claims of our New Hebrides Mission are exceedingly great; and if these islands were brought under the influence and power of the gospel, they would form a most important and additional link in the chain of evangelized peoples from Australia to China, including the whole of the Malay race, as well as the Papaun. As it appears to me, we have a vast field before us to be occupied, and one in which, so far as yet occupied by us, God has granted wonderful success. This surely calls for increased efforts to bring its perishing thousands to Jesus."

As many of our readers are already aware,

the union of the Reformed Presbyterian Church with the Free Church last May, has had the effect of bringing the Free Church into a happy partnership with ourselves in mission work in the New Hebrides. Some forty years ago two or three missionaries—John Williams being one of them—alone in all the world expressed an interest in the evangelization of this unvisited and almost unknown group of islands. On the 19th November, 1839, John Williams fell, the first "Martyr of Eromanga." From that hour, to quote the words of Rev. John Kay, the late Secretary of the mission, the New Hebrides possessed a deeper interest, and Christians in Great Britain longed to win these islands to the cross. The missionaries on Samoa were ready to take up the fallen standard, and one of their number was deputed to hazard his life in an effort to introduce Christian teachers on Eromanga. After the endurance of many hardships, on the part both of native teachers and of missionaries, they withdrew from the field. Messrs. Geddie and Powell attempted missionary work on Aneityum; the latter retiring, after a year's residence, to his former sphere in Samoa. Dr. Geddie was a Presbyterian missionary from the Church in Nova Scotia. For three years he and his wife laboured alone, literally taking their lives in their hand, but were permitted at the end of that time to behold precious fruit. Thirteen Aneityumese were baptised on the 18th May, 1852, and the Lord's Supper was observed for the first time on the island. There were then sixty catechumens, eighty learning to read, and a disposition to receive instruction rapidly growing among the people. It was at this juncture that the Reformed Presbyterian Church of Scotland, through the Rev. John Inglis, who had been previously labouring in New Zealand, took part in the work. Arrangements were made with the London Missionary Society, and with the Church Missionary Society, by which the New Hebrides were allocated as a sphere of missionary labour for the Presbyterian Church.

"At the present moment, there are ten Presbyterian missionaries located on the New Hebrides, six of whom have been ordained and sent out by the Reformed Presbyterian Church, and four by the Presbyterian Church of the Lower Provinces of British North America. The ten missionaries are labouring on the following islands:—Aneityum, Futuna, Tanna, Aniwa, Eromanga, Efaté, Nguna, Pele, Mitas, Santo. There are still in the New Hebrides group six large islands, and eight or ten smaller islands, without either missionary or native teacher. On two of the islands—Aneityum

and Aniwa—the whole population has abandoned idolatry, with its many and blood-thirsty superstitions, and embraced Christianity. The whole native population brought under the power of the cross numbers about 3000. The missionaries are assisted in their work by seventy native teachers, who are supported by friends in the Australian colonies. The printing press has been busily at work for many years, and the whole of the New Testament has been translated and printed in the language of Aneityum. It is expected that the complete Old Testament, in the same language (of which Genesis, Exodus, and the Book of Psalms are already printed), will be ready for the press by next year. On the various islands there are sixty-three schools, with an attendance of 2000 pupils at various stages of advancement.

“As the mission is altogether islandic, it was found necessary to equip a mission-schooner of about 110 tons burden, in order that the missionaries might be able to communicate with each other and with the Australian colonies. About twelve years ago the mission-schooner *Dayspring* was built, and sent out from Nova Scotia, and had done excellent service to the mission. In December 1872, a hurricane of tremendous violence swept over the islands, and, despite the most strenuous exertions of all on board, the vessel went to pieces upon a coral reef off the harbour of Aneityum. The disaster was mitigated by the fact that no lives were lost, and that the *Dayspring* was insured for £2000. The inconvenience resulting to the missionaries from the loss of the vessel was very considerable; but, by the generous efforts of friends, another *Dayspring* took the place, and continues to do the work, of the vessel which was lost.”

LETTER FROM REV. JOSEPH ANNAND.

Mr. Annand writes from Aneityum, under date of Sept. 16, 1876. He incloses a copy of the proceedings of the Mission Synod:—

THE MISSION SYNOD ON UNION.

“It is with great satisfaction that this Synod has heard of the Union which has been so happily consummated among the Presbyterian bodies in Canada, and it hereby offers its most hearty congratulations to the United Church. As it was from one root of the present Assembly of Canada that this Mission originated, and also for the last six years has been aided by a second, it hopes and prays that the United Church will do all in her power to advance the work in these islands. This Synod knows well the extent of your home field, and its

urgent demands; it knows too, that your brethren in the other foreign fields are pressing you strongly on behalf of the perishing around them. What is now entreated in the time of need is, that you remember your oldest Foreign Mission—that you forget not “your first love.”

MR. ANNAND'S EXPERIENCE OF ANEITYUM.

Mr. Murray having retired from Aneityum, Mr. Annand was transferred to that island from Efaté. He reports himself comfortably situated at the new station. Mr. and Mrs. Inglis had spent a month with Mr. and Mrs. Annand, aiding them in their work. Mrs. Annand had an attack of intermittent Neuralgia and fever, from which she had recovered. They had visited all the schools, and took a census of the people. They found 386 males, and 243 females—629 in all. This great disparity of the sexes is the most discouraging feature in the social condition of the island.—Breaches of the Seventh Commandment are fearfully prevalent. The civilization of the people is still fearfully low. There is but little prospect of these people ever being able to support Gospel ordinances. Pastors are greatly needed, and without active supervision there would be speedy relapse into heathenism. Indolence is the bane of the people.

LETTER FROM REV. A. W. MACKENZIE.

The following letter from Rev. A. W. Mackenzie to Rev. Dr. McGregor, is dated *Erakor, Efaté*, August 21st, 1876. In a postscript, Mr. Mackenzie writes: “I wish I could show you four gods I got from Eratap. One god is a large shell—the others are stones,—two of them ring-shaped. These are our first spoil from the enemy.”

The first two paragraphs illustrate the desirableness of encouraging our Foreign Missionaries by frequent correspondence. They feel a very deep interest in the affairs of the Church at home.

“A whole year seems a long, long time to have to wait for your most welcome letter. Could you not in some way manage to spare a few minutes for us from your happy home circle, or from your multiplicity of engagements, that we might have a happy break in the long year. I need not tell you how this would cheer us on in the Master's work.

Your favour of December, I duly received, also several numbers of the *Witness and Record*. It is very seldom that we lose the

Record, but nearly every month one or two numbers of the *Presbyterian Witness* go astray. This is a great disappointment to us, for of all things brought by the "Day-spring," next to our letters, the *Presbyterian Witness* is most longed for.

"In answer to your kind enquiries about Mrs. McKenzie, she says to tell you that she is very happy and contented in the work, and has no desire to leave it. For the most part she enjoys very good health, but I am sorry to say that as I write this she is suffering from an attack of fever and ague. She took it yesterday (Sabbath), when we were at Eratap. We had gone to that village in the morning through the wet bush. Her attack is not very severe.

"I am in a difficulty this year about our teacher. I hope you will devise some way to help me out of it. At our last meeting of Synod, it was decided that teachers labouring under their own missionary receive two pounds. Now this is only about a third of what those under another missionary receive. To make up the balance, we were recommended to apply to whatever quarter we thought best. Perhaps you think that the christian natives should support the teachers who go out from their village. At present they cannot. The Pango people made an effort to do something towards it. They collected over two thousand cocoa-nuts; but as they had no market for them, their contribution did not amount to much.

"I have five teachers employed this year, and the labours of most of them have already been blessed. Now, how am I to pay them? We cannot expect that they will go and labour at a heathen village without some remuneration. I think we cannot offer them less than five pounds a year. Their services are as necessary at this station for carrying on the work as a missionary's, and the work undertaken by some of them would soon wear out a missionary. Our outlay is such that we cannot pay them ourselves, else we would not apply to you for help. What a fine opportunity this offers to any person, or to any Sabbath School to do something for Him who did so much for us! I would much prefer aid from such quarter to making another demand on the Foreign Mission Fund. Oh! could you at home, who are so highly favoured, but realize the wretched condition of these poor Efateese, you could not withhold from them the Bread of Life. Would you be kind enough to thank the Poplar Grove Sabbath School, on our behalf, for their donation last year? It has helped to support a teacher at Eratap.

At last meeting of Synod, a letter from Mr. Jones, of Inare, was read, asking us to take some steps towards getting a headstone for Mr. Matheson's grave. The Synod asked me to write you, that you might confer with friends about it.

You will be very sorry to hear that Mr. and Mrs. Murray have left us. Their withdrawal is a great loss to our Mission.

We were very sorry to see Mr. and Mrs. Annand move away so far from us, but in doing so we believe they were following the path of duty. Their patience was put to a sore trial at Iririki, and they bore up well under it.

We still miss our darling boy very much, and we feel sad at times. But, in the work, we are very happy and hopeful.

FROM EROMANGA.

Rev. A. H. Robertson writes to Dr. McGregor from Cook's Bay, Eromanga, under date of the 1st September, 1876. He speaks of his great joy in the Union. He has been succeeding admirably with his work, especially at Cook's Bay. He was engaged in settling teachers in new districts, erecting a church, and making evangelistic tours. We cannot make room for his letter, which indeed, was not intended for publication.

"LOOKING TO CANADA."

Mr. Annand states that this is a time of need with the Mission, and that they are looking to Canada for recruits. He says:—

"You cannot think of leaving us for many years to come, for such a step would be the death blow to this mission. The Canadian Church has really more grounds for encouragement than the other churches represented here, and she is, and always has been, the strongest support. We feel extremely anxious for more recruits, because, unless this field can be worked more vigorously, it must in time become a question as to its continued occupation. Try then and not let us get discouraged by allowing us to struggle on in this half dying state.

Home Missions.

OUR GREATEST "HOME MISSION" FIELD.

IS there any hope that the Roman Catholics of this Dominion can be converted to the pure and simple faith of the Gospel? Can these dry bones live? for they are very many and very dry. Will the Scottish,

Irish, French adherents of the Papacy ever assert their own intellectual and spiritual freedom? To these oft-recurring questions unbelief seriously or sneeringly will answer with an emphatic No! Often the laugh of scorn is heard at the "fanatics" who disturb with their missions such comfortable Christians as our Roman Catholic fellow-citizens. Yet God has given to our Church proofs numerous and cogent that He is both able and willing to bless our efforts for the conversion of Romanists, proofs which are renewed and multiplied from year to year in such a way as should shame our fears and silence cavil. The recent developements of Ultramontanism show clearly enough that conversion is needed, that indeed the conversion of these people is the duty and hope of our country. It seems to us that there is nothing surer in the future of Canada than that Ultramontanism must break up and finally vanish away. The light and warmth of the Reformation will by and by reach every corner of our land.

There is perhaps no surer sign of future conquest and victory than present persecution. The disciples of Christ in the Province of Quebec are able to endure severe and prolonged trials for the Master's sake, and those among whom they labour care enough for a false faith to fight for it. There is more hope of Saul, breathing out threatenings and slaughter, than of Gallio who cared for none of these things.

The history of the Reformation shows that God raised out of the bosom of Romanism the men who emancipated myriads from Rome's power. Patrick Hamilton came out from a dead Church to light the hallowed fire of Gospel truth in Scotland; and the smoke of his martyrdom "infected as many as it blew upon." John Knox, and Calvin and Luther had all been Roman Catholics: yet, see to what use God has put these men! We know not what Reformers of the future may this day be within the sound of the chimes of Notre Dame. Who would have seen the bold denouncer of papistry in the boy Charles Chiniquy fifty years ago? How

many such boys may this day be in our parish schools!

With God all things are possible: this itself is sufficient encouragement for any amount of work in His name and for His sake. But the tendency, the light, the true heart and spirit of the age are all in favour of the conviction that Romanism cannot endure in this New World of ours. Giant icebergs, offspring of arctic darkness and colds and storms, often float far south into the Atlantic, and at times, under peculiar circumstances, increase in apparent bulk. Yet no one questions the impending dissolution of those dread messengers from the pole. Equally certain is the fate of this prodigious moral iceberg which has drifted down from mediæval ages, causing many a wreck in its disastrous course. The bright shining of the Sun of Righteousness will dissolve and destroy the compact organization of that anti-Christian Kingdom, which, calling itself by the name of Christ, plants itself athwart the pathway of human liberty and progress and all that is noblest in this world.

God evidently calls our Church to the work of evangelization within the borders of our own dear country. He has given us success enough to encourage to more strenuous exertion, and to leave the indifferent with scant excuse. The field is wide, embracing as it does a million of people—a docile, but a spirited and progressive race. If the results already attained had been predicted ten years ago, few would have believed the prediction; what then may we not anticipate as possible, nay probable, or even certain, ten years hence! The future is in our Master's hands; present duty is ours. The Church, from the far west to the far east, will, we are sure, feel the necessity of responding to the earnest call of the brethren who have this branch of the Church's home work under their special care.

"Pray that Jerusalem may have
Peace and felicity;
Let them that love thee and thy peace
Have still prosperity."

Miscellaneous.

"DELAYS ARE DANGEROUS"

WE sound this very old note of warning in the ears of the men who are now urging *delay* in the enterprises of our Church, on the plea of hard times and depression of business. Times are hard; business is depressed; but the Lord's work has to be attended to, and it ill brooks delay. The Lord gives means enough to carry forward His own work. The trouble is, that *you*, to whom He has committed the means, withhold what is the Lord's due. *You* have proved an unfaithful steward. Many are less able to give than they were three years ago, but this is a reason for *your* giving much more liberally than ever. Must reduction—retrenchment—begin at the House of God? Must we delay raising that College Fund—starting that Mission—building that Church—because times are hard? It will prove the greatest unwisdom to put off, on this plea, any enterprise which the Lord in his providence marks out clearly as in the line of our duty. There is no cause that cannot better afford to wait than the cause of Christ. There is no sphere in which delays are so certainly disastrous. *Now* is the time!

LIKE THE MASTER.—We do not know who wrote the following sentences; but they are full of true and timely teaching:—

"Would you be God-like, Christ-like, in the grace of liberality? Then imitate Christ in the following among other ways: (1) Don't let your object in life be to leave money behind you when you die. When Jesus died, and, according to custom, all that He possessed became the property of His executioners, they only got the clothes He wore. (2) If God grant you prosperity, don't let men learn of it first from your increased expenditure on your house, your family, your pleasures, but from the increase of your liberality. (3) Train yourself to feel that the mere possession of money is not in itself a blessing; but that the possession of it becomes a blessing when we can part with it freely. Then it makes many rich—the giver rich in love and good works; the recipient rich in gratitude and

praise. (4) Don't fret or grow weary of giving, although it may seem to be fruitless, thankless work. Christ cured ten lepers, and only one gave thanks, yet Christ continued to perform works of healing. (5) Don't regard giving as a minor thing. We are told that it is one of the Christian graces. In it, therefore, we must grow; for its growth we must pray; and in its growth we must rejoice. Let us not in this matter compare ourselves only among ourselves (although even thus we would often be put to shame by many self-sacrificing givers); but let us compare ourselves with Him who, "though He was rich, yet for our sakes became poor, that we through His poverty might be rich."

MADAGASCAR.—This kingdom has its "Congregational Union" meeting twice a year for purposes of mutual counsel and aid. A Native Missionary Society has been formed in the Capital, the Queen and the Prime Minister being members of it.

ZENANA MISSIONS.—There are now about 110 Female Missionaries from Great Britain and America labouring in the Zenanas of India,—doing work which no other agents could do.

CHINA.—Connected with the China Inland Mission, there are 52 missionaries, under which head are comprehended 16 wives of missionaries, and 4 unmarried ladies.—There are seven native pastors, and thirty-two evangelists, besides other native agents. This mission is described as evangelical and unsectarian, embracing members of all the leading denominations of Christians. Its object is declared to be, "to carry, by the help of God, into the whole of the interior of China the glad tidings of His love, in giving His only begotten Son to be the Saviour of the world." Fifty stations and out-stations are occupied.

FAR WEST.—At Kincolith, on the North Pacific coast, the Christian Indians are letting their light shine upon their heathen neighbours. During the fishing season on the Naas river, when thousands are gathered together in one place, the Christians exerted so happy an influence, that, on the Lord's day, "instead of the din of work and the medicine-man's rattle, all was

quietness and peace;" and some of them have voluntarily made evangelistic tours from village to village, holding services in the houses of the chiefs. Rev. R. Tomlinson, of the Church Missionary Society, is anxious to take further measures to spread the Gospel and its civilizing influences among the Kitisheans, and earnestly asks for a fellow-labourer.

The Presbyterian Record.

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CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to the Montreal Office.

To prevent disappointment, parties who have not yet notified us of contemplated changes in the number of copies, or the addresses to which they are to be sent, are requested to do so with as little delay as possible. Remittances should be made in Dominion currency—Provincial Notes being subject to a discount in Montreal. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the stated meetings of their respective Courts.

And now, we wish our numerous Readers, one and all, a **HAPPY NEW YEAR!** In a very special manner, our thoughts go out this morning towards all those whose hearts respond sympathetically to the opening lines of "my ain countrie":—

I am far frae my hame, an' I'm weary aftenwhiles
For the langed-for hame-bringin', and my father's
welcome smiles—

The pioneer in the new settlements: those

on whose ear the music of the Church bell never falls: our beloved Missionaries who have gone forth from us to distant continents, and to the Islands of the sea: The Lord bless and prosper them, and reward, even in the present life, their noble self-sacrifice!

Official Notices.

MEETINGS OF PRESBYTERIES.

Miramichi—Tuesday, 6th February.
Montreal—Tuesday, 9th January, 11 a.m.
Glengary—Tuesday, 9th January.
Ottawa, Tuesday, 6th February, 3 p.m.
Kingston—Tuesday, 9th January, 3 p.m.
Peterborough—Tuesday, 16th Jan., 11 a.m.
Lindsay, Tuesday, 27th February, 11 a.m.
Toronto—Tuesday, 2nd January.
Barrie—Tuesday, 6th March.
Guelph—Tuesday, 9th January, 9 a.m.
Bruce—Tuesday, 16th January, 4 p.m.
Huron—Tuesday, 9th January, 11 a.m.
Newfoundland—1st Thursday, May, 7 p.m.

THE TREASURERS OF THE RESPECTIVE MINISTERS', WIDOWS' AND ORPHAN'S FUNDS, ARE AS FOLLOWS:—

Late Canada Presby. Church—Rev'd. Dr. Reid, Toronto.

Pres. Ch. in Canada, late in connection with Church of Scotland—Jas. Croil, Montreal.

Late Presby. Church of the Lower Provinces—Howard Primrose, Pictou, N.S.

Church of Scotland in the Maritime Provinces—Geo Mitchell, Halifax, N.S.

Literature.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW.—The October part is fully up to the mark. *Schleirmacher interpreted by himself and the men of his school*, from the pen of Rev. Daniel Edward, Breslau, is a very able article and comes down with crushing power on the vague and unsatisfactory theology of the so-called German Schools. *The Apologetic Function of the Church in the present time*, by Dr. Bruce of Glasgow, is an able defence of the true faith against prevailing error. *The Ecclesiastical History of Ireland*, by Professor Mitchell of St. Andrews, contains a lengthened resumé of

Dr. Killen's admirable History recently published. The notes on current literature are an exceedingly valuable feature of this number. Now is the time to renew subscriptions. JAMES BAIN & SON, Toronto, are the agents for Canada. The price is only \$2. per annum.

JOHN KNOX AND THE CHURCH OF ENGLAND: A Monograph. By Peter Lorimer, D.D., Professor of Theology in the English Presbyterian College. This is a valuable addition to the literature of the life and work of Knox. The papers now published for the first time supply fresh biographical and historical material. The work has been executed with great ability, and in a fine Christian spirit.

FRANK LESLIE'S SUNDAY MAGAZINE.—The first number of this beautifully illustrated monthly has just come to hand. It is exceedingly well got up. Our first impressions of it incline us to think that, as a useful and entertaining popular magazine, it is unsurpassed by any other of a similar kind on either side of the Atlantic. It contains 128 pages, and is profusely illustrated in the highest style of Art. Price \$2.50 per annum.

BELFORD'S MONTHLY MAGAZINE.—This new Canadian competitor for monthly honours, published by Belford Bros., Toronto, also deserves encouragement at the hands of the reading public of Canada, if for nothing else that it opens up a field for native talent. The tone of the December part is perhaps somewhat lighter than we had anticipated, but we do not feel disposed to criticize too closely the first number. We wish the magazine, and its enterprising publishers, long life and prosperity.

THE GREAT CONQUEST, by Dr. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions in the United States, supplies a want that has been long felt by ministers and others who are called upon to plead the cause of missions. The irresistible claims of missions upon the sympathies of Christian people are stamped upon every page. Sold by Wm. Drysdale & Co., Montreal, price 50 cts.

STUDENT LIFE AT HARVARD, Lockwood Brooks & Co., Boston; William Drysdale & Co., Montreal. This entertaining volume gives a faithful and graphic picture of American student life. A suitable new-year's gift for an aspirant to academic honours.

MY LITTLE LOVE.—Belford Bros., Toronto, will be an equally suitable gift for the gentler sex.

LEWIS' READINGS, by Belfords, contains a good selection of pieces and excellent suggestions for effective reading and speaking.

The Dying Christian Father.

"My day is dippin' in the Wast, it's gloamin' wi' me noo;

I hear the sough of Jordan's waves, that I maun travel through;

Yet 'tis na Jordan's wave I fear, nor tremble at th' strife,

But O! this sunderin' of hearts, this leavin' wean an' wife.

"What tho' we ken o' better things—a fairer world abune,

Whaur lost frien's are awaitin' us, and a' maun' travel sune,—

This rendin' o' the siller strings that tether heart to heart,

O! it tries puir human nature sair, and makes us laith to part.

"Gae rax me bye the Bible, wife, while yet I'm fit to see,

Ere death creep o'er my cauldrie back and flap my failin' e'e,

An' let us sing a'e partin' sang before we sunder'd be,

For ye canna hae me lang noo, I haena' lang to dree.

"There, pit the pillow to my back. an' ease me up a wee.

An' bring them a' to my bedside to see their faither dee;

Noo, raise the Bible up a thoct, it's ower laigh on my knee,

An' shift the licht a kennin back, it's ower strong for my e'e."

He waled, he sang the partin sang; his voice was firm and clear,

And read the fourteenth o' St. John, nor did he shed a tear.

Sae is it wi' the man o' God, when life's day's darg is dune;

Nae future fears disturb his mind, nae ruefu' looks behin'

"O! but 'it gies me great relief, the singin' o' that sang;

My clay is crumblin' fast awa', my spirit noe grows strang;

My wife, my weans, we a' maun part, sae dinna sab sae sair,

But dicht the tears frae aff your face, and let us join in prayer.

"An' let us join in prayer to Him that's wantin me awa',

That He may be a faithfu' Frien' and Faither to ye a'."

He turned his glazin' e'e to Heaven, an' rais'd his wither'd hand;

Noo, safely through the Jordan's wave, he's reached the better land.

ACKNOWLEDGEMENTS.

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AGENT OF THE CHURCH AT TO-
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Perrytown.....	8.00
Middleville & Dalhousie.....	5.50
Fergus, St Andrew's, ad'l.....	1.00
Fenelon Falls.....	7.50
South Cornwallis.....	4.00
Blackville and Derby.....	2.50
Riverside, Congregation.....	4.00
Halifax, St Matthew's.....	20.00
Halifax, St Andrew's.....	5.75
Chatham, St Andw's, N.B.....	10.00
Stewiacke.....	5.00
Sherbrooke.....	10.00
Edwardsburgh & Iroquois.....	3.15

Lachute, Henry's Church.....	5.73
Scott and Uxbridge.....	9.44
Perth, Knox Church.....	10.00
Cornwall, St John's Ch.....	10.00
Valleyfield and Cardigan, P. E. I.....	13.20
Greenhill.....	5.00
	\$1,454.64

FOREIGN MISSION.

Received to 3rd Nov. '76.	\$1,331.41
West Williams.....	15.00
Ayr, Knox Ch S School, China.....	33.47
Lake Shore, S Sch China.....	16.75
Eramosa, Sunday School.....	4.50
Ayr, Stanley St S School.....	12.90
Cobourg, S School, China.....	12.63
Do do India.....	12.62
Montreal, Chalmer's Ch.....	35.00
Sunday School, China.....	15.50
Mount Pleasant.....	12.00
Nairn Church.....	3.65
Wolfe Island.....	5.00
W J Ferguson, West Gwil-	
limburg, India.....	12.03
Valleyfield.....	18.20
Kingston, St Andrew's S S.....	5.00
Burns' Ch, East Zorra.....	8.34
Buckingham.....	5.00
Bradford.....	5.00
Granton Sunday School.....	5.00
	\$1,564.00

HOME MISSION.

Received to 3rd Nov. '76.	\$7,185.06
Caledonia, Argyle St, &c. debt.....	50.00
McNabb, debt.....	40.00
Brussels, Knox Ch, debt.....	31.00
Ramsay, debt.....	12.00
Kirkhill, debt.....	14.00
St Sylvester, ordinary.....	9.00
Hamilton, St Johns, debt.....	25.00
Toronto, College St, debt.....	30.00
King, St Andrew's addi-	
tional, debt.....	3.50
Union, debt.....	18.00
Norval do.....	9.15
Georgetown, debt.....	14.75
Limehouse, do.....	14.75
Napanee, do.....	10.53
McKillop & Tuckersmith, debt.....	20.00
Scuth Gower and Moun-	
tain, debt.....	11.40
Owen Sound, Division St. debt.....	22.00
Nissouri South, debt.....	14.00
Do North, do.....	8.00
Enniskillen, ordinary.....	7.70
Proffine, do.....	34.44
Eramosa S Sch, do.....	7.00
Friend, McKillop, debt.....	11.50
Ayr, Stanley Street S Sch. ordinary.....	12.92
Boston Church, debt.....	12.00
Milton, Knox Ch, debt.....	5.00
Lake Charles, debt.....	4.50
Lancaster, debt.....	14.00
Markham, Melville Ch'ch debt.....	9.00
Clifford, debt.....	12.43
Balaklava, debt.....	5.06
Osprey, do.....	8.50
Tilbury East, debt.....	5.00
Springville, Thanksgiving Collection, debt.....	18.00

Buxton, debt.....	10.00
Coulouge, debt.....	6.00
Toronto, Central Ch, debt.....	16.50
Smith's Falls, U'n Ch do.....	17.40
Glenmorris, S S, ordinary.....	8.32
Ashburn, ordinary.....	30.00
West King, debt.....	12.30
Presbytery of Montreal, additional, debt.....	123.05
Point Edward, debt.....	14.00
Kintyre, debt.....	21.00
St Thomas, debt.....	40.00
Cheltenham, do.....	9.75
Do ordinary.....	13.00
Mount Pleasant, do.....	16.75
Do do debt.....	9.25
Queensville, do.....	8.32
Markham, Brown's Cor's, debt.....	9.75
Peterborough, St Paul's, ordinary.....	200.00
Thames Road, ordinary.....	70.00
Kirkton, ordinary.....	20.00
Do debt.....	9.40
Chatham, Adelaide Street debt.....	16.11
Acton, Knox Church, debt.....	40.00
Arthur, debt.....	11.59
Roxborough, Knox Church debt.....	14.00
Proton, debt.....	13.75
Nairn Church, for Prince Albert Mission School.....	10.00
Nairn Church, for Mus- koka.....	5.00
Ashburn, debt.....	10.00
Lindsay, debt.....	14.00
Lakefield, &c, debt.....	16.00
Wolfe Island, ordinary.....	2.35
Cranbrooke, Knox Church ordinary.....	10.00
Elora, Knox Church, debt.....	45.00
Toronto, St Andrew's, Ch. Street, debt.....	9.00
Hamilton, McNabb Street debt.....	40.00
Barton, debt.....	9.10
Lynedoch, debt.....	2.30
Silverhill, debt.....	3.00
Toronto, Gould St Church, debt.....	68.00
Presbytery of Bruce, addi-	
tional debt.....	67.00
Orangeville, Bethel Ch'ch debt.....	12.00
Perrytown, debt.....	1.00
Cartwright, debt.....	4.84
Burns' Church, E Zorra, ordinary.....	10.00
Orangeville, Zion Church, debt.....	12.00
Innisfil, Central Ch, debt.....	13.05
Waddington, debt.....	30.00
Hanover & Bentinck, debt.....	10.78
Martintown, debt.....	14.00
East Hawkesbury, Miss. Station, debt.....	11.00
Fenelon Falls and Somers- ville, debt.....	10.95
Markdale, Holland and Flesherton, debt.....	9.00
Markham, St Andrews, &c, debt.....	17.00
Indian Lands, debt.....	14.00
Egmondville, debt.....	22.00
Perth, Knox Church, debt.....	30.00
St Andrews, Que, ordin'ry Granton S Sch, ordinary.....	20.00
Camachie, Knox Church, debt.....	5.00
N. Sherbrooke.....	11.39
Dalhousie.....	10.00
	12.00

\$9,059.49

AGED AND INFIRM MINISTERS

FUND.	
Received to 3rd Nov. '76..	\$121.01
Brantford, Wellington St.	5.00
Amherstburgh	4.40
Pakenham, St Andrews..	4.00
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	\$134 41

KNOX COLLEGE ORDINARY FUND.

Received to 3rd Nov. '76.	\$965.75
Nichol, Zion Church.....	20.00
Doon	10.50
Cheltenham	18.50
Nairn Church.....	21.00
Bequest of the late William McPherson, Township of Howard	50.00
Dorchester Station.....	3.00
Bowmanville.....	40.00
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	\$1,128.75

KNOX COLLEGE BUILDING FUND.

Received to 3rd Nov. '76	\$7,508.98
Arch. McNabb, Aetn....	4.00
J & S Robertson, Strabane	5.00
East Puslinch, from Rev D B Cameron.....	14.00
Richmondhill, from Rev James Dick.....	16.00
Thornhill, from Rev Jas Dick	12.00
Toronto	562.00
John Grierson, Sylvan ..	10.00
Durham Road, from Thos Binnie	8.73
Thames Road, from Rev Principal Caven.....	30.00
Thames Road, from Rev Henry Gracey.....	14.00
Guelph, Knox Church, fm W Anderson.....	53.00
Oakville, from John Barclay.....	107.50
Colborne, from Rev Prof. McLaren.....	6.00
Brighton, from Rev Prof McLaren.....	7.00
Chippawa, from Rev J A F McMain.....	5.00
Drummondville, from Rev J A F McBain.....	30.50
Vaughan and Albion, frm Rev Peter Nicholl.....	128.00
Glen Morris, from Gavin Fleming, Esq.....	66.50
Beverley, from Rob't McQueen	40.00
Seaforth, fm R Lumsden.	162.00
McKillop, from Jas Scott	16.00
Ashburn and Utica, from Rev W M Roger	40.00
McKillop, Duff's Church, fm Rev Thos Thomson.	20.00
Caledonia, from Rev Jas Black	11.00
Bayfield and Berne, from Rev M Danby	15.00
St George, from Rev Robt Hume.....	94.00
Alex McDonald, Harrington.....	5.00
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	\$3,991.21

FRENCH EVANGELIZATION.

Received to 3rd Nov. '76..	\$753.40
Ayr, Stanley Street S.S...	12.90

Thames Road.....	21.00
Kirkton.....	10.00
Nairn Church.....	13.00
North Keppel.....	1.00
Bowmanville.....	40.00
Granton Sabbath School..	5.00

\$856.30

WIDOWS' FUND.

Received to 3rd Nov. '76.	\$561.35
Richmondhill.....	8.00
Thornhill	4.35
Kingston Chalmers Ch...	80.00
South Gower and Mount-	
tain	7.90
Bullet.....	13.00
Melrose, Lonsdale and	
Shannonville.....	12.00
Eramoso	9.00
Colborne.....	4.00
Brighton.....	1.50
Vaughan.....	15.05
Albion.....	8.50
Doon	2.00
Mitchell.....	5.00
North Arthur.....	6.50
Chesley.....	4.08
Salem	1.92
Huntingdon & Athelstane	8.40
Ashburn	14.00
Inverness	9.00
Nairn Church.....	13.00
Bothwell.....	10.00
Goderich, Knox Church..	15.00
Winslow	2.00
New Edinburgh.....	7.00
Bowmanville	25.00
Penelon Falls	6.00
West Gwillimburg, 1st...	4.00
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	\$857.55

With Rates from Revs R Vincent, A McLean, G Bromner, H Currie, Jas. Hanran, Alexander McLean, R Wallace, Jas Dick, M Barr, H McQuarrie, F W Farries, J Davidson, James Little, J Turnbull, John Smith, R Dewar, J Ross, \$35; Revs P Nicholl, R Moodie, D Beattie, J Eadie, K McDonald, D Wardrope, W M Roger, S W Fisher, W T McMullen, Arch'd Stewart, W Walker, James Watson, A F McQueen, W Lochead, Jas McMechan, W C Wendel, R H Warden, J Pringle, D McIntosh, A McKay, J Burton, W C Young, H Gracey, T S Chambers, J Morrison, J Smellie, J Duff, D Allan, C Fletcher, R Ure, Archibald Currie, G Cheyne, Jas Black, J Rennie, T McGuire, Jno Logie, Wm Fraser, R W Leitch, Hugh Currie, W Cochrane, A W Waddell, J Sommerville, Wm McLaren, Wm Graham.

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
General Agent of the Board of
French Evangelization, 210 St.
James Street, Montreal, up to
10th December.

ORDINARY FUND.

Acknowledged to 10th November.....	\$1905.76
St. Marys.....	27.00

A Friend in Regis. letter.	5.00
Waterdown, Rev S. W. F.	4.25
Union Ch. Longwood....	3.31
St. Paul's, Peterboro' ..	71.64
Per Rev Dr Reid, Toronto	161.52
St Andrew's Ch Sab Sch,	
Caledonia	5.00
Huntingdon, pt. proceeds	
Rev C Chiniquy's Lect...	46.80
John Binmore, Montreal.	10.00
Rev H Currie, Napier ..	4.00
Loyal Orange Lodge, No.	
136	10.00
Proof Line.....	7.22
Cooke's Ch Mission S. S.,	
Toronto	5.00
Arch McNab, Rockwood..	10.00
E Nottawasaga, Creemore	
and Dunedin.....	10.00
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	\$2,287.00

Received by A. B. Stewart from
11th Nov. to 6th Dec.:

West Winchester.....	\$ 25.00
Chalmers Ch S.S. Montreal	70.00
St. Gabriel's, Montreal...	45.82
English Settlement.	11.19
Kenyon	5.60
Russell Hall, Montreal;	
(omitted formerly).....	32.27
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	\$ 189.36

BUILDING FUND.

French Church, Canning Street,
Montreal.

Acknowledged to 10th November.....	\$391.50
Rev C Chiniquy, Montreal	75.00
Robert Anderson do	25.00
Wm Reid (Claxton & Co),	
Montreal	25.00
Hugh McKay, Montreal	25.00
Principal Dawson do	25.00
Andrew Allan do	25.00
Misses A & G Murray do	20.00
James Shearer do	15.00
James Stevenson do	10.00
John Brodie do	10.00
Capt Barclay do	10.00
J H Mooney do	10.00
J C Watson do	10.00
Hugh Watson do	10.00
Jas Coristine do	10.00
J S Archibald do	10.00
Laird Paton do	10.00
T Forde do	10.00
W E Cheese do	10.00
John Larmouth do	10.00
J H Larmouth do	10.00
K Campbell do	10.00
M McKenzie do	10.00
W Christie do	10.00
W G Kent do	10.00
A R Brown do	10.00
Jas Gill do	10.00
Jas Robertson do	10.00
John Lewis do	10.00
John Rankin do	10.00
James Rose do	10.00
John Hope do	10.00
J Tasker do	10.00
D Aikman do	10.00
R Cowan do	10.00
R Weir do	10.00
T Davidson do	10.00
Mrs W Murray do	10.00
J Caldwell do	6.00
D Wilson do	5.00
E J Maxwell do	5.00
R Kerr do	5.00
M Thiery do	5.00
John Holmes do	5.00

J A H	do	5.00
A McGoun	do	5.00
A Cameron	do	5.00
John Anderson	do	5.00
"Cash"	do	5.00
W Reid	do	5.00
CP Davidson	do	5.00
J G Bellhouse	do	5.00
J D Anderson	do	5.00
Wm Moore	do	5.00
Wm Guy	do	5.00
Thomas Brady	do	5.00
H Copland	do	5.00
Capt in D R Kerr	do	5.00
Prof Murray	do	5.00
A Friend	do	3.00
"Cash"	do	3.00
T G Campbell	do	3.00
P M MacTavish	do	2.00
W McKobie	do	2.00
W Henry	do	2.00
David Strachan	do	2.00
"Cash"	do	2.00
J R Lowden	do	2.00
G S Spence	do	2.00
G Wait, jr	do	2.00
Forrest Locke	do	2.00
A Friend	do	1.00
A Friend	do	1.00
Wm Inglis	do	1.00
James Cleland	do	1.00
Russell Hall Cong.	do	16.62
St Matthew's Ch	do	16.77
A Friend, Hollin, Ont...	do	15.00

<i>Collected by Wm. Coltart, Chatham</i>		
Wm Coltart	do	\$4.00
Duncan McNaughton	do	1.00
A J Wilson	do	1.00
John McLean	do	1.00
Charles Stewart	do	1.00
John Houston	do	1.00
W McNaughton	do	1.00
		\$10.00

<i>Collected by G. D. MacVicar, Chatham Township:</i>		
James Simpson	do	\$5.00
Thomas Campbell	do	5.00
Donald Forsyth	do	4.00
Janet McKerral	do	4.00
Wm McIsaac	do	2.00
John McIsaac	do	2.00
Duncan MacVicar	do	2.00
Alex Cumming	do	1.00
James Forsyth	do	1.00
J F Walker	do	1.00
Hugh MacVicar	do	1.00
Dugald McKerral	do	1.00
Mrs B McKerral	do	1.00
John Wightman	do	1.00
Henry Robertson	do	1.00
Andrew Robertson	do	1.00
Duncan McNaughton	do	1.00
Thomas MacKay	do	1.00
Thomas Brodie	do	1.00
Hugh McKerral	do	1.00
John McKay	do	1.00
Peter McMillan	do	1.00
Mrs S J Kelley	do	1.00
John Forsyth	do	1.00
H B Robertson	do	1.00
Walter Miller	do	1.00
Alexander Campbell	do	1.00
Wm Buist	do	1.00
George Duncan	do	1.00
		\$46.00

<i>Col. by J. Cowan, Fordwich, Ont.</i>		
J Cowan	do	\$1.00
Thomas Wilson	do	1.00
Dr Hutchison	do	1.00
J W Hunter	do	1.00

James Edgar	do	1.00
Small sums	do	3.00
		\$8.00

Knox College Students—Coll. by Messrs. D. G. and G. D. McKay:

P C Goldie	do	\$4.00
D G McKay	do	3.00
R P McKay	do	3.00
D Currie	do	3.25
G D McKay	do	3.00
R Y Thompson	do	2.00
D Beattie	do	1.00
Donald Tait	do	1.00
Alex Nicol	do	1.00
A F McKenzie	do	1.00
W A Wilson	do	1.00
James Farquharson	do	1.00
A A Scott	do	1.00
Alex Russell	do	1.00
F R Beattie	do	1.00
J Geddes	do	1.00
A H Kippen	do	1.00
A Leslie	do	1.00
Joseph McCoy	do	1.00
W K McCulloch	do	1.00
W Ross Black	do	1.00
A T Colter	do	1.00
R Fowlie	do	1.00
T Atkinson	do	1.00
W J Smyth	do	1.00
D Munro	do	1.00
D C Mackenzie	do	1.00
Samuel Carruthers	do	1.00
Angus McKay	do	1.00
John Mowat	do	1.00
Geo Acheson	do	1.00
James Ballantyne	do	1.00
E A McDonald	do	1.00
David Forrest	do	1.00
James Ross	do	1.00
E H Sowers	do	1.00
P McLean	do	1.00
Thomas Schouler	do	1.00
John Neil	do	1.00
W McKinley	do	1.00
J C Hukins	do	1.00
M Huckins	do	1.00
		\$54.25

Collected by Rev. D. McMillan, Kamoka:

Rev D McMillan	do	\$1.20
Mrs McMillan	do	1.00
Archibald Dewar	do	1.00
J McDougall, MP.	do	1.00
R Hume	do	1.00
Geo Murray	do	1.00
Thomas Turnbull	do	1.00
Robert Robinson	do	1.00
Joseph Hall	do	1.00
Hugh McIntyre, J.P.	do	1.00
George Alway, J.P.	do	2.00
Small sums	do	2.80
		\$15.00

Presbyterian College, Montreal, Students in part—Collected by A. B. Cruchet:

C E Amaron	do	\$1.00
N MacPhee	do	1.00
W D Russell	do	1.00
F A MacLennan	do	1.00
John Munro	do	1.00
J R MacLeod	do	1.00
W Mitchell	do	1.00
D L McCrae	do	1.00
G F Walker	do	1.00
S J Taylor	do	1.00
John Mordy	do	1.00

W A McKenzie	do	\$1.00
Small sums	do	4.50
		\$16.50

Collected by Mrs. A. J. McFall, Nobleton, Ont.

W McFall	do	\$1.00
Mrs A J McFall	do	1.00
J McDevitt	do	1.00
Mrs Adam	do	1.00
Mrs A Wilkie	do	1.00
John Jeffrey	do	1.00
John Chamberlain	do	1.00
James Cherry, jr	do	1.00
Moses Cherry	do	1.00
Charles Rake	do	1.00
Wm McKinley	do	1.00
Mrs Knox	do	1.00
Walter Bell	do	1.00
Thomas Bredon	do	1.00
Mrs C Stuart	do	1.00
Small sums	do	5.00
		20.00

Total.....\$1,781.64

RECEIVED BY REV. DR. MCGREGOR, THE AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES.

FOREIGN MISSION.

Acknowledged already		\$3,551.52
John Dawson, Little Harbour	do	2.00
Upper Musquodoboit, India	do	2.60
Upper Musquodoboit	do	6.27
I P C H do	do	0.75
Westville	do	13.02
D, Smith, Beaver Brook	do	5.00
Springside	do	19.00
Dundas	do	3.00
Tatamagouche	do	40.00
Mrs G Munroe, New York	do	5.57
Springville Ladies So. B.R	do	10.00
Central Church	do	21.22
Ladies' Soc. Central Ch	do	21.00
Blue Mountain	do	14.00
Blackville & Derby	do	25.00
Stellarton	do	6.00
Carleton, N.B.	do	6.00
Shediac and Buettche	do	10.00
Mrs G Adamson, Rope Hill	do	5.00
Wm Young, Dalhousie	do	1.50
Maggie M Miller, Tangier	do	1.00
Friedie in Glenelg Cong.	do	5.00
Don. Grant, Mason Gore	do	
Bequest of late Jas Grant of Gore Hants, per Wm. Grant	do	40.00
Maitland	do	41.00
Bequest of Jane Mackenzie, late of Fish Pools, E R	do	20.00
Antigonish	do	31.90
Thanks Col. Stewiacke	do	25.47
Shubenacadie and Lower Stewiacke	do	36.50
Geo P Murray, N E Margaree	do	10.00
Quoddy Sheet Harbour	do	8.05
Middle Stewiacke	do	11.63
Free St Andrew's, St Johns Newfoundland	do	65.42
Col. in Chapel Cong. at a farewell meeting, and partly by Sabb. School Children	do	36.94
Anon. Sherbrooke, per Rev C B Pitblado	do	5.00

From Newfoundland, per Rev D McRae	100.00
Friend, P E Island, per Rev A Cameron	4.00
St. Peters, C. B., 24 dozen pairs of socks and mits, at \$2.40	5.40

\$4,233.77

N.B.—Goods sent to Dr. McGregor for New Hebrides Mission cannot be acknowledged till next number.

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already...	\$538.92
G A	1.75
Pt Brule S.S.	2.00
St. Andrew's, Sydney...	38.55
Blackville and Derby...	27.27
St John's Ch S.S., Halifax...	30.00
Loch Broom S.S., per J D Cameron	2.50
West River	12.50
Clarksville — (Johnson's Crossing)	12.75
Londonderry, N B	2.00
Spring Hill	10.69
St. Paul's, Truro	21.00
Amherst	22.00
Poplar Grove S.S., for D S Mission	33.45
Schools in Mr. Christie's District	33.45

\$788.83

FOR SALARY OF JOHN A. MAC-DONALD.

Ladies of St. David's...	12.50
La Have	6.00
Economy	12.50
Dartmouth	10.00
Ladies of Windsor.....	12.50

\$53.50

HOME MISSIONS.

Already acknowledged...	\$1,665.86
John Dawson, Little Har- bour	2.00
Westville	14.35
D Smith, Beaver Brook...	3.00
Dundas	12.00
St Andrews, Sydney...	18.00
Ladies' Soc. Central Ch...	5.00
Blue Mountain	21.00
Blackville and Derby...	16.00
Stellarton	25.00
Carleton, N B	7.00
Shediac and Buetoche...	5.52
Wm Young, Dalhousie...	5.00
Bequest of James Grant, of the Gore, Hants Co. per W Grant, Executor...	40.00
1 year Stewiacke Cong...	11.28
St Stephen's, St John...	25.25
Geo P Murray, N E Mar- garoe	5.00
Middle Stewiacke, G H Bates	10.00
E E Tupper for Bear River Wallace	2.00
From Newfoundland, per Rev D McRae	100.00
Friend, P E Island, per Rev A Cameron	3.00
Acadia, \$23, less by \$12, paid to order	11.00
Half of Union Thank Of- fering from S S of Cross Roads, Roger's Hill	3.50

\$2,024.76

SUPPLEMENTING FUND.

Acknowledged already...	\$2,071.23
D Smith, Beaver Brook...	3.00
Tatamagouche	40.00
St Andrew's, Sydney...	16.50
Yarmouth	12.00
Ladies' Soc Central Ch...	9.00
Grant from the Irish Pres- byterian Ch. £100 Stg...	486.67
Baddeck, both Sections...	6.50
Bedouque	12.00
Sheet Harbour	6.10
Chalmers Ch.	36.01
Bathurst	15.00
Tangier	3.50
1 year Stewiacke Cong...	10.00
Geo P Murray, N E Mar- garoe	5.00
Poplar Grove	30.00
P. G. MacGregor—Thank Offering	20.00
Col. in United Ch, New Glasgow	107.94
Friend, P. E. Island, per Rev A Cameron	2.00
Upper Londonderry	5.00

\$2,897.51

COLLEGE FUND.

Acknowledged already...	\$1,552.75
D. Smith, Beaver Brook...	5.00
Springside	16.00
Boularderie	10.00
St Andrew's, Sydney...	14.60
Blackville and Derby...	16.00
Thomas Blackie—Inter- on \$400, N S, one year to date	23.36
Interest on \$2,000	15.56
Chalmers Ch.	49.54
1 year Stewiacke Cong...	10.00
Geo P Murray—N E Mar- garoe	10.00
Sheet Harbour	6.19
From Nfldland per Rev D McRae	100.00
Friend, P E Island, per Rev A Cameron	2.00
Bequest of Jas Grant, late of Gore, Hants	20.00
Inter. on \$1,200 for 1 year	72.00
" " 400 "	24.00
" " 400 "	23.38

\$1,970.38

FRENCH EVANGELIZATION.

Acknowledged already...	\$1,254.72
Little Har. and Fisher's Grant	16.03
Salem Church	17.50
Springside	10.00
Miss M J Miller, Tatama- gouche	5.00
Clifton	6.81
Ladies' Soc. Central Ch...	5.37
St Paul's, Truro	15.00
Blackville and Derby...	15.50
Stellarton	25.00
Blue Mountain Pr. Meet'g	8.40
Wentworth Grant	7.75
Mrs. G. Adamson, Rope Hill	5.00
Riverside	9.20
Portapique	5.34
St James', Newcastle, NB	44.00
Economy	16.00
Friend in Glenelg Cong...	1.00
Geo P Murray—N E Mar- garoe	5.00
S. S. of E. R. St. Mary's	1.88
From a Teacher, Yarmouth	5.00
From a Publican	5.00

Wellington Royal Lodge, No. 74, Spring Hill, per John King	11.50
Prince St. Ictou	31.54
From Nfldland, per Rev D McRae	100.00
Friend, P. E. Island, per Rev A. Cameron	2.00
Upper Londonderry	10.00
Mrs Chas McLean, Whale Cove, Margaree	2.00
Earltown, Thanksgiving..	9.40

\$1,651.04

AGED AND INFIRM MINISTERS' FUND.

Blackville and Derby....	15.00
St Matthew's, Halifax...	50.00
Lake Ainslie.....	4.30

\$69.30

FOR SYNOD EXPENSES—MARITIME PROVINCES.

Prince Street Church....	\$ 6.00
Vale Colliery and Suther- lands River	2.00
St. Paul's, Fredericton...	10.00
Sherbrooke	4.00
Princeton	7.00
Mount Stewart	8.60
St. Paul's, Truro	4.00
Valeyfield, and Cardigan	7.00
Lake Ainslie.....	4.20

\$52.80

YOUNG MEN'S BURSARY FUND.

Maritime Provinces.

W. F. Knight, Halifax, Treas- urer	
Springhill Ch. Wallace...	\$ 3.00
Poplar Grove Ch. Halifax	27.00
Tryon and Bonshaw Con- gregation, P.E.I.	3.92
North Cornwallis Congre- gation, from Rev D Neish	10.00
Interest	29.80
Anonymous from Sheet Harbour50
St Ann's & N Shore, C.B.	4.00
Arch Wingood, Hamilton, Bermuda	8.67
Coldstream, from Rev J McMillan	7.00

WIDOWS' AND ORPHANS FUND,

Church in the Maritime Pro- vinces, late in connection with Church of Scotland, since meet- ing of the Assembly at Toronto. Geo. Mitchell, Halifax, Treas- urer	
Half-yearly dividend Mer- chants' Bank of Halifax	\$43.20
Half-yearly coupons, City of Halifax sc. debentures	5.80
Half yearly div'd Bank of Nova Scotia	168.00
Half-yearly dividend Peo- ples' Bank of Halifax...	5.60
St Matthew's Ch, Halifax...	100.00
St Andrew's Ch. Halifax...	12.00
McLellan's Mountain...	5.000
Rev W Stewart's (McLel- lan's Mountain) annual subscription	12.00
Amherst, Rev T Tallach...	18.25

NOTE.—Subscriptions from ministers desirous of participating in this fund *are now due*, together with the collections from their congregations.

**PRESBYTERIAN CHURCH IN CANADA.
LATE IN CONNECTION WITH THE
CHURCH OF SCOTLAND.**

<i>James Croil, Montreal, Treas.</i>	
Scarboro and Markham...	\$27.64
Middleville & Dalhousie...	12.00
Lanark.....	10.00
Goderich.....	20.00
St Paul's, Hamilton.....	50.00

**MINISTERS, WIDOWS' AND ORPHANS
FUND.**

LOWER PROVINCES.

*Howard Primrose, Treasurer.
Pictou, N. S.*

Boularderie Congregation	\$ 6.00
Rev Kenneth J Grant...	20.00
Rev D McLeod.....	20.00
Rev A McMaster.....	20.37
Rev J Fowler.....	20.00
Rev Robert Sedgewick...	20.38
M G Henry.....	15.25
A Farquharson.....	20.00
Six months' interest on \$800 old cur.....	23.36
Twelve months' interest on \$800 old cur.....	35.04
Eleven coupons P. E. I. bonds, \$15.....	165.00
A friend per Rev Alex Ross Pictou.....	2.00
Interest on \$150 at 5 per cent to Nov 1876.....	11.93
Twelve months' interest at 6 per cent on \$1,600...	96.00
Five P.E.I. coupons at \$15 less com. on collecting..	74.81

\$550.14

PRESBYTERIAN COLLEGE, MONTREAL

Warden King, Treasurer.

THEOLOGICAL CHAIR.

John Stirling, Montreal...	\$100.00
Jos Mackay, do ..	400.00
Edward Mackay, do ..	200.00
David Morrice, do ..	100.00
Peter Redpath, do ..	400.00
Hon Justice Torrance, Montreal.....	60.00
Hiran Robinson, Ottawa...	10.00
J W Russell, do ..	10.00
J Durie & Son, do ..	10.00
Allan, McKinnon & Mc- Moran, Ottawa.....	10.00

BUILDING FUND.

St Therese de Blainville.	\$19.50
Jno Henderson, Kingston	25.00
Wm Fraser, Montreal...	10.00
Jos Mackay, do	500.00

ORDINARY REVENUE.

Chalmers Church, Que...	\$100.00
Wm Angus, Montreal...	31.00
Cote des Neiges Ch.....	23.00
Chalmers Ch., Montreal.	16.88
Stanley St do ..	33.41
St John's Ch, Cornwall...	20.00
New Lancaster Church...	22.20
Metis Congregation.....	6.09

**STUDENTS' MISSIONARY SOCIETY,
PRESBYTERIAN COLLEGE, MONT.**
J. A. Anderson, Treasurer.

From fields occupied by the Society:—

L'Amable, York River and Egan Farm, per C Mc- Killop.....	\$58.34
Thanet & The Ridge, per C McLean.....	22.00
Coaticook, per J T Donald	137.40
Desert, per M H Scott...	132.44
Six Portages, per M H Scott.....	27.56
Portland, per J Allan ...	19.00
Cantley, do do	17.00

From other sources:—

Luther, Ont, per Rev D D Mlennan.....	1.00
Cote des Neiges per R Mc- Kibbon.....	13.50
Nazareth St Ch, Montreal, per J T Donald.....	6.50
D Morrice, Montreal, per M H Scott.....	10.00
R Anderson, Montreal, per do.....	5.00
Judge Torrance, do do ..	5.00
Montreal, per do.....	1.50
Knox Ch Miss So, do.....	55.00
Lake Megantic, per J Mathewson, B. A.....	14.24
Kenyon, per F McLennan	12.50
South Branch, per J R McLeod.....	14.54
W Drysdale, Montreal, per J Mitchell.....	2.00
Mrs Gunn, do per do.....	3.00
James Croil, do per do...	5.00
Rev R H Warden, do do ..	3.00
W G Matthew, Ganana- ogue, per do.....	1.00
Chateauguay and Beau- harnois, per Miss Kil- gour and Mrs R Lang...	63.50
Rev W J Day, Spencer- ville.....	5.00
Dr F W Kelley, Montreal	2.50

THE WORK IN EFATE: GOSPEL TRIUMPH.

Two Erakor teachers are living on Iririki now, and endeavouring to work Fila. I trust that we will shortly hear of these people yielding. They are more hopeful than Eratap was a year and a-half ago. Has Mr. McKenzie ever told you the interesting fact connected with that village's accepting the Gospel? When Timothy, the teacher that Mr. Morrison sent there, was murdered, his body was cast upon a small island, a half mile or so from the village. Last year, after they drove away Mr. McKenzie's teacher, some young men determined to take the gospel, so they moved to the small isle where the martyr's body was left and began a new village. Two teachers joined them, shortly one and another came over to them, until, when I was there in July, the new village was the largest, with a fine grass house in the centre for the teachers, and a neat grass church enclosed at one end. In this little church, on that consecrated islet, were assembled about 60 of the 70 in-

habitants of Eratap, nearly all decently clothed and apparently devout in their worship. Surely this is a triumph of the gospel. Here were old men worshipping who had taken part in the murder of the crew of the "British Sovereign" and in later years, had imbrued their hands in the blood of one who brought them the good tidings. Here now they were worshipping on that very spot whether they had carried his body and left it out of their sight. REV. J. ANNAN.

IN DEBT.—Nearly every Missionary organization in the United States is at this moment reported more or less deeply in debt. This is very discouraging; but our brethren on the other side of the border have a wonderful faculty of suddenly wiping out debts, however heavy. Have *you* helped to keep the balance on the right side in our Church Funds? How much are *you* going to give in the course of 1877?

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

Brantford, Ontario, }
Dec. 1st, 1876.

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Friday, 8th September. *A liberal deduction made in the case of Clergymen's daughters.*

YOUNG LADIES' SEMINARY.

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate. SEND FOR CIRCULAR.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES
Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B. A., Wm. Wallace, U.G. *Mathematics*: Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages*: G. A. Chase, B.A., Medalist. *English*: Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music*: Carl Martens, Prof. Baker. *Drawing*: H. Martin. *Fencing, Drill, Gymnastics*: Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes.

WM. TASSIE, M.A., L.L.D.
Galt, Ont., Dec. 1st, '76. Head Master.

ST. FRANCIS COLLEGE, Richmond, P. Q.

FOUR DEPARTMENTS:

ARTS, PREPARATORY, COMMERCIAL, AND AGRICULTURAL.

10 PROFESSORS & TEACHERS.

Board, Washing, Fuel, Light, &c., \$2.50 per Week.

Tuition from \$5 to \$10 per Term.

The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness, and convenience.

No profit being made on the Boarding Department, makes this Institution the cheapest Pre-tant College in the Dominion.

REV. CHARLES A. TANNER, *Principal*.

THE WHITBY HIGH SCHOOL. WHITBY: ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to

GEO. H. ROBINSON, M.A., *Head Master*.
High School, Whitby, 1st Dec., 1876.

NEW VOLUME OF SERMONS:

BY DR. COCHRANE.

Just Published: Price \$1.00.

WARNING AND WELCOME
SERMONS preached in Zion Church, Brantford, during 1876.

Toronto: Adam Stevenson & Co.; Willing & Williamson. Brantford: John Sutherland.

FEBRUARY, 1877.

Opportunity.

MAN has but one youth, and he cannot go back again to repair the neglect or errors of that period, however ardently he may desire to do so. Opportunity hastens by, with the swiftness of an eagle hungry for its prey. As with the individual man, so with the nation. This Dominion of Canada can have but one youth, one favoured national spring-tide; and that period we are now enjoying. God has in His wise Providence placed us in our lot at a critical era of our country's development. We are called upon to form the character of a new nation, and to make our influence for good felt from Newfoundland to the Rocky Mountains. The field is most inviting: none could be more so. Never had a Church nobler or ampler opportunities to become a blessing to millions, now, and in the far future. We are, at present, whether we realize it or not, working not merely for ourselves and our immediate successors, but for all the generations that till the end of time are to people this great and wide Dominion. If we fail to occupy the place to which God has called us, He will give our mission and our crown to others, and our opportunity will have vanished forever.

Brother, sister, in Christ, join in the glorious work to which as a Church we are called. Let your prayers and your active efforts be cheerfully contributed to the good cause. The invitation is to every member and adherent of the Presbyterian Church. Our work cannot be done with any adequate measure of success unless there be a general readiness on the part of the whole people. Many parents must give their children to be ministers at home and missionaries abroad. Many young men and young women must

consecrate themselves to the special service of the Lord. ALL can and should aid in the seed-sowing for which there is now so urgent a call and so inviting an opportunity.

The winter season with its long evenings and ample leisure (to many) should be diligently utilized by our churches. The people should be thoroughly familiar with the "schemes of the Church," their merits and requirements. Mission news should be carefully read and talked over until the names of our missionaries and the stations they occupy become as familiar as household words. We should seek to realize the unity of the Church and of her work, and thus take a well-balanced interest in all her enterprizes at home and abroad.

What would you Do ?

TWO years ago, a Prince in Bengal,—Bora Singh,—was converted to the Christian faith, and joined a mission Church. His uncle was a powerful reigning prince, Ram Singh, and Bora was his uncle's lawful heir. The uncle died a few months ago, and the nobles met to arrange for the inauguration of his successor. It was one of the immemorial rules and customs of the Province that the king should preside at the great religious ceremonies, feasts and sacrifices. The nobles asked Bora Singh if he would do so, if he would, for the sake of the throne, renounce Christianity. He at once, firmly and decisively, answered in the negative. He was willing to sacrifice a kingdom for Christ, and he did so. Another man was anointed king in his place.

Reader: is there not a lesson in this for you? A recent Indian convert gives up a crown and a principedom: how much would you give up for Christ? What sacrifice

you make from year to year—from day to day? Christ gives us ample opportunities to deny ourselves, and to serve Him. Do we avail ourselves of these? When a call comes for money to support Missions to India, or China, to Trinidad, or to the New Hebrides, the answer too often is “hard times,” “dull times,” “no money,” “other claims.” Excuses flow apace. We are apt to forget what Christ has done for us, and what faithful disciples are still doing. God does not leave himself without witnesses in all lands. He sends us lessons such as the above from far off India to rebuke us. Be it ours to be faithful unto death—or let us say, faithful to the sacrifice of some of our luxuries, fancies, and pleasures, for Christ and human souls. None of us will have the opportunity like Bora Singh to sacrifice a kingdom for Christ; but the opportunity comes to all to sacrifice something for Him, enough at least to show loyalty and love to Him who died for all.

Another Indian Prince, Dhuleep Singh, has for many years past given, year by year, a donation of \$25,000 to the Presbyterian Mission in Egypt, as a proof of gratitude for a good Christian wife obtained from among the pupils of the Mission schools there. How many Presbyterians in Canada owe thank-offerings to God for the precious gift of domestic happiness! And is there a more appropriate way of expressing gratitude than by advancing that Gospel which sweetens, brightens, and sanctifies every relation of life?

The support of our Theological Seminaries.

THE condition of our Theological Seminaries is a matter of the greatest importance to the Church. This will not be questioned by any member of our Church who is both intelligent and pious. Our obligations to the parent Churches, for sending to this country devoted, able, and laborious ministers, to lay the foundation of the Presbyterian Church, must always be remembered with much gratitude; and we shall continue to receive ministers of like

character, as they shall from time to time come to us, from parent or sister Churches. But the greater part of our ministerial labourers must clearly be furnished by our own Church; and hardly anything could more strongly testify against us, or be worse omen for the future, than the failure of a Church which has attained the age and proportions of the Presbyterian Church in Canada, to find within itself candidates for the ministry, in numbers nearly adequate to the necessities at least of the Home field.

The Rolls of our Seminaries shew that whilst the number of young men studying for the ministry may not yet be sufficiently large, there is good reason why the Church should be encouraged to make still more vigorous efforts in behalf of Theological Education, and should endeavour by every means in her power to sustain and develop this great department of her work. She has at present the opportunity of rendering service of the utmost value in connexion with the training of her future ministry.

All members of our church who have given any attention to the important question of her finances, are aware that the revenue of the Seminaries, as well as that of the Home Missions, has, for the past two years, proved greatly inadequate. We cannot here detail the causes of the deficit which three of the Colleges have had to report to the General Assembly. The main cause is the necessary increase of expenditure arising from the enlargement of the work; so that a state of things which is not in itself good, does yet testify to a fact which we can regard only with thankfulness. The Church may be sure that the deficit has not arisen from a careless or unwise administration of her funds. But unless she shall really awaken to the situation, and adopt effective measures of relief, there is the near prospect of the Theological Schools being seriously embarrassed. The writer of these lines is no alarmist, but he cannot close his eyes to what is obvious to every one who will but direct attention to the facts. The Colleges cannot long continue their work with balances of two, three, or five thousand dollars annually against them.

But is it in the power of the Church to remove this difficulty? And is there sufficient reason why she should be entreated to do so? To both questions an affirmative answer may surely be given. The Church can never dream of withdrawing her hand from a work which is essential to her very existence. Nor can she, by weakening her Institutions, recede from the ground she has already gained. The question of consolidating or amalgamating Theological Institutions, whatever on other grounds could be said in

its favour, is a question which the present circumstances of a recently united Church, hardly allows us to discuss; but even were such consolidation effected, it is doubtful whether any considerable reduction of expenditure could result from it.

About thirty five cents per member, annually contributed over the Church, would suffice to keep the Colleges, with their present equipment, free of debt. It cannot be unreasonable to ask the Church to contribute at this ratio, for such a cause; and we shall be extremely unwilling to believe that when the matter is clearly and earnestly put before our people, they will refuse a satisfactory response. It is but seldom, indeed, that the Christian people utterly fail in liberality when a good cause earnestly and affectionately makes its appeal to them. Let it be shewn to our congregations that the work is the Lord's; and that *He* rather than His servants asks them to sustain and cherish it.

Great things have been accomplished by the stream of the church's liberality, flowing in its ordinary channels—by the collections and subscriptions to which we are annually accustomed; but, if we mistake not, the opinion is beginning to prevail, that if the Colleges are to be adequately fertilized, an *extraordinary current* must, for a time, be directed towards them. The idea of *Endowing* the Colleges, to such an extent, at least, as adequately to supplement from this source the yearly collections, is commending itself more and more to the members of our Church. Strong arguments for Endowment are found in the multiplicity of schemes which the Church necessarily has on hand, and in the special nature of the work of Theological Seminaries, removing them to a distance from the sympathies of very many who are not unwilling to contribute for missions.

Each of the Colleges has a nucleus of Endowment; and the financial pressure might be mitigated *at once* by increasing such nucleus even to the extent of a few thousands. By the contributions of individual members of the Church, without any general canvass, these Endowments might, in a short time, reach a magnitude at which the annual appeals to the congregations might be either discontinued, or made without an urgency which seems almost to put the College in keen competition with the Home and Foreign Missions.

Are there not among us those—more or less wealthy—who will lay this matter to heart? Those to whom means have been given may be assured that an object is here presented to them which is worthy of engaging their warmest interest and their most

generous liberality. May He who has access to all hearts, lead some of His people to respond to this appeal:—to respond in a manner which shall not only relieve the present necessity, but help to elevate the standard of liberality in the entire work of the Church, throughout the Denomination.

W. C.

College Endowment.

The General Assembly having referred the whole subject of their new Hall to the Synod of the Lower Provinces, the Synod, after discussing the whole subject for three days, instructed the Board to take steps to raise a fund of \$100,000, for the erection of a building and the endowment of the Theological Hall at Halifax. The Board has since met and resolved to proceed with this urgent business during the present winter, and arrange by means of deputations to appeal, as soon as possible, directly to all the congregations in each Presbytery.

The very greatness of this attempt as compared with all former efforts ought to recommend it to a people so spirited, intelligent and loyal as our Presbyterian membership—a people who have been wont to take their full share of all public burdens.

The work of our present Hall is believed to be efficiently performed, but why should it be left to the discouragement of a miserable building and the almost total want of endowment? Why should its excellent library not be safely housed? Nothing has been done for the endowment of our L. P. Hall for a long period—nothing by the present generation. During that time all the other Halls have sprung into being and have been partially endowed. Because something was done twenty years since, it is no reason why something should *not* be done to-day; but a reason *why* something should be done now. If any one should suppose that we have too many Halls, let him remember that this is the oldest of them all, and that the responsibility of having too many rests not with us. At any rate no one doubts the need of one in the Maritime Provinces. There was a Hall here fifty years ago, and it is a proof of the evil of our divisions that our theological Seminary is so poorly endowed at this advanced period in its history. It is a great advantage in our position here that we can advance our own claims without the least suspicion of rivalry with other institutions of a similar nature within the bounds of our church. Our distance from the centres of Montreal and Kingston must keep us free of all such

imputations and impart a certain firmness and force to our endeavours in this cause.

It is unnecessary to dilate upon the vital necessity of a good Theological Hall in order to an efficient ministry and church. A foreign ministry can never stand in such relations with the people as to make the church independent of native growth and to have a character of its own among the churches of the earth. Without a native ministry no church attains its normal state, nor does it reach the point of progress and permanency. Apart from the work of the ministry we need a Hall to be a centre of life and character—to unify a once divided church and cement the late union. In course of time our Hall may be expected to exert an influence of this nature. As the years flow on our students will have met together in the same school, and will carry to their several spheres of duty many friendships and common memories while associated under the same teachers. And have we not heard of union memorials in England and the United States, compared with which this effort is verily a trifle? Is *our* union not worthy of a perpetual celebration?

As to the ultimate success of this movement no reasonable doubt need be felt. The great differences in different Presbyteries in the rate of contribution to our schemes shows that, even as regards our ordinary membership, much of our field needs cultivation. But then in a matter of this kind we must look particularly to the wealthy men of a church, which has more wealthy members than any other. Other schemes appeal more directly to the masses than this can possibly do, as they refer to church extension or church support, or benefits enjoyed in their midst. It is the wealthy that have poured in their money upon the colleges and universities at home. Mr. Webster has given a noble example and has had the *honour* of first offering, unsolicited, \$1,000, and we hope that this example will not be lost upon our wealthy men, of whom we have no reason to complain in past times.

It would not be advisable that our Halls should ever become so well endowed as to be beyond the need of constantly appealing to the people. It is to be hoped that annual collections will always be needed for their support and extension, so that they may never be without the constant sympathy and prayers of the people, and that those who have charge of them may be ever strengthened from on high, and have the inspiring consciousness amid their often exhausting and retired work that they are the centre of a circle of warm life and sympathy; but

there is surely no harm, but much good in both methods of support, and experience teaches that there is no likelihood of either being so successful as to render the other unnecessary. Endowment and continuous voluntary effort must, as hitherto, be combined in the support of all our schemes. There must be something for the rich to do and something for the poor and people of moderate means. Our people in these Lower Provinces have to support *one* Hall; in the Upper they have to support *five*. We are now appealed to upon a matter in which we will be brought into comparison with the whole church, and all will mark our conduct upon a wider field. If it were a question of comparative wealth, or a selfish question, we might have fears for our success; but as it is a question of religion and duty and of conscience, we have such confidence in our people as to have none.

A. P.

Women's Missionary Societies.

A MISTAKE CORRECTED.

An error occurred in an article which appeared in our last issue, describing the recent Convention of the Women's Union Missionary Society of the United States. By this mistake, Halifax, Toronto, and Kingston were described as "pre-occupied by branches of the U. S. Woman's Foreign Missionary Society," which is not the case. The passage in question should have run thus:—"Montreal is pre-occupied by a branch of the U. S. Woman's Foreign Missionary Society, and one could hardly wish to interfere with its allegiance. Halifax and Kingston, as well as Toronto, are forming auxiliaries, (of course in connection with the Presbyterian Church in Canada.) But what of Ottawa, Quebec, London and other places, where strong branches of our Woman's Foreign Missionary Society should be organized?"

For the information of those who have not yet taken an active interest in this movement, it may be observed that in Toronto, Kingston, and Hamilton, all three having been long the centres of Mission schemes of the Church, active Female Missionary Societies have been formed in connection with the Presbyterian Church in Canada. The two former were organized about the same time, early last spring, the latter more recently, and all are forming auxiliaries. There was also, we believe, a similar Society

organized at Hamilton last summer, and, doubtless, we shall hear of more being formed in other large centres. But in Montreal, for several years past, there has existed a very active, *undenominational* Female Society, organized mainly through the untiring efforts of Mrs. P. D. Browne, who hoped that we might in time come to have a Woman's Union Missionary Society in Canada. When the movement in connexion with our own Church began, this Society considered the question of altering its organization. But as the other members preferred to retain the undenominational character, the Presbyterian members did not feel inclined to separate from those with whom they had been working so long, and so have remained as they were, while bidding God-speed to all sister societies formed in connexion with our own Church.

The Sabbath School.

INTERNATIONAL LESSONS.

BY REV. GEO. M. GRANT, M.A.

ELIJAH AND THE PROPHETS OF BAAL.

FEBRUARY, 11th.—1 Kings 18, 19-29.

Golden Text: 1 Kings 18, 21.

I. *Elijah's command to Ahab.*

AHAB's compliance shows (1) that Elijah had overawed him, and (2) a hope that the drought might be brought to an end.

Place.—Carmel, a many-topped promontory, jutting out into the Mediterranean, lying between the maritime plain of Sharon to the south and the inland plain of Esdraelon to the north-east. See allusions to its beauty, forests, &c., in Isaiah, Jeremiah, Amos, Micah.

The assembly was at the eastern end of the ridge, at the foot of which wound the Kishon, beside an ancient altar, v. 30. Probably a well-known sacred 'high place,' 2 Kings 4, 23.

The 400 prophets of Ashtaroath did not obey the King's summons. They were in Jezreel, under the protection of Jezebel.

II. *Elijah's address to the people and proposal to the prophets of the Sun-god.*

He reproaches the people not for their idolatry and apostacy, but for trying to be on two opposite sides at the same time. They had yielded to the fashionable idolatry of the day, yet, considered themselves the

people of Jehovah. Perhaps they thought that they were liberal, and Elijah Puritanical; but when their inconsistency is put in plain words, they are dumb, v. 21. Elijah meets his enemies on their own ground. Baal was the active principle of heat, so he proposes a test by fire. He gives up to them the hours when the sun was at its height in a blazing Eastern sky. They being many might attempt fraud. He could not.

The procedure in preparing the sacrifice is that prescribed, Lev. 1, 6-8.

III. *Elijah's ridicule.*

"Leaped" i.e. danced up and down at the altar as dancing dervishes at this day. Their wild dances, "vain repetitions," self-inflicted tortures, and when worked up, their frenzied prophesying, were all parts of their religion. It is an awful picture. Elijah's sarcasms were just the excuses that heathen priests make when no answer is given to their prayers.

Lessons.—(1) God is a jealous God, Exo. 20, 5. He will not accept a divided heart, Luke 11, 34-36. You cannot serve two masters. You must be this *or* that, not this *and* that.

(2) Neutrality in religion is impossible, and lukewarmness hateful, Matt. 12, 30. Rev. 3, 15.

(3) Be decided. This is the first and indispensable step. "Choose ye this day whom ye will serve," Josh. 24, 15.

(4) Earnestness in religion is not enough. The prophets of Baal showed terrible earnestness, Ro. 10, 2.

ELIJAH AND HIS SACRIFICE.

FEBRUARY 18.—1 Kings 18, 36-46.

Golden Text: 1 Kings 18, 24.

From a perennial well hard by, water is brought to drench the sacrifice, and fill a broad deep trench, that there may be no suspicion of fraud. By the use of 12 stones Elijah shows that Jehovah regarded the 12 tribes as one people with one altar. By the use of the term Israel, he refers to the covenant made with Jacob (Gen. 32, 28-35, 10.) And he waits till 3 P.M., the hour when the evening sacrifice was being offered in the temple at Jerusalem.

I. *The Prayer*—What a contrast to the prayers of the false prophets! The object of all the miracles is stated here,—to reveal Jehovah as the only true God and the prophets as His accredited servants. There is nothing useless or monstrous about Bible miracles. Elijah's faith also anticipates the turning to God of the hearts of the people.

II. *The Answer.*—God had sanctioned by fire the institution of the Mosaic ritual,

Lev. 9, 24. He now sanctions its attempted restoration. See too Gen. 15, 17. 1 Chron. 21, 26. 2 Chron 7, 1. The people act as in Lev. 9, 24; but in both cases, relapse into sin soon followed. Miracles are for signs. They cannot change the heart, Luke 16, 31.

III. *The execution.*—Under a theocracy, idolatry is of course the sin of high treason, and the law punished such with death, Deut. 17, 2-5: 13, 1-5: 18, 20. Elijah the restorer of the law orders the 450 who had led the people into sin to be slain. Even Ahab did not object. In the midst of the slaughter, he goes off to his tent at the bidding of Elijah to eat and drink.

IV. *Another prayer and its Answer.*—God had promised rain, v. 1; but Elijah does not on that account fold his hands. Just because of the promise he prays, and the promise is fulfilled. But not at once. Faith must be tested. Again and again has the servant to climb the highest summit of Carmel to see only a cloudless sky and the sun going down into a placid ocean, while his master, on a lower summit, in a posture of profoundest reverence, is wrestling with God.

The heavy curse that has blighted the land for three years and a half is at an end. It has done its work. The false prophets are slain: the people acknowledge Jehovah; Ahab is submissive; and now Elijah, to show his respect for the King, forgets the fatigues of the day under a mighty inspiration of joy and hope, and runs as a footman before the royal chariot all the long way to the entrance of Jezreel.

Lessons—(1.) God is the hearer of prayer, and we may claim the fulfilment of every one of His promises as did Elijah. Be importunate in prayer until the answer comes, Luke 18, 7.

(2.) He still answers by fire, Matt. 3, 11. Acts 2, 3.

(3.) Personal humility may go hand in hand with the sternest loyalty to righteousness.

ELIJAH AT HOREB.

FEBRUARY 25.—1 Kings 19, 8-18.

Golden Text: Job 23, 6.

Even Elijah was "a man subject to like passions as we." And just after the greatest victory his faith fails. No wonder. Yesterday the spiritual tension was extreme. To-day he needs rest and encouragement, and gets neither. It is not so much fear of Jezebel as disappointment on account of the apparent failure of his work that depresses him. Thus have the greatest sank under ever accumulating labour and felt weary of life; Moses, Exo. 2, 15 and Numb. 20, 10-12.

Jer. 20, 14. Isa. 49, 4. Elijah required this experience, even as did Moses to make him meek, Num. 12, 3; and as Paul required a thorn in the flesh, 2 Cor. 12, 7.

The Place.—Horeb, called the Mount of God from Exo. iii. 1-5; perhaps in the very cave or cleft in one of the summits of the chain where God had manifested his glory to Moses, Exo. 33, 22.

The Question.—"What doest thou here?"

(1) Reproof is implied. He had fled from his post, disappointed with the results of his work. But results are not in our hands. (2.) His responsibility is implied. God had followed him from Jezreel to Beersheba, and from Beersheba to Horeb; as He had followed Jacob to Bethel, Moses to the desert of Midian, Jonah to the Ocean, John to the lonely Patmos.

The Answer.—He opens his heart, and shows that he has been reproaching God for abandoning His servants and not inflicting vengeance on His stubborn enemies. He magnifies himself as if everything depended on his life. Such thoughts make him even forget that he had met a few weeks ago Obadiah, who though in the service of Ahab had saved the lives of 100 prophets.

God's revelation of His nature, His order of procedure, and His will.—Compare it with the manifestation to Moses, Exo. 33, 18 to 34, 8. God's name is love rather than judgment. Elijah had represented to him the storm, the earthquake, and the fire; but he is now taught that these are not the great witnesses of Jehovah; that the still soft whispers of His patience and mercy alone reach the heart. Yet He does not leave the guilty unpunished. He commissions Elijah to anoint one as king of Syria who would chastise Israel for their idolatry, 2 Kings 8, 12: one to be king of Israel who would destroy the house of Ahab, 2 Kings 9 and 10; and one as his own successor to carry on his work. And He ends with a revelation of the real state of the case in Israel that must have humbled him with shame for his despondency.

Lessons.—(1.) Abstention from public life is wrong. The worse the state of the country, the more are good men needed.

(2.) God asks everyone of us in every place, "what doest thou here?" Remember.

(3.) In God's dealings with men, the storm, earthquake, and fire come first. Conviction before conversion.

(4.) Christ prevails by means of the still small voice, Matt. 12, 19. Love succeeds where law fails, Ps. 18, 35.

(5.) In the darkest days God's cause is not so hopeless as man imagines, Ro. xi., 4, 5.

THE STORY OF NABOTH.

MARCH 4th.—1 Kings 21. 4-14.

Golden Text: 1 Kings 21, 20.

PERSONS.—*Naboth*, a man of position—as we see (v. 12) from his being put at the head of the assembly of the people of Jezreel on the fast day. He owned a plat or small portion (2 Kings 9, 26) of ground near the palace. Ahab fancies that it would just suit him for a vegetable garden, but like the sturdy miller of Sans Souci who would not yield to Frederick the Great, Naboth would not part with the inheritance of his fathers. Naboth's refusal was conscientious. The law of Moses was so strict on this point that when poverty forced any Israelite to sell his land, it could be redeemed at any time, and at the worst it reverted to the original owner or heir in the year of Jubilee, Lev. 25, 13-28.

Ahab, naturally “not a bad sort of man,” only weak, vain, and selfish; but, given opportunities, such a character is sure to drift into the worst crimes; not getting his own way about a trifle, like a spoiled child, he becomes actually sick with vexation. So too, (xx. 43), when found fault with. He was not unlike Herod, Mark vi. 20. When Elijah denounced God's judgments, cowed by the prophet, he would repent; but next day Jezebel would mould him like wax. This “good kind of man,” as many such are called, was the worst king that ever cursed Israel, v. 25.

Jezebel; a woman who had cut off the Lord's prophets, who in the hour of her greatest defeat could drive Elijah into the wilderness with a threat, scorns her husband's indecision. Like Lady Macbeth crying “give me the dagger,” she at once says, “I'll give thee Naboth's vineyard.” Impiety, deceit, perjury, robbery, and murder stood between her and her object, but she strode through all without a scruple. No wonder her name became a proverb.

The nobles and elders of Jezreel.—Nothing shows the degradation to which Jezebel had reduced the proud free-born Israelites in a more awful light than this servility. But Nemesis followed surely. The same authorities were as ready afterwards to betray and murder the seventy children of Ahab, 2 Kings, x. 3-10.

Two children of Belial, i.e., of worthlessness or wickedness. It is not a proper name. See, too, the accusation of Jesus, Matt. xxvi. 60. Two witnesses were always required in capital offences, Deut. xvii. 6, etc.

THE DEED.—The cloak of religion is used. A fast is proclaimed, as if God's vengeance were impending over the city. While the people were humbling themselves before

God, the witnesses come in and fasten the guilt on Naboth. Blasphemy of God and the king are put together, the king being God's representative, Exo. xxii. 28. Naboth and his sons (2 Kings ix. 26) are at once hurried off to execution. The same night word is sent to Samaria to Jezebel, as if she were the king; and the very next day Ahab sets out in his chariot, with his pages Jehu and Bidkar, sitting behind him, 2 Kings ix. 25, to take possession.

Lessons.—(1) Weakness in high places is often worse than wickedness. (2) Selfishness unchecked, means every possible crime. (3) What we permit others to do for us, is done by us. (4) He who has not learned to control his passions, is a slave sold to sin, v. 25.

Our Own Church.

THE Rev. Andrew Dowsley, formerly of Landsdowne, Ont., having received an appointment from the Foreign Mission Committee of the Church of Scotland, sailed from New York on the 20th ultimo, en route for Southern India, the scene of his future labours.

The old saying, that “a fair exchange is no robbery” is suggested in the case of the the Rev. James Stephenson, formerly of the Methodist Church, but who was received as a minister of the Presbyterian Church in Canada at the last General Assembly, and who has recently been inducted to the Central Church, Detroit, which had become vacant by the removal of the Rev. Geo. M. Milligan to the old St. Andrew's Church, Toronto.

INDUCTIONS AND ORDINATIONS.—The Rev. Hugh Maguire, for two years past labouring as missionary in Aylwin, has been inducted by the Presbytery of Ottawa to Wakefield. Rev. A. Sutherland, late of Melbourne, Ont., was inducted to the pastoral charge of Knox Church, Ripley, in the Presbytery of Bruce, 13th December, and the Rev. Hector McQuarrie to Wingham, in the same Presbytery, December 28th. On the same day Rev. J. B. Edmondson was inducted to the charge of St. John's Church, Almonte, in the Presbytery of Ottawa. The Rev. Dr.

James, of Albany, U. S., and previously a minister of the Canada Presbyterian Church, was inducted to the charge of Knox Church, Hamilton—vacant by the death of the late H. H. Rennelson—on the 11th January. The Rev. Kenneth MacLennan, late of Peterborough, Ont., has received and accepted a call to become pastor of St. James' Church, Charlottetown, P. E. I. The Presbytery of Halifax inducted the Rev. A. L. Wyllie, to the charge of Richmond and North West Arm on the 16th January. The Rev. John McKinnon of Hopewell, N. S., has been translated to Georgetown, P. E. Island. Before leaving, Mr. McKinnon received a very kind address and handsome present from the people of Hopewell.

NEW CHURCHES AND MANSES.—Principal Caven and Rev. J. L. Murray, of Woodville, officiated at the opening of a new Church in the village of Sunderland, Ont., on the 24th December; on the same day the Rev. D. J. Macdonnell conducted the services, morning and evening, at Creemore, in connection with the opening of a very neat church in that village, where, *inter alia*, an organ, the Scottish Hymnal, and a gown for the minister, appear to have been introduced. The Church is built of brick and cost \$2500. A new church edifice at Brockton—a western suburb of Toronto—was dedicated on 14th January, Principal Caven and Rev. R. Gilray conducting the services. Dr. Cochrane presided at the opening of a commodious and tasteful Mission House in the King's Ward, Brantford, on the first Sabbath of January; this building erected by the liberality of the Zion Church congregation, is a good indication of their enthusiasm in Mission work. The Presbyterian Church at Fenelon, Ont., having undergone enlargement and extensive repairs, was re-opened for worship December 17th. A brick manse has been completed at Markdale, Ont., at a cost of \$1200. Since the induction of Rev. E. Vincent to East Seneca, Blackheath, and Caistor, a year ago, the congregations have purchased five acres of land, erected a beautiful manse, cancelled the debt on their church, paid their ministers stipend in ad-

vance, and given him a donation of one hundred and thirty-four dollars! Who will send us a better paragraph? The Rev. William Walker has taken possession of the new manse erected for him by the congregations of Saltfleet and Binbrooke.

THE COLLEGE BUILDING AND ENDOWMENT FUND in the Maritime Provinces is making progress. Several subscriptions of \$1000 and \$2000 have been reported. One of the Halifax congregations—Chalmer's Church—took up a collection for the Fund on the last Sabbath of the year and realized the handsome amount of \$1015. The day having been cold and stormy, and a considerable number of expected contributors having been absent, it is possible the amount will be considerably increased. The congregation is poor—perhaps the poorest in the city—and this is what gives significance to the collection. The contributions ranged from fifty cents to \$100. We hope to report many such collections from different sections of the Church. Messrs. Farquhar and Forrest, Bankers, Halifax, have been appointed special Treasurers for the Fund during its collection; and Rev. John Forrest, Assistant Secretary.

A YOUNG NOVA SCOTIAN, Mr. J. D. Maclean, now studying Theology in the Union Seminary of the North-West, has been accepted as a missionary to Japan, by the Mission Board of the Presbyterian Church of the United States. And here is a hopeful item from Windsor, N. S.: "there were added to St. John's Presbyterian Church last year, by profession, one hundred and twenty-five members. The Union meetings are continued, and there is still much religious interest among the people."

ELDERS AND DEACONS ASSOCIATIONS.—We are glad to notice the formation of such associations in both sections of the church, East and West. With the proverbial wisdom that comes from the East, perhaps, the Halifax Elders have taken the *ministers* into their counsels; the Montreal brethren, on the other hand, possibly because they are more modest, draw a line of distinction and, conceding to the ministers a higher

status, confine their membership to the laity. Both may be right, according to the views they may hold as to the proper signification of the scriptural term *Presbuteros*. Practically, however, on the principle of "the selection of the fittest," the theoretical *parity* in meetings of this kind is short-lived, for the good reason that sooner or later the ascendancy of the clergy is simply inevitable, as the history of many so-called Lay Associations abundantly proves. Having said this much, however, we have no fault to find with arrangements that suit the parties concerned, still less to argue on a question that involves points on which the profoundest theologians have as yet been unable to agree. The first meeting of the Halifax "Elders Association" for this winter was held in Chalmer's Church there on the 14th of December. After tea, served in the Session House, the meeting was organized in the church, the pastor presiding. After devotional services, addresses were delivered by Ministers and Lay-Elders, on the Synod's Scheme for securing a new Building and an Endowment Fund for the Theological Hall. Its vital importance to the church at large was clearly shewn, and explanations were given of the plans adopted for carrying out the Synod's view's. \$30,000 are expected from the Presbytery of Halifax, and two thirds of this sum from the city. "The whole proceedings," we are informed, "were pleasant and profitable, and calculated to recommend the formation of such associations to other communities in the church."

"The Montreal Elders and Deacons Evangelical Union," also resumed its monthly meetings for the season in the end of December. Composed, as its name implies, of representatives of other churches, besides the Presbyterian, its deliberations necessarily assume a somewhat more general character. At a meeting of the association held in St. Paul's Church, on the 15th January, "the moral influence of the Theatre" formed the subject of a long and exhaustive discussion. The meeting was unanimous, and very decided, in the expression of its opinion, "that the theatre, taken as a whole, and as it is, ought to be discountenanced by professing christians. In itself being both unsatisfactory and unsatisfying, it was pronounced to be pernicious in its tendency, and to involve a waste of time and money." At the next meeting of the association the subject of rational

amusements and recreations for the young will be considered.

CHURCH EXTENSION SOCIETIES.—These, too, are beginning to make their influence felt in the Church. In Montreal and Toronto ground has been broken. In spite of the "too-many-Churches-already" cry that reverberates from every up-town street corner, "Let the rich build as many churches for themselves as they may" is echoed back, "the poor shall have a share of them also!" So, Brockton Church has been built and dedicated for the worship of God, in a western suburb of Toronto and, with prudent forethought, sites have been secured for other churches in the outskirts of that city. Taylor's congregation has been organized in the east of Montreal, and active measures are in progress for the erection of a church in that populous and neglected locality—a *terra incognita*, almost, to many denizens of the West End.

THE FRENCH EVANGELIZATION goes on apace. A commodious and comfortable new church, seated for 600 persons, was opened under most auspicious circumstances in the centre of a large French Roman Catholic population, on Sabbath, the 14th January. Not to speak of the morning service—when Dr. Robb, of Toronto, preached to a full house, nor of the afternoon service, when Principal MacVicar, and Dr. Jenkins, and Mr. Campbell, and Father Chiniquy addressed a vast audience—the evening services were conducted by Mr. Chiniquy to an overflowing French congregation, in their own language, and were listened to with devout attention. And on a subsequent week-day evening, the house was packed to its utmost capacity. At all the services the most perfect order was maintained.

THE MOST GENEROUS CONTRIBUTION yet given in aid of the French Evangelization must be allowed to be that of the St. Gabriel congregation, Montreal, who, at the solicitation of the Board, have consented to give leave of absence to their minister for six months in order that he might proceed to Britain to make known to Christian people on the other side of the sea, the nature and progress of this great work. Mr. Campbell sailed from Halifax on the 21st ultimo. The leave-taking with his congregation was a genuine ovation. They sent him away with a light heart and a well-filled purse, and he will be followed with the prayers of many that he may have a prosperous journey and a safe return.

THE SABBATH SCHOOL Association of Montreal now comprises seventeen schools having 346 teachers, and 2790 scholars on

the Roll. The missionary collections of these schools for 1876 appear to have been \$2750—an average of nearly \$1 for each scholar on the Roll. Just one half of the twelve city churches commenced as mission Sabbath Schools a few years ago.

QUEEN'S UNIVERSITY at Kingston, has elected its first Chancellor in the person of the Rev. Dr. Cook, the respected Principal of Morrin College, and Minister of St. Andrew's Church, Quebec. It has been usual in the old country, and on this side the Atlantic, also, to appoint a layman to this office.

Meetings of Presbyteries.

MONTREAL, January 9th and 10th.—Dr. Jenkins was appointed Moderator for the next six months. Home Mission matters, as usual, occupied by far the larger portion of the time. Regret was expressed at the action of the Assembly's Home Mission Committee in curtailing the grants formerly given the congregations and stations within the bounds, and deputations were appointed to visit several of the stations thus affected for the purpose of stimulating the liberality of the people themselves in support of ordinances.

Mr. Stewart, the resident missionary at Arundel and De Salaberry presented a very interesting report of his labours in that field. The Convener's Report recommended the continuance of the grant of \$3. a Sabbath to Taylor's Church in the East end of Montreal.

In the prospect of a lengthened absence from the country, the Rev. Robert Campbell resigned the convenership of the Home Mission Committee, and the Rev. R. H. Warden was appointed in his stead. The Presbytery expressed their deep gratitude to Mr. Campbell for his past services and commended him and the mission he has undertaken to the Christian people of Great Britain and Ireland.

The Rev. John Wells of New Richmond, Bay of Chaleurs, a member of the Presbytery of Restigouche in connection with the Church of Scotland, was, in compliance with his request, cordially received by the Presbytery as a minister of the Presbyterian Church in Canada. Rev. Dr. Patterson of Greenhill, N. S., being present, was asked to sit and deliberate. The Remits from the General Assembly were severally discussed and certain modifications recommended, *e.g.* In regard to the Home Missions of the Church, the Presbytery recommended that

there should be but *one* fund for the whole, embracing both supplemented charges and mission stations. In connection with the Remit on the Ministers Widows and Orphans Fund, it was suggested that ministers in the Upper Provinces should pay into the new fund, when created, the same annual rates as they have been accustomed to do—a condition which seems to have been overlooked by the Assembly in framing its proposed regulations.

BROCKVILLE, 19th and 20th December.—The committees appointed at a previous meeting to visit several of the congregations, with a view of securing a more economical distribution of the labours of their pastors, reported having fulfilled the duties assigned to them, and presented a number of recommendations, some of which were adopted by the Presbytery, while others, in view of the many interests involved, were held over for further consideration. Prof. Gregg, and Rev. Robert Campbell, of Renfrew, addressed the Presbytery on the claims of the Colleges, and received an assurance that the Court would do all in its power to press the claims of these Institutions on the support and liberality of the congregations.

PETERBOROUGH, 12th December :—The Presbytery agreed, though very reluctantly, to accept the Rev. Kenneth Maclellan's resignation of the charge of St. Andrew's Church, Peterborough. Mr. Torrance, of St. Paul's Church, Peterboro, was appointed *interim* Moderator of the Kirk-session. Mr. Bennett gave notice that at next meeting he would move for the appointment of Commissioners to the next General Assembly.

TORONTO, 2nd and 3rd January.—There was a large attendance of members. It was announced that a new congregation at Ballantrae, had been organized, and a committee was appointed to go to Brockton on an early day and there also organize a congregation in the new Church then nearly ready for occupation. A committee appointed at a previous meeting to confer with the congregations at Brampton in regard to their Union, reported that their efforts had happily been successful, and Mr. Meikle was appointed to proceed to Brampton on the 14th January, to meet with the two congregations and to constitute them one. A commission was read from the Colonial Committee of the Free Church of Scotland in favour of Mr. Edward Millard, for some time a missionary in Jamaica. Mr. M. was cordially received as a minister of our Church. Application was made on behalf of the congregation of old St. Andrew's Church, Toronto, for leave to sell their

church and site with the view of erecting a new church in a more desirable locality. After some discussion the request of the congregation was granted. Against this decision, Dr. Robb protested and craved leave to complain to the Synod. A paper was read from Rev. D. P. Niven resigning his pastoral charge in Georgina. It was announced that the first business of the second diet of next meeting, on March 11th, shall be the appointment of commissioners to the next General Assembly.

BARRIE, 9th January:—At a special meeting, a call signed by 215 members and 195 adherents of the congregation of Barrie, in favour of the Rev. John Leiper, was sustained; as was also, a call from Alliston and Carlisle, numerous signed in favour of the Rev. J. R. S. Burnett. Mr. B. accepted the call and arrangements were made for his induction on the 28th January, at Alliston.

SAUGEEN, 26th and 27th December:—In addition to members, of whom there was a full attendance, Prof. McLaren, Rev. John Smith, Toronto, and Rev. John Scott, N. Bruce, were present as assessors in "the Mount Forest case," which, in the form of certain references and appeals from the session of Knox Church there, occupied the greater part of the Presbytery's time. There was then presented and read a petition from certain Members praying to be formed into a separate congregation with a view to their uniting with St. Andrew's congregation, which was granted. The cordial thanks of the Presbytery were given to the Assessors for the valuable aid they had given in dealing with the difficult matters that had come before them.

GUELPH, 9th January:—This Presbytery held its usual bi-monthly meeting in Chalmers' Church, Guelph, commencing at nine in the morning. The Remits sent down by the General Assembly were first considered. (1.) In regard to the Home Mission Fund the Presbytery decided in favour of having two funds, one for aiding weak congregations and another for Home Mission work proper. (2.) The proposed regulations anent the Widows and Orphans' Fund as printed in the acts and proceedings of the Assembly were approved. (3.) It also approved of the proposal that the General Assembly consist of *one-fourth* the number of ministers and elders on the Roll of Presbyteries. Some time was spent in the consideration of Home Mission business, after which the court adjourned as a SABBATH SCHOOL CONFERENCE in Knox Church, when a number of excellent addresses were delivered in reference to Sabbath school work and its relations to the

Church and the family. Part of the time was appropriately devoted to a meeting of Sabbath School children of whom about two hundred and fifty were in attendance. Mr. Mullan, of Fergus, spoke strongly in favour of more singing of the Psalms of David in the Sabbath School, and the formation of classes for instruction in singing. Mr. Simpson followed in the same strain. Mr. Ball deprecated the adaption of secular music to sacred melody. Mr. A. Hood, Elder, referred to the care that should be exercised in the selection of hymns. In the evening Mr. Torrance presented his report on the Sabbath school statistics of the Presbytery, from which it appears that there has been an aggregate attendance of 2614 and an average attendance of 1652; that there were 250 teachers, communicants of the Church, and 32 who were not. "The best method of studying the Sabbath School Lessons" was taken up by Mr. Hood, of Galt. He did not believe in the preaching style of imparting instruction, but favoured, rather, the question and the answer style of teaching. Mr. Ball held that every congregation should feel itself bound to furnish maps and other needful appliances for the Sabbath-School. The conference appears to have been a most interesting and profitable one.

HAMILTON, 19th and 20th December:—Dr. Topp, and Mr. Mullan, of Fergus, addressed the Presbytery in reference to the adequate support of the Theological Colleges and were given to understand that \$1650 might be expected from this Presbytery. Arrangements were made for holding a conference of Sabbath School teachers on the 1st of February. Rev. W. F. Clark, of Welland, tendered his resignation on account of ill-health and his determination to enter upon literary work. Dr. James, of Albany, was present and intimated his acceptance of the call from Knox Church, Hamilton. The Remits from the General Assembly were considered and approved with some slight modifications.

PARIS:—A call was sustained in favour of the Rev. Andrew Glendinning from Glenmorris. Principal Caven was heard at length on the claims of the Colleges, and the necessity of increased liberality towards their support. The Presbytery agreed to recommend this subject so the earnest consideration of all the congregation in the bounds, and appointed a committee to deliberate on the whole question with a view to further action by the Presbytery. Mr. D. C. McIntyre presented himself for examination with a view to licensure, and his examination having been eminently satisfactory he, was thereafter duly licenced to preach the

Gospel. It was agreed to devote the evening of the next stated meeting to an Evangelistic service.

LONDON, 19th December:—The Rev. Jos. Eakin of Parkhill, having resigned his charge on account of failing health, the Presbytery recorded in their minutes an expression of deep sympathy with him in his present affliction, testified to the ability and faithfulness with which he had discharged the duties of his office, and earnestly commended him to the continued care and guidance of the Head of the Church. The Rev. Hugh Currie, of Napier, signified his acceptance of a call from the congregations of Keady, Peabody, and Desboro in the Presbytery of Owen Sound, and the Presbytery agreed to release him from his charge on the 14th January. In like manner it was agreed to translate the Rev. Archibald Stewart of Mosca to North Easthope in the Presbytery of Stratford. The evening sederunt was occupied with the "organ question," in the form of a protest and appeal from members of the congregation of St. Thomas, against the introduction of instrumental music. On the motion allowing the use of the organ being put, 15 voted aye, and 6 nay. The protest and appeal was therefore dismissed, a considerable number of the members declining to vote.

STRATFORD, 19th December:—A minute in relation to the resignation of Rev. W. T. Wilkins, of St. Andrew's Church, Stratford, was adopted, expressive of the goodwill and esteem of the brethren. It was agreed that a conference on the state of religion be held at the evening session of next ordinary meeting. Mr. MacPherson's resignation of the charge of Knox Church, Stratford, was taken up and a delegation appointed to consult with his congregation at their annual meeting, and cite them to appear at the next meeting of Presbytery. Arrangements were made for the induction of Mr. Stewart to N. Easthope on the 10th January.

PRESBYTERY OF WALLACE.—This Presbytery met on the 5th December, at Wallace, and again at New Annan on the 26th. Rev. E. Ross declined the call from Spring Hill. Rev. William Grant, Earltown, accepted the call from West and Clyde Rivers, P. E. Island. His demission took effect after the first Sabbath of the New Year. The demission of Rev. James Watson was not accepted, but at the request of the congregation he is continued as senior minister of New Annan. He is to retire from all active duty on the first of the New Year. Arrangements were made by the congregation for his future comfort which were approved of by the Presbytery. Agreed to apply to the

Aged and Infirm Minister's Fund for a grant of \$200 per annum.

PRINCE EDWARD ISLAND.—At a *pro re nata* meeting, 27th December, a letter was read from the clerk of the Presbytery of Pictou intimating Mr. McKinnon's acceptance of the call from Georgetown, Cardigan and Montague and transferring him to the Presbytery. His induction was appointed to take place on the 11th January. There was also read a petition from St. James' Church, Charlottetown, asking for a moderation in a call to Rev. Kenneth McLennan formerly of Peterborough, Ont., and guaranteeing a stipend of \$1400, with a manse. The prayer of the petition was granted.

MANITOBA.

The Presbytery of Manitoba met at Kildonan on the 6th December. There were present seven Ministers and three Elders. A letter was read from Rev. J. S. Stewart, Palestine, declining the call addressed to him by the Boyne and Pembina Mountain congregations. The Presbytery sustained a call to Mr. Bell from Portage la Prairie and Burnside, and placed it in Mr. Bell's hands who intimated his acceptance of it; whereupon arrangements were made for his induction on the 3rd January. Reports were handed in shewing the amounts subscribed for the support of ordinances by the congregations and mission stations within the bounds. These all shewed great liberality on the part of the people in the present circumstances of the Province. Professor Bryce reported that chiefly at the instance of the Rev. James Boyd while on a recent visit to Scotland, valuable additions had been made to the College library: 247 volumes had been received; a few friends had contributed \$110, and the Free Church of Scotland had made a donation of \$100 in aid of the library. The Presbytery decided to apply at once for another missionary to be stationed at Rockwood, &c. One had already been telegraphed for, for Springfield and Sunnyside. Arrangements were made for missionary meeting in the various congregations.

Our Home Missions.

THE EASTERN SECTION.

THE summer season is much more favourable than the winter for our Home Mission work as a whole, but there are special departments and fields that can be most effectively wrought in the winter when the fisherman is of necessity by his own fireside,

and the lumberer has his long evenings in his camp. In summer, our supply of labourers is much more ample than in winter,—a large number of student-catechists being in the field as fellow-helpers with our probationers.

We glean the following matters of interest from Reports of student-catechists, submitted recently to the Home Mission Board of the Sea-Provinces: Mr. A. Gunn, (a Divinity student) gives a report of seven Sabbaths spent along the "Eastern Shore" of Guysborough county. After visiting Wine Harbour where half the people are Presbyterians, and where his services were well received, Mr. Gunn preached at Indian Harbour, where the means of grace are but scantily supplied by any denomination. He preached twice in a very destitute district called Beckerton, where there has been only one service during the whole of the preceding year. The people were eager for more preaching, and though not belonging to the Presbyterian Church they were anxious to obtain regularly supply from us. There are 20 families in this place. In the next settlement he found ten families equally destitute, and equally anxious for supply. In Upper and Lower Country Harbour and Isaac's Harbour, well-peopled districts, a similar state of matters was found, the people very anxious to hear Presbyterian preachers. If supply could be given regularly, the people would do their best to support the minister. It is new ground. Mr. Gunn visited over 60 families, all of whom he found most kind and helpful. This destitute region is in the Presbytery of Pictou. The shore people are to a large extent fishermen. Roads and bridges, school-houses and churches are only beginning to be enjoyed among them.

Another catechist, Mr. James A. McKeen, reported concerning his work along the Eastern Shore of the county of Halifax. His "parish" extended over seventy miles by the "sounding sea." He visited all the families he could, paying special attention to the sick. He held Bible Classes, weekly, or fortnightly, or monthly, at such central points as he could regularly overtake, and all the services, week day as well as Sabbath, were well attended. The whole of this region is embraced under the pastoral care of Rev. A. B. Dickie, and Mr. McKeen had the advantage of labouring under his superintendence. The Bible Classes have contributed regularly to the membership of the Church, many of the pupils having made a public profession of their faith in Christ. Increased liberality in their contributions to all the schemes of the Church is a hopeful proof of progress. Indeed, we may safely say that in no part of the Church has

there been more marked progress in the grace of giving, than along the Eastern Shore of the county of Halifax.

The report of Mr. McElmon leads us to the Presbytery of Truro, which, on the whole, is a well cultivated field, requiring comparatively little Home Mission work. Mr. McElmon visited all the sections of the Parrsborough congregation (now vacant) and found that they numbered 86 families. Mill Village contained 31 families. The other nine sections, ranged from one to eight. Mr. McElmon reports labour in another congregation, Acadia Mines, which has been vacant eight years.

Mr. John A. Logan, another catechist, reports concerning the Acadia Mines. Works are going on there now that promise a largely increased population, and this will make it all the more important that the place should have a settled pastor. Mr. L. reports from North River, a new station in the Presbytery of Truro. It is the nucleus of a congregation, with two elders, thirty-four communicants, and fifty families,—embracing an area nine miles long by, say, five wide. "The field is quite interesting. The people manifest anxiety for regular church ordinances, and they hope soon to be formed into a regular congregation. During the summer I have been employed during 28 Sabbaths,—labouring in five different localities. I can testify to the unbounded kindness and hospitality of the people everywhere."

These are samples of the substance of Reports received by the Board. We could give extracts that would be read with much interest did our space allow.

WESTERN SECTION.

THE history of Home Missions during the past twenty years in the Western section of the Church is one of continuous, steady progress. In the early years of Presbyterianism in Canada, owing chiefly to the lack of ministers, many of our people left the Church to which they had belonged and cast in their lot with those branches of the Church whose missionaries first supplied them with the means of grace in the land of their adoption. The establishment of our Theological Halls, and the training in these of a native ministry, have given a great impetus to the work of Home Missions, so that during the past twenty years the progress made has been very marked indeed. Whatever, in the altered circumstances of the country, may be the future action of the Assembly, we think that in the past the policy

adopted has been a wise one, in placing under the care of the same Committee not only Mission Stations proper, but also supplemented congregations, so that from the opening up of a new field till it became a self-supporting charge, it received the fostering care of the H. M. Committee of the Church. The number of congregations at present on the Assembly's Roll, to whose liberal contributions the various schemes of the Church are greatly indebted, which a few years ago were weak Mission Stations or struggling supplemented charges, furnishes convincing evidence alike of the success of the policy adopted and of the growth of the Church.

Under the care of the Committee of the Western Section there are at present 78 settled charges with a membership of 6000, aided by the fund, without which aid they would be unable to sustain a minister, but be dependent on the somewhat precarious supply given to Mission Stations. For the comparatively small sum of \$11,000 the Committee help to maintain Ministers this year in 78 congregations scattered all over the Church, no single one of the Presbyteries in Ontario and Quebec being without a supplemented charge. The yearly grants range from \$50 to \$300, the average supplement being \$150.

In addition to supplemented charges there are about 130 mission fields with a membership of 3000, under the care of the Committee, most of which are assisted by its funds, upwards of \$20,000 being expended this year in this department of the work. These fields are scattered through the whole of the Western Section, chiefly in the newer settlements, and derive their supply of ordinances mainly from the students of our Divinity Halls during the summer vacation, many of the stations receiving only an occasional visit from a neighbouring minister in the winter half year. In several of the wider and more destitute fields in Ontario and Quebec, ordained Missionaries are employed. Of these there are at present about twelve who give continuous supply to large districts of country, such as the Upper Ottawa, Muskoka, Penetanguishene, Parry Sound, &c. In the outlying posts, such as Manitoulin Island and Lake Superior districts, ground has been successfully broken. Shut out to a large extent from communication with the centres of population in Ontario during the winter, these fields need, beyond all others, the continuous services of ordained missionaries, and yet, such is the lack of men, that in those vast districts we have this winter only one ordained missionary, viz.: at Thunder Bay. Here we have the "right man in the right place" our cause being well represented at this important point—

the Lake Superior terminus of the Canada Pacific Railway. In the Provinces of Manitoba and the North West Territories we have a good foothold—a foothold we must maintain.

The Lieut.-Governors of both—Morris and Laird—are not only warmly attached members, but active Elders of the Presbyterian Church, and many of the leading men are also identified with it. In Winnipeg we have our College with its professors, and a large influential congregation. In Kildonan, four miles distant, where Dr. Black has laboured for about a quarter of a century, we are masters of the field, while all through the North-West, from Sunnyside on the East to Fort Pelly on the West, wherever there are to be found groups of English speaking settlers, there is also to be found a preaching station of our Church. To last Assembly the Presbytery of Manitoba reported 19 congregations with 14 ministers, 1 Probationer, and 42 preaching stations.

The return of prosperous times and the building of the Pacific Railway will attract large numbers of settlers from Europe as well as from the older parts of Canada to the fertile North-West, and if our Church be true to her mission she will see to it that men and means are provided, so that as soon as a new settlement has been formed a missionary shall be stationed among the people. Here then there is Home Mission work for many a long year to come. Nor have we yet overtaken our own people in the Provinces of Ontario and Quebec. According to the statistical tables presented to the last Assembly, 37,000 families—equal to about 185,000 souls—are connected with our Church in these Provinces, or allowing for non-reporting congregations, say 250,000. The census of 1871 shows a Presbyterian population in Ontario and Quebec of 402,421, leaving much yet to be accomplished before these 150,000 nominal Presbyterians are gathered into the fold.

That the Church possesses the energy and the will, as well as the means, to grapple with the Herculean task before her in cultivating her magnificent Home field, we do not for one moment doubt.

SAINTS of God! the dawn is brightening,

Token of our coming Lord;

O'er the earth the field is whitening;

Louder rings the Master's word—

‘Pray for reapers

In the harvest of the Lord.’

The One Talent.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose :
May not I do what I choose ?

Ah ! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame
When I hear my humble name
And cannot repay his claim ?

Some will double what they hold :
Others add to it ten fold,
And pay back in shining gold.

Lord, oh teach me what to do !
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something now to do for thee—
Thou who hast done all for me !

The New Hebrides Mission.

WE are indebted to the Rev. Dr. Steel of Sydney, New South Wales, for the following items of information respecting the progress of Mission work in this most interesting field where the Missionaries of the Presbyterian Church in Canada, have been for many years cooperating with those of other Churches. We quote from an article written by Dr. Steel for the *Australian Witness* :

We are glad to receive good news from all the islands. The Rev. P. Milne reports that the work is encouraging in the islands of Metaso, Makuru, and Tongoa, in each of which he spent some time during the year.

On the island of Fate, Mr. McDonald reports that at Havannah Harbour his work continues to be interesting; and Mr. McKenzie of the same island, states, "he has had the happiness of seeing the village

of Eratap throw off heathenism. There are now three Christian villages under his care. He has established regular services at Bufa, an inland village, and has been cheered by seeing one after another leave the place and join the Christian people at Erakor, until there are nine such. These are chiefly young men. He hopes that the whole village will surrender to Christ ere long. The Rev. H. A. Robertson gives a very encouraging view of Eromanga—so long celebrated for antipathy to the gospel. The whole island is now covered by a network of Christian teachers, natives of the island. The natives of Cook's Bay, have built a cottage for the missionary. Mr. Robertson and his wife resided there for some weeks, and were very kindly received by chief and people, who brought them freely a supply of yams and taro.

At Aniwa, the Rev. Mr. Watt has resided for a short time to see how the work was prospering in the absence of the Rev. J. G. Paton. He reports favourably, but says there is want of reading matter, which it is hoped will be speedily supplied by Mr. Paton, who was authorised to print a Gospel.

On Tanna there has been an epidemic of typhoid fever, which has carried off a number of people. Mr. Watt is engaged in revising the translations of the gospels of St. Matthew and St. Mark, that one or the other may be printed when he visits New Zealand at the end of the year.

Latest Intelligence.

LETTER FROM REV. DR. STEEL.

Sydney, 28th October, 1876.

The "Dayspring" arrived here on the 10th instant, bringing the Rev. Jos. Copeland and his two motherless children. His health has not been good for some time. The vessel got some repairs and improvements, and sailed again yesterday, the 27th, with stores for the Missionaries. After a very short visit to the Islands, the "Dayspring" goes to New Zealand, and will not return here till September, 1877.

The three cases you sent were received after long delay, arising from the misdirection to one Robert Steel, Esq., Newcastle.

Mr. Annand writes in good spirits in his new position, and Mr. McKenzie regarding his success. Mr. Robertson is also doing very well, and is working Eromanga happily and effectually.

I have sent the Memorial Tablet for the martyrs of Eromanga, and as I had some funds over, I proposed to get one for Dr. Geddie. This I have been enabled to do by the kindness of one of my elders, who gave

the tablet, ready for the inscription. The latter I pay for. The Rev. J. D. Murray translated what I prepared. I will send you a copy next mail. This Memorial Tablet has also gone by the "Dayspring," to be erected behind the pulpit in the large Church at Anelgauhat.

I hope these deeds will be approved by the friends of all in Nova Scotia.

Our General Assembly meets on the 31st.

TABLET TO THE MEMORY OF THE REV. DR. GEDDIE.—A wooden tablet has been prepared in Sydney, to the memory of this able and devoted missionary. The inscription painted on it is as follows, but in the native language, translated into it by the Rev. J. D. Murray. "In memory of John Geddie, D.D., Born in Scotland, 1817, Minister in Prince Edward island for 7 years. Missionary, sent from Nova Scotia, at Anelgauhat, Aneityum, for 24 years. He laboured amidst many trials for the good of the people; taught many to read; many to work; and some to be teachers. He led many here to the Saviour, and visited other islands to introduce the Gospel. He was esteemed by the natives; beloved by his fellow labourer Mr. Inglis; and honoured by the missionaries in the New Hebrides and by the Church. When he landed in 1848 there were no Christians here; and when he left in 1862 there were no heathens. He died in the Lord, in Australia 1872—I Thes. i. iv." This tablet was freely given by Mr. Alexander Dean, builder, Sydney, and the inscription placed in it by means of a balance of a fund contributed by a few friends some months ago, in the hands of the Rev. Dr. Steel, after paying for a similar tablet to the memory of Christian Missionaries who lost their lives for the cause of the gospel in Eromanga. Both tablets were shipped by the Dayspring to be taken to the New Hebrides, where they will be placed inside the Churches. The one in memory of Dr. Geddie, will be placed in the Church at Anelgauhat, Aneityum, and the other in the Church at Dillon's Bay, Eromanga.—*Australian Witness.*

Our Trinidad Mission.

WITHIN the past month, letters have been received from the three Missionaries, at Mission Village, San Fernando, and Couva; in other words from Rev. Messrs. Morton, Grant and Christie; also from Mr. John A. McDonald and from Miss Blackadder, who had arrived and

commenced her work as Teacher in San Fernando.

In general terms, we may say, that the missionaries are well, though Mr. Morton had been sick for a time, that all are earnestly prosecuting their work, and that the Lord is granting tokens that "their work is not in vain in the Lord."

Mr. Morton reports the opening of a newly finished building, not of large dimensions, and intended for a place of public worship. This is at Mission Village; the attendance is encouraging and for the present Mr. McDonald will be employed under Mr. Morton's direction while devoting himself more fully than formerly to the study of the language. For the present he has charge of the more advanced pupils in the new building at Mission Village, while Annagee teaches the juniors in the smaller building—school hours from 7.30 A. M. to 12.30, leaving the afternoon for other work.

Mr. Grant had been cordially welcomed not only by the mission families, but by Coolies, Chinese, and Creoles, and for some days had a great deal of handshaking to get through. He says "We scarcely realized that the poor people were so kindly disposed toward us. This gladdened our hearts very much; and when we recalled the very deep and kindly interest, manifested *at home*, in our work, what reason have we "to thank God and to take courage." "I never felt happier in entering on work than now, and never have I been so strong to work. I trust I may be able to do more for the master than in days that are past."

In reference to the first sabbath after his return, Mr. Grant says "though the rain fell during the whole day yet our services were well attended. Twenty-five Coolies, men and women travelled 6 miles to service from La Fortune Estate where Teelaksingh lives, the accepted catechist of Fort Massey Sabbath School. Mr. Christie reports an interesting and harmonious meeting of the Mission Council, with notices of the work in his own field, and of plans for joint action between the brethren, for occupying new ground as soon as possible.

LETTER FROM MISS BLACKADDER.

San Fernando, Trin., 21st Dec., 1876.

It hardly seems possible that it can be December. The sun is shining brightly; trees waving in the morning breeze; roses, honey-suckles, convolvuli, bigonias—all in full bloom.

Humming birds, too, are flitting among the flowers. It seems more like July.

I arrived at San Fernando, October 2nd. Rested a week—then commenced work. I confess that I felt disappointed when I saw the small low building that was to be my school-room. It looked so different from the pleasant school-houses at home.

Thirty-eight children came on the first day to me; the faces of Indian, Chinese, and a mixture of other races, presented a novel sight. And as I looked around on the group of children, I wondered if I would ever be able to teach them. They all understood English, so one great difficulty was removed.

Then the work of enrolling the pupils commenced—no easy task I assure you. Mr. Grant did the spelling, and I the writing. Our fingers traced the letters that formed the name of Rampugas, Rampersad, Rampertap, Ramkalan, Changoo, and others, far more pleasing to the ear. Some of the boys read very well; are quite advanced in arithmetic; write nicely, and have some knowledge of geography. We now have over sixty enrolled, with an average of fifty. We are crammed in a little room, that at home would only hold twenty-five. You can imagine how uncomfortable it must be, in a climate such as we have in Trinidad. The dress of the little people is cool and airy, generally consisting of a shirt that does not touch the ground. Some of the Indian children wear the native dress, which, when kept clean, is very pretty and graceful. The white dress contrasting well with the dark skin.

I have some ten or twelve little Chinamen in school, some of them wear long queues; others wear the hair short. They learn very quickly, and they have more confidence in their own ability to do or say than the Indians here. One small Celestial answers to the ambitious name of London; another has the charming appellation of Ahfrok. The Indian children are pretty little creatures; they have slender, graceful forms; beautiful dark hair and eyes; a refined and intelligent expression of countenance. They are generally mild, and easily governed. One cannot help loving them.

Our Sunday-school numbers over ninety pupils, and seven teachers. I wish some of our dear friends could walk in some Sabbath morning, and see the bright happy faces; hear the children sing some of the sweet hymns that the children sing at home, and listen to the children recite their Bible lessons. I am sure they would be delighted. The amount of Bible knowledge

that some of the children possess, is really wonderful.

Jacob Cosbie, the young Chinaman, leads the singing in the Sunday-school. He has taught them nearly all the hymns in Bate-man's Collection; and a great many of Sankey's. Jacob is one of our most devoted young men; he will probably arrive at Galt about May. He is preparing for the Galt Academy. La Bhani Sing also takes lessons in English from M. He has a very fine mind, and, when preaching in his own language, is said to be a powerful preacher. I do not think that I have ever met with a more sincere and earnest Christian. His daily life shows the depth and purity of his religion. Ever about his Divine Master's work,—teaching, preaching, visiting the sick, doing all in his power to spread the Truth among his countrymen.

Mr. and Mrs. Martin, Mr. McDonald, and Mr. and Mrs. Christie, are all enjoying good health at present.

We wish you all, dear friends, a Merry Christmas, and Happy New Year.

India.

THE following letter, addressed to Mrs. McLaren, of Toronto, the President of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, will be read with interest, containing as it does an account of the persecutions to which a native Hindoo lady was subjected, in consequence of her acceptance of Christianity. It is written by Mrs. Stothert, wife of one of the Missionaries of the Free Church of Scotland, and is dated Bombay, 20th July, 1876:—

"I trust that my last letter was useful to your association, in giving them an idea of our method of carrying on Zenana work in Bombay. I think I promised to mention in this letter the case of the conversion of one Hindoo lady. I long to be able to tell you of many; by and by we shall; meantime the seed is being sown, and we know the Lord will take care of His own work and carry it on unto perfection.

As the story of Vitabai is rather a long one, I shall proceed at once to relate it. About eight years ago, an educated young Hindoo named M. Khasinath, became acquainted with one of our native ministers, Mr. Gunpatrao, and very frequently had long conversations on the subject of reli-

gion. One evening he said, "I would like to become a Christian." However, as Mr. Gunpatrao saw he was a man with a peculiar temperament, he did not respond to his speech. By and by he said, "Mr. Gunpatrao, will you send some Christian ladies to my house to instruct my wife about Christianity?" Mr. G. said he would do so with pleasure, and, in a day or two, sent his own wife, who is a very superior christian woman. Mrs. G. continued to visit regularly, along with the missionaries' wives, and God blessed their instructions to Vitabai's soul. (Vitabai is Mr. Khasinath's wife's name). About the same time, the daughter, then a little child of seven years, was sent to our boarding-school as a day scholar; while attending there, she daily received religious instruction, and several times she got presents of little books on religious subjects. These books she always carried home to her mother, who read them with interest. Things went on in this way for about two years, when Mr. K. discovered that his wife was giving up idolatry; at once he put a stop to the visits of the christian ladies, and the child's attendance at school. His own mind had quite changed as regards Christianity—he had now become a Bramo Somaj. Mr. K. had always been in the habit of beating his wife, and now he took occasion to do so more severely than ever. For four years, poor Vitabai had a very hard life, but the hardships she endured only made her study God's word more and more. About two years ago, Mr. K. beat both his wife and daughter severely, and turned them out of the house. The other children, two little boys, came running after them. Vitabai had no relation's house to go to, so she went to Mr. and Mrs. Gunpatrao's house. They received her kindly, and after hearing all her story, Mr. G. wrote to Mr. K. that Vitabai and the children were in his house. The next day he came, caused a great row, and sent a summons to his wife to appear at Court. He said he did not wish her to come back, but he wished the children. As is generally the case, the poor mother was obliged to part with her children—poor things! they clung to their mother, and had to be torn from her. After Vitabai had parted with her children, she said to Dr. Wilson: "Now, Sir, I would like to acknowledge I am a christian, by being baptized. At first, Dr. W. proposed to postpone; but after more conversation, and being thoroughly pleased with her knowledge, he consented, and, on the following Sabbath, she stood in our native church, and openly acknowledged that she was an idolater no longer, but a servant of the Lord Jesus Christ. We feared a disturbance, but our

fears were disappointed. After Vitabai's baptism, she lived for a short time with her friends, Mr. and Mrs. Gunpatrao who were much pleased with her. Of course, her distress about her children was great, still she was supported in her distress. By and by she went to live in our boarding-school, where she made herself beloved, and useful too. As we have many friends among the Hindoo community, we were able to soothe the mother; besides, then, she and they were the subjects of much prayer. By and by, Mr. K. removed from Bombay, and after that we could hear very little regarding the children. Poor Vitabai often said, as the tears rolled down her cheeks, "I am just like Job; the Lord sends trial upon trial, but I will trust Him." Very special prayer was offered, that if it was God's will they might become a united family. About this time, a christian girl met with Vitabai's daughter, and she sent a sweet message to her mother. It was this: "Tell my mother not to fret, we are all pretty well; I try to take care of my little brothers; and tell her also, that I am a christian, too, and that if God does not allow us to meet here, we will meet in Heaven." Vitabai wept tears of joy when she received this message, and thanked God. One evening, about three months ago, Mr. Gunpatrao met Mr. Khasinath, and Mr. K. said: "I want to see my wife; I want to get her to return to me." Mr. Gunpatrao said, "Well, I shall tell her; if you come to my house to-morrow afternoon, I shall let you know what her mind is, about returning to you." Immediately we told Vitabai his request, and she said, "If he promises me liberty to worship as I desire, then, I shall return with pleasure. Next afternoon, the husband and wife met, (and as you may suppose, much prayer was made on their behalf). The meeting was a very pleasant one, and the arrangement was, that Vitabai was to return the following week. Dear Vitabai, how she thanked God for the prospect of embracing her darling children. The following week, the re-union took place, and in a few days a letter came to us, telling us of her happiness. Very soon did we go to visit her, so that we might see for ourselves what our Lord had done for His servant. We found all as she had described, zeal and harmony reigning in their little home. We saw Mr. K., and he was kind and polite, inviting us to come again soon. Vitabai was allowed liberty to worship as she pleased; but she was not allowed to speak of religion to her children. However, she says, I can live a christian life before them. Oh! she said, God has accomplished

such wonderful things in my case, I shall trust Him for all the rest. We said, Yes, Vitabai, you are still like Job. She smiled, and said, yes, now it is mercy upon mercy.

Remember, dear friend, that Mr. K. has not become a christian, and until he does so, we cannot trust much to him. We beg your prayers for him, as also for Vitabai and the children. Vitabai pleads that we will offer special prayer for her; for she says, I require God's sustaining grace more than ever.

Vitabai's case, as you may suppose, has created great excitement in the Hindoo community. We hope and pray, it may be an encouragement to others who are christians in secret. To us, her whole case has been a wonderful encouragement. The work, truly, is His, and He will carry it out.

The story of the Mahommedan lady, Shirephabia, is also most encouraging. My dear sister will tell you her story. I wrote it some time ago. I forgot to mention, that while Vitabai was living among us, men came from one of the native Rajahs to ask Mr. K. to give his daughter to be a Zenana woman. Of course great presents were promised, and would have been given, but the father after considering for a day or two, declined giving his daughter in such a way. Don't you think that this was the Lord's doings too? To us, it seems most wonderful, just like all our Lord does. I must now draw to a close. At my dear sister's request, I have written this letter to you, and although I have not the pleasure of knowing you personally, I feel delighted to correspond with you. Trusting that the Lord will bless all your efforts, on behalf of India.

Formosa.

THE *Edinburgh Daily Review* of recent issue, devotes a long article to the Presbyterian Mission work in progress in Formosa, based upon a report written by the Hon. Henry Shore, of H.M.S. *Lapwing*, who visited Formosa last year, and took a great deal of pains to obtain reliable information as to the mode of conducting Missionary operations on the Island, and the results that have attended them. This remarkable testimony, coming as it does from a source so impartial and reliable, is extremely gratifying. Though we cannot at present make room for extracts, we shall not lose sight of this most interesting document, which places the Mission work in Formosa in a clearer light than we have

ever seen it before, and which speaks in terms of unqualified praise of the manner in which our own Missionaries, Mr. McKay and Dr. Fraser are doing their work.

Ecclesiastical News.

THERE are many among us who have heard of the death of the Rev. Peter Colin [Campbell, D.D., Principal of the University of Aberdeen, with more than ordinary regret. The recollection of his early career in Canada, first as the Minister of, Brockville, and afterwards as Professor of Classical Literature in Queen's College, at Kingston, carries us back to an early period in the history of our Church, and links us with associations that can never return. The date of his ordination was 1835. The following year found him in this country, the contemporary of fathers of the Presbyterian Church, who have nearly all predeceased him. Here he was married to a daughter of the late Mr. Wylie, of Almonte. Returning to Scotland in 1845, he became the Minister of Caputh, and was appointed Principal of Aberdeen University in 1855. Dr. Campbell's attainments as a Classical Scholar were of a high order. In private life he was universally esteemed. In literature, his name is connected with a volume that has attracted a good deal of attention on the Ruling Eldership, in which he maintains very strongly, that Elders are not Presbyters in the New Testament sense.

It is announced that the Rev. Malcolm Campbell Taylor, D.D., of Morningside, Edinburgh, and formerly of Crathie, has been appointed by the Crown to the Chair of Divinity and Church History in the University of Edinburgh, vacant by the resignation of Dr. Wallace. Dr. Taylor is favourably known as one of the most polished and scholarly ministers of the Established Church. It is understood that he also retains his position as minister of Morningside.

The Rev. John Fyfe, M.A., formerly Registrar and Librarian in the University of Aberdeen, has received the appointment to the Chair of Moral Philosophy in that Institution.

The Free Church has at present in hand a rather embarrassing embryo case of discipline, having its origin in an article on the Bible contributed by the Rev. W. R. Smith, M.A., Professor of Hebrew and Old Testament Exegesis in the Free Church College at Aberdeen, in the latest edition of the *Encyclopædia Britannica*, and which is alleged to contain views at variance with the standards of the Church. Dr. Davidson, who occupies the corresponding Chair in the Free Church College at Edinburgh, and whose fame as a theologian and an author, is extensively known, seems to have endorsed the sentiments complained of, and to that extent invested the matter with fresh complications.

We should scarcely have expected a demand for "the revision of the standards" to originate in the

United Presbyterian Church of Scotland. It seems, however, that the Rev. David Macrae has had the temerity to raise the question in the U. P. Presbytery of Paisley and Greenock. The ground taken is, "that the standards are far too long and intricate. That they defeat the very object of their length and minuteness by preventing the members of the Church from becoming properly acquainted with them." He therefore gives notice of an overture, committing the Synod to revision,—“with the view of preparing, if possible, a brief and simple formula, containing only the essential points of faith on which all Christian Churches are agreed, and relegating to a separate category all points which are merely distinctive.” Mr. Macrae may possibly discover before long that, under the term *essential*, there lies more meaning than he now dreams of.

A public meeting in connection with the General Council of the Presbyterian Churches was held in the Linenhall Street Church, Belfast, on Christmas day. The church was crowded, and much enthusiasm manifested. Dr. Blaikie, of Edinburgh, the Convener of the Council, explained, so far as it was possible for him to do, the proposed *modus operandi*:—

They hoped, before the Council met, to have in type a bird's-eye view of the Churches, their history, position, statistics, and missions. They would direct special attention to the weak and struggling Churches, and consider their wants, and whether anything could be done for their encouragement. They proposed to give a day to the exposition of the principles of Presbyterianism generally, and another day to their home work, and especially to the work and office of the eldership. They would next take up the subject of foreign missions, then that of spiritual life, and then the helps and hindrances to the work of the Church.

Sir Thomas McLure expressed his deepest interest in the movement, and Mr. J. P. Corry, M. P., concurred in a vote of thanks to Dr. Blaikie, and gave the assurance that the Irish Presbyterians would cheerfully contribute their share of the expenses that might be incurred.

THE LORD'S WORK NEEDS MONEY.

When men go up in balloons, they take with them bags of sand for ballast, and when they want to rise higher, they throw out some of the sand. Now, there are some Christians who, before they rise higher, will have to throw out some ballast. It may be money, or any other worldly consideration, but, if they wish to rise, they must get rid of it. If you have got overloaded, just throw out a little money, and you will mount up as on eagle's wings. Any minister will tell you what to do with it. I never saw any department of the Lord's work that did not want some money.—*Moody.*

The Presbyterian Record.

MONTREAL: FEBRUARY 1, 1877.

JAMES CROIL,
WILLIAM MURRAY, } Editors.

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CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Parties who have not yet notified us of contemplated changes in the number of copies, or the addresses to which they are to be sent, are requested to do so with as little delay as possible. Remittances should be made in Dominion currency—Provincial Notes being subject to a discount in Montreal. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the *stated* meetings of their respective Courts.

INDIA.

Just as we are going to press, we have intelligence of the arrival of Rev. J. Fraser Campbell, at Madras, on the ninth December—all well.

The Rev. R. H. Warden, 210 St. James Street, Montreal, has been appointed Convener of the Presbytery of Montreal's Home Mission Committee. Mr. Warden is also General Agent for the Board of French Evangelization. To his address, all remittances and business communications in that connection should be forwarded.

THE TREASURERS OF THE RESPECTIVE MINISTERS', WIDOWS' AND ORPHAN'S FUNDS, ARE AS FOLLOWS:—

Late Canada Presby. Church—Rev'd. Dr. Reid, Toronto.

Pres. Ch. in Canada, late in connection with Church of Scotland—Jas. Croil, Montreal.

Late Presby. Church of the Lower Provinces—Howard Primrose, Pictou, N.S.

Church of Scotland in the Maritime Provinces—Geo Mitchell, Halifax, N.S.

CARD.

The Ladies' French Evangelization Society acknowledges with thanks the receipt of a Box of Clothing from the Ladies of St. Paul's Church, Peterboro', and another from the Georgetown and English River Women's Missionary Society. Similar contributions, as also money, are urgently needed at present at the Mission House, 568 LaGauchetière Street, Montreal.

Official Notices.

MEETINGS OF PRESBYTERIES.

Wallace—Tuesday, 6th February.
 Miramichi—Tuesday, 6th February.
 Ottawa—Tuesday, 6th February, 3 p.m.
 Toronto—Tuesday, 6th March, 11 a.m.
 Saugeen—Tuesday, 6th February, 4 p.m.
 Lindsay—Tuesday, 27th February, 11 a.m.
 Barrie—Tuesday, 6th March.
 Manitoba—Wednesday, 7th March.
 Stratford—Tuesday, 13th March, 10 a.m.
 Guelph—Tuesday, 13th March, 11 a.m.
 Paris—Tuesday, 13th March, 11 a.m.
 Brockville—Tuesday, 20th March, 7 p.m.
 London—Tuesday, 20th March, 2 p.m.
 Montreal—Tuesday, 3rd April, 11 a.m.
 Glengary—Tuesday, 9th April.
 Newfoundland—Thursday, 3rd May, 7 p.m.

The State of Religion.

AT the meeting of Committee, held in Toronto, on Wednesday, 10th October last, the following questions on this subject were prepared, to be submitted, in the first case, to the various Kirk-Sessions in the Church with the request that answers, as full as possible, be made out and returned to the Clerks of Presbyteries, on or before the 1st of March, 1877.

As the Synod of the Maritime Provinces has already been held, Presbytery Clerks, or Conveners of Committees on the State of Religion in that Synod, will please forward their communications direct to the REV. DUNCAN MORRISON, OWEN SOUND, ONT.

The Committee earnestly appeal to Sessions to aid them with material for a full report, to be laid before the Assembly in June. Besides such answers as may be given to these questions, they would gladly receive any information or suggestions that may enable them more efficiently to prosecute their work. If there are any of the questions that Sessions may not be prepared to answer, or that from any cause they think should be answered, it is hoped they will not, on that account, refrain from answering the others.

QUESTIONS.

What is the number of Communicants in your Congregation? Number received during the past year? How many by Certificate? How many on Profession of Faith?

What of Family Worship? To what extent is it observed in your Congregation? Have you reason to believe that parents are faithful in instructing their children in Divine things, and earnestly seeking their conversion to God?

Is there any Congregational Prayer Meeting? If so, how conducted? How attended? Are there any District Meetings conducted by the Elders?

Have you any Sabbath School or Schools? If so, are the teachers sustained in any good degree by the sympathies and co-operation of the members of the Church? Is the Shorter Catechism used? Are the older children familiar with it?

What special efforts are put forth with a view to the spiritual benefit of the young? Any additions to the membership from Bible-class or Sabbath-School?

Have any Evangelistic Services been held in the Congregation? If so, can you give any report as to the results? Any other special indications of spiritual life?

Is there any evidence of increasing liberality in the Congregation in the support of Gospel Ordinances among themselves, and in contributions to the schemes of the Church?

What means are used to increase the interest of the Congregation in Missions, and in the various schemes of the Church?

Are there any particular hindrances to the advancement of Christ's cause among you? If so, any special means used to counteract them? Any causes of discipline during the past year?

DUNCAN MORRISON,
 THOMAS WARDROPE,

Conveners of the General Assembly's Committee on the state of Religion.

Literature.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW for January, edited by Lyman H. Atwater, and Henry B. Smith, is, as usual, full of solid and instructive reading matter. It opens with an able paper on Exegetical Theology, especially of the Old Testament, by Prof. C. A. Briggs, D.D., of Union Theological Seminary. Here we find the function of exegesis clearly defined and its various steps illustrated. Proceeding on the assumption that

the Scriptures are human productions, and yet truly divine, it is shewn that they must be interpreted as other human writings, and yet their peculiarities and differences from other human writings must be recognized. *Dale on Baptism* will be appreciated by controversialists; for our own part we don't care to go out of our depth, and are content with the simple exposition in our Shorter Catechism as to the meaning of "Christic baptism." *The Sabbath Question* by Dr. Sunderland of Washington is worthy of careful perusal. *The Present facilities for evangelizing the world*, is exceedingly interesting. In the review of current Literature will be found a long and, on the whole, a favourable critique on *the Christian Doctrine of Sin*, by Principal Tulloch of St. Andrew's University, Scotland. This excellent quarterly may be ordered through Rev. Andrew Kennedy, London, Ont. Price \$2.35.

WARNING AND WELCOME is the title of a neat volume containing twenty-four sermons preached by Dr. Cochran in Zion Church, Brantford, in 1876. We do not profess to have read them all, as yet, but we know from previous acquaintance with the author's practical and instructive style that they are worthy of careful perusal.

Dr. R. F. Burns of Halifax, has our thanks for a copy of his able lecture on the Presbyterian Church in Canada, delivered at the opening of Falmouth St. Church, Sydney, C. B.

FOOTSTEPS OF THE MASTER, by Harriet Beecher Stowe: Belford Brothers, Toronto. This is a delightful volume, dedicated "to those who are living the hidden life of faith," and arranged in the order of the Christian year, with the view of aiding the efforts of those who wish at such times to bring our Lord and Saviour more clearly to mind. Evidently written by a true follower of the Master, it is full of comfort and instruction for all who are like-minded. A number of other works have reached us from the same publishers. Some of these, works of fiction, it is not our province to review. This, however, we may say, that the Messrs. Belfords seem to have been judicious in the selection of the lighter literature published by them. If novels must be read, it is of immense importance that they be good of their kind.

THE WESTMINSTER QUESTION BOOK, International Series for 1877, by Rev. Dr. Rice—William Drysdale & Co., Montreal,—should be in the hands of every S. School teacher; price 18 cents.

THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA, for 1877. Edited by Rev. James Cameron, C. Blackett Robinson, Toronto. In addition to the names and ad-

resses of all the ministers and representative Elders in the Church, this most useful manual contains a vast amount of information respecting all the branches of the Presbyterian Church, as well as a particular account of all the Schemes of our own. Get it. Only 25 cents.

Missionary Items.

THE Moravian Missions are carried on in Greenland, Labrador, Among the North American Indians, in the West Indies and the Mosquito Coast, in South Africa, Australia, and Thibet. The number of stations is 92; missionary agents, 307; native ministers, 29; native helpers, 1,530; communicants, 21,960; total, 67,795.

It has been computed that, had the other Churches done their duty to the heathen as the Moravians have done, then, instead of having on an average one Missionary to every 400,000 heathen, we should have one Missionary to every 1,800; in other words, the great commission would have been accomplished, and the "Gospel have been preached to every creature."

THE English Presbyterians have had a mission on the island of Formosa for the past twelve years. As the result of their labours, they have now thirteen churches among the Chinese, thirteen among the aborigines, 1,006 baptized converts, and 3,000 attendants at worship. The Presbyterians of Canada have had a mission in the northern part of Formosa for five years. Their churches number nine. The Formosan missionaries have translated the New Testament into the language of the aborigines, using Roman letters.

AMONG THE JEWS.

THERE are several Societies whose special object it is to carry the Gospel to the "lost sheep of the house of Israel." The largest of these, that of London, has an income of over £30,000 a year, and has stations in Europe, Asia, and Africa. At present it is employing 118 labourers, and it has baptized 3574 Jews between 1816 and 1876. It is connected with the Church of England. The British Society for the Conversion of the Jews separated from the London Society in 1842, and is supported both by Churchmen and Dissenters. It has an income of £8000, and employs 27 agents. The Established Church of Scotland has stations at Constantinople, Salonica, Beyrout, Smyrna, and Alexandria, in connec-

THE PRESBYTERIAN RECORD.

tion with which 19 agents are labouring. The income last year was £6035, and the expenditure £5990. The Free Church has 22 labourers, with stations at Amsterdam, Prague, Breslau, Pesth, and Constantinople. Its income is about £8000; The United Presbyterian Church has one mission to the Jews, at Oran, in Algeria. The Irish Presbyterians, with an income of about £2000, support stations at Bonn, Hamburg, Vienna, Venice, and Beyrout. The English Presbyterians have two missionaries working in London. Among the London Jews, also, six other men are labouring, three of them being supported by the City Mission, and three acting independently of any society.

America has not yet entered on this enterprise with much energy. The Society for the Spread of Christianity among the Jews in the city of New York, has one missionary and an income of \$2000 a year.

On the whole, the number of Jewish missionaries is reckoned at a little over 200, with an annual income of \$280,000.

Among the most notable of recent deaths is that of Mrs. Betsey Judd, the mother of Dr. Judd, one of the early Missionaries to the Sandwich Islands. At the age of seventy years, Mrs. Judd went to Honolulu to live with her son. Her death there at the age of ninety-four years is suggestive of the changes wrought within the century. But a few years before the birth of Mrs. Judd the Sandwich Islands were first discovered. Within her lifetime they have been Christianized and brought to the enjoyment of a peaceful civilization.

A missionary, in his tour last year, found ten or twelve Hindus who were in the habit of perusing the New Testament together. Their fellow-villagers had excommunicated them for reading Christ's Gospel, and speaking about Him: while they insisted that they were not Christians, but merely readers of the Christian shastras. At a *mela* a Hindu, on seeing the books brought out, rushed eagerly forward, and said, "Have you a copy of the New Testament of Jesus Christ? How much must I pay? I will give you whatever you ask." After he had paid for the book he said, with great earnestness, "I have been looking for a copy of this book for years. And now, thank God! I have found it at last." He went away kissing the book over and over again.

MISSIONARY PREACHING.

Says Dr. John Hall in one of his theological lectures at Yale College,—

"The Church of Christ is to be aggressive in the world. Her activities find scope in missionary labour at home and abroad. But a Christian community will not perform its functions in this respect without instruction, motive and direction. It is no mean part of a Church's life to learn and do God's will in this department; and the minister can usually find few topics more fitted to instruct and animate his charge than missionary work furnishes. Let the day on which foreign missions receive the people's gifts be marked by a vigorous presentation of the condition of heathenism, its unconscious fulfillment of prophecy, its illustration of Scripture truth, its utter helplessness without the Gospel, and its exhibition of what we would be in the like condition.

A race has grown up that knows not Brainerd and Judson and Carey and Boardman and Goodell and Moffatt. The abundance of general literature crowds out the missionary. People will not long give sympathy, prayer, and money, to that of which they have no knowledge; and in our time, a church that has not missionary zeal is like a body paralyzed on one side. It is incapable of taking exercise, and the debility increases."

LIBERAL CHURCH COLLECTIONS.—Within a month, Dr. Hall's church has taken its annual collection for foreign missions, amounting to 34,500 dollars. The collection for domestic missions, taken since last September, amounted to 30,000 dollars. The collection for the New York Bible Society, made within a short time, amounted to 3,000 dollars; or one-third the annual income of the society. Dr. Hall said they would need 7,000 dollars for their mission Sabbath schools and chapels in the city. Somebody remarks that if this congregation gives at the rate of 80,000 dollars a year, no one can object to their worshipping in a building that has cost close on a million of dollars.

In the October number of *The Indian Female Evangelist* we find an account by Mr. Narayan Sheshadri of work done by Bible-women employed by him at the expense of the Indian Female Normal School Society. There are eight Bible-women connected with his mission. In their visits to native families the Bible is read, and then comes a friendly talk. Christian hymns are sung, and are "invariably liked." Each Bible-woman visits between thirty and forty families a month. Classes for teaching to read are also carried on. The Bible-women's visits are in general greatly prized; and the question is often asked, "How soon will you come back?"

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 3rd JANUARY, 1877.

ASSEMBLY FUND.

Received to 3rd Dec., '76.	\$1447.65
Lindsay	6.00
Cornwall, Knox Ch.	5.00
Nelson & Waterdown	6.50
Watford	4.00
Brantford, Zion Ch.	20.00
Belmont	5.68
Kenyon	3.00
Ashfield	7.00
North Bruce	4.50
Farnham Centre	2.50
Boston Church	3.95
Milton Knox Ch.	2.85
Greenbank	3.00
Leith	3.15
West Puslinch	7.00
Dundas Knox Church	10.00
Hastings, addl.	0.30
Prescott	8.00
Grimsby	3.50
Muir Settlement	1.00
New Glasgow	2.00
Warwick	1.00
Beamsville	4.00
Richmondhill & Thornhill	10.00
East Puslinch	14.00
Ottawa, Saint Andrews	15.00
Pickering	5.00
Demorestville	1.50
Manotick and Gloucester	5.00
Norwood	4.15
Port Elgin	5.00
Avonbank	5.00
Galt, Union Church	31.75
Belleville, John Street	20.00
Columbus	15.00
Chesley	4.02
Salem	1.16
Melrose, Lonsdale, and Shannonville	6.00
Woodville & Little, Sands, P E I	7.00
Saint John, St John's Ch,	3.00
Newtonville	3.00
Vittoria	2.00
Binbrook	4.86
Saltfleet	2.58
Manilla	1.25
Derry, (west)	2.25
Vaughan	6.42
Albion	3.58
Oakville	10.00

\$1,749.00

COLLEGES ORDINARY FUND.

Amt. received to 3rd Dec. 1876	\$1,128.75
Comber	1.46
Tilbury Church	1.74
Rockwood	4.00
Greenbank	6.00
Guelph, First	5.00
Newmarket	5.00
West Puslinch	15.00
Eden Mills	4.00
Winterbourne, Chalmers Church	9.00
Parkhill	5.00
Chippawa	3.00
Bobbaygeon	4.00
Dunsford	4.35
Dover	2.00
Pine River	1.00
Tilbury, East	4.50
Saint Vincent	4.00
Sydenham, Saint Paul's	6.64

Euphrasia	2.06
Ancaster	8.00
Alberton	6.25
Perth, Saint Andrews	50.00
Kippen	10.00
Goderich	53.67
Pictou	20.00
Teeswater, Westminster Church	22.00
Eastern Seneca	2.25
Avonbank	15.00
Fullarton	10.00
Lake Shore	8.30
Galt, Union Church	77.00
Bothwell	8.00
Guelph, Saint Andrews	24.00
Utica	3.00
Madoc, Saint Peter's	15.00
Rodgersville	11.80
Newboro', Westport	6.00
Doon	2.00
Plymton, Smith Church	5.00
Moore, Burn's Church	62.00
Ayr, Knox Church	44.00
Cannington	9.00
Derry, West	8.00
Milverton, Burn's Church	13.12

\$1,709.89

HOME MISSION.

Amount received to Dec.

3rd, 1876	\$9,014.52
Saint Sylvester, debt	9.00
Mitchell, Knox Ch. debt	17.65
do do ordy.	32.35
Palmerston do debt	13.53
St. Catharines, 1st. debt	53.00
McIntosh do debt	11.89
Belmore do debt	3.11

Cornwall, Knox Church, debt	15.00
do do do ordy.	40.00
Holstein do debt	8.80
Amos do debt	11.66
Fairbairn do debt	7.26
Amherstburgh do debt	10.00
West Brant do debt	5.00
Kenyon do debt	10.00
Westwood do ordy.	14.35
Brampton, 1st. do debt	24.75
Laguerre do debt	10.00
Ashfield do debt	14.90
Ottawa, St. Andrews debt	56.20
Metis do debt	1.00
Ingersoll, Knox Ch. debt	41.00
Brampton, Knox Ch. debt	12.00
Farnham Centre do ordy.	15.00
Boston Ch. addl. do debt	1.60
Milton, Knox Ch., addl. debt	1.80

Saint Andrew's and Saint Paul's do debt	17.00
Galt, Union Ch SS Mis., Preston's Class. do ordy.	5.00
West Puslinch do ordy.	20.00
do do do debt	21.00
Eden Mills, SS Ch. do ordy.	1.00
Parkhill, Saint Andrews, Bear Creek do debt	6.00
Inverness do debt	33.40
Scott and Uxbridge do debt	15.00
Prescott do debt	6.50
Grimsby do debt	24.75
Muir Settlement do debt	3.10
Harriston, Guthrie Church debt	1.90
do do debt	12.75
East Puslinch do debt	42.00
Pickering do debt	9.00
Cumberland do debt	4.00
Proton Station do debt	3.85
Luther do debt	7.50
Pictou do ordy.	60.00
Dalhousie do debt	5.00

Middleville do debt	3.00
Woodville do debt	16.25
Hamilton Central Ch. debt	50.00
Avonbank, addl. do debt	3.00
Fullarton, addl. do debt	3.00
do do ordy.	8.00
Galt, Union Church debt	46.50
do do do ordy.	50.50
Ormsdown do debt	12.00
Dundee do debt	4.72
Sarnia, St. Andrews debt	12.00
New Glasgow do debt	8.00
Fingal do debt	19.00
Parkhill, Saint Andrews, debt	3.20
Wyoming, etc. do debt	4.56
Argyle and West Lorne, debt	16.35
Columbus do ordy.	44.00
Thorold, and Merriton, debt	25.00
Rev Sam Fenton do ordy.	5.00
Keene do debt	55.00
Madoc, St. Peters do ordy.	23.00
Beverley do ordy.	40.00
Toronto, anonymous, ordy.	2.50
Richmondhill and Thorn- hill do debt	24.24
Guelph, Knox Ch. do debt	47.10
Toronto, Cook's Ch. do debt	64.35
Newtonville do debt	5.00
Roslin and Thurlow	20.00
Head Station, Normanby, debt	4.00
Manilla do debt	3.50
Toronto, East Ch. do debt	50.55
Malton do debt	8.00
Toronto, Bay Street Ch, debt	30.00
Tilbury, East do debt	20.00
Oakville do debt	18.00

\$10,502.44

FOREIGN MISSION.

Amount received to 3rd Dec. 1876	\$1,564.00
Kenyon	4.00
Rockland and Clarence	10.10
Farnham Centre	4.50
West Puslinch	15.00
Parkhill, St. Andrews	6.00
Cornwall, St. John's Ch.	40.00
East Puslinch	14.00
Pictou	20.00
Fullarton	10.00
Galt, Union Church	25.25
Columbus	30.00
Beverley	22.00
Anonymous, Toronto	2.50
Fergus, St. Andrews, China	7.50
Harriston, Knox Church Bible Class, China	10.00
Woman's Foreign Mission- ary Society, India	500.00
Roslin and Thurlow	7.00

\$2,291.85

FRENCH EVANGELIZATION.

Amount received to 3rd Dec. 1876	\$856.30
Lucknow	18.46
Cranbrooke, Knox Church	5.00
West Puslinch	13.00
Moncton, St. John's Ch, coll by Mrs Mathers and Miss Weir for Rev C Chiniquy	30.00
Widder	5.00
Beverly	15.00
Moore, Burn's Church	14.25

\$957.01

WIDOW'S FUND.

Amt. received to 3rd Dec. 1876.....	\$857.55
West Gwillimburg, 1st, addl.....	3.00
Saint Mary's.....	26.00
Belmont.....	9.78
Kenyon.....	4.00
Cuyaga.....	10.00
Greenbank.....	4.00
Bear Creek.....	13.00
West Puslinch.....	6.50
Parkhill, Saint Andrews.....	13.00
Claremont.....	6.73
Prescott.....	8.25
Wick.....	12.50
Oneida.....	4.85
Deans.....	4.00
Columbus.....	20.00
Pickering, Erskine Church	3.25
Toronto, Gould Street Ch.	48.00
Beaverton.....	15.20
Derry, West.....	5.00
Boston Church.....	6.00
Milton, Knox Church.....	4.00
Hamilton, Central Church	60.00

\$1,144.11

With rates from Revds J McAlpine, J Thompson, P Greig, J Hastie, J Scott, J McNabb, Central Plytn. Church for late Rev. J McCall..... \$100.00

J. Stewart, W. Forrest, D. Wishart..... \$80.00

W. Donald, N. McKinnon, J. Bethune, J. Thomson, (Ayr), W. Millican, W. Meldrum, W. P. Walker, J. Straith, P. Musgrave..... \$10.00

AGED AND INFIRM MINISTER'S FUND.

Amt. received to 3rd Dec. 1876.....	\$121.01
Brantford, Wellington St.	5.00
Amherstburg.....	4.40
Pakenham, St Andrews.....	4.00
Pembroke, Calvin Ch.....	27.42
Hastings; addl.....	0.50
Avonbank.....	12.00
Fullarton; addl.....	10.00
Parkhill.....	8.47
Widder.....	4.00
Chesley.....	3.63
Boston Church.....	5.00
Milton, Knox Church.....	7.00

\$212.43

KNOX COLLEGE BUILDING FUND.

Amt. received to 3rd Dec. 1876.....	\$8,991.21
Toronto.....	656.00
Geo McLure, McKillop ..	3.33
Listowell, per Principal	
Caven.....	18.00
Grafton, per WC Johnston	15.00
Vernonville.....	11.00
Dunville, per Rev George	
Yeomans.....	20.00
Bethesda, per W McWilliam.....	12.50
Alnwick, " " ".....	8.50
Dumbarton, per P Nesbit,	
Essa Burn's Church, per J	
G Hood.....	23.50
Drummondville and Chip-	
pawa, per Rev J A F	
McBain.....	9.50
Alexr. Mitchell, Eastern	
Seneca.....	5.00

West Brant, per J C Eck-	25.10
ford.....	
Pine River, per J Ballan-	23.00
tyne.....	
D M Wright, Colborne.....	10.00
Belmont, per Rev N Mc-	
Kinnon.....	6.00
Hanover & Bentinck, per	
Rev R F Gunn.....	15.00
William Hill, Avonton.....	2.00
Embro', per D R McPherson	102.00
Mount Pleasant, per Dr.	
Marquis.....	22.50
Parkhill, per John Gibbs	52.25
William Muir, Port Dal-	
housie.....	20.00
Molesworth, per Andrew	
Mitchell.....	46.00
Egmondville, per Wm El-	
liott.....	52.00
Westminster, per Robert	
Fleming.....	62.64
Moore, Burn's Ch, per D	
Hossie.....	62.00
Harwich, per Revd A W	
Waddell.....	30.00
Geo. A. Pyper, Manilla ..	7.00
Alex Clark, Wallacetown	1.00

\$10,361.03

The Sabbath School of St. Andrews' Church, Kingston, raised \$88.20c. for the Union Memorial Fund. Of this amount \$40 were devoted to Home Missions, and the balance \$18.20c. to Foreign Mission. The amount of \$15.00 credited in October Record to Pictou for Home Missions, should have been credited to Pictou, Presbytery of Kingston.

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, General Agent of the Board of French Evangelization, 210 St. James Street, Montreal, up to 10th January.

ORDINARY FUND.

Acknowledged to 10 Dec. \$2287.00	
French Church, Stephen.....	6.56
French Church, Drysdale.....	32.10
St Andrew's Ch, Parkhill.....	8.00
John S Ewart, Toronto.....	100.00
John Ross, Warwick.....	5.00
St Paul's, Ormstown.....	25.00
Westminster.....	9.00
St Peter's, Madoc.....	1.00
T A Dawes, Lachine.....	10.00
Mrs J P Dawes, Lachine.....	5.00
Miss Dawes, Lachine.....	5.00
Columbus.....	20.00
St Louis de Gonzague, add	1.00
R Crawford, Hudson Bay	
Co.....	20.00
Prize money from a Lady	
in Alberton, Ont.....	2.50
St Andw's Sab Sc, Fergus	5.00
Mountain, per Rev J L.....	9.34
South Gower, do.....	4.20
Knox Ch, Oro.....	9.30
Grimsby.....	6.33
Muir's Settlement.....	1.92
Melville Ch, Ashton.....	10.00
R Walker, Sr, Diamond.....	4.40
Bothwell Sab Sc.....	10.00
E Cook, Sarnia.....	3.00
St Paul's, Peterboro.....	202.85
Adelaide St, Chatham, Ont	24.47
J McDiarmid, Nottawa ..	4.00

\$2831.87

BUILDING FUND.

French Church, Canning Street, Montreal.

Acknowledged to 10 Dec. \$1781.64	
Edw Mackay, Montreal.....	20.00
A McIntyre, do.....	10.00
W Drysdale, do.....	10.00
R J, do.....	10.00
R Forsyth, do.....	10.00
Alex McPherson, do.....	10.00
A C Leslie, do.....	10.00
John Ramsay, do.....	5.00
Peter Lyall, do.....	5.00
Peter Gow, do.....	5.00
James Duill, do.....	3.00
James Gray, do.....	2.00
John Ross, Warwick.....	2.00
Mrs Ross, do.....	2.00
J Milton Ross, do.....	1.00
Ste Anne, Illinois.....	28.80
K Urquhart, Chatham, Ont	5.00
H F Cumming, Chatham, O	5.00
Collected by Miss Scott,	
Dresden.....	9.00
McKillop, per Rev M Barr	7.00
Collected by J Ferguson,	
Cashmere.....	4.50
L O L No 664.....	6.00
Rev W J Day, Spencerville	15.00

Collected by Miss Fraser, West Gwillimburg..... 24.00

Collected by Mrs. (Judge) Gowan, Barrie: Judge Ardagh, Miss Anderson, Mrs Gowan, H H Strathby Mrs Anderton, each \$1. Mrs A Thomson, \$1.30, small sums, \$1.70..... 8.00

Collected by Messrs N McNeill and Arch L McAlpin, Mosa..... 9.00

Collect. by Mrs McCraney & Mrs Laughton, Bothwell..... 40.40

First Essa, per Rev S Acheson..... 19.00

Cookstown, per Rev S Acheson..... 8.00

Total..... \$2075.34

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE CHURCH AT HALIFAX, TO 1ST JANUARY.

FOREIGN MISSIONS.

Acknowledged already. \$4,233.77	
Chalmers' Ch, Halifax.....	62.73
Merigomish, Thank-offering for Mr Grant's appropriation.....	20.00
Rev J Annand, Aneiteum	5.00
St John's Ch, Clifton, N	
London.....	15.00
Coldstream.....	5.50
Friend, Upper Newport.....	2.00
Onslow.....	60.35
Dartmouth.....	63.28
James' Ch, New Glasgow	64.80
Springville, E R.....	10.00
Middle River, Section of Westville Congregation	7.50
*St Matthew's, Halifax, ad. to \$450.....	51.00
St Croix.....	13.50

Ellershouse	2.75
Economy and Five Islands	8.00
"The Pleasant Valley Sewing Circle" of Stewiacke	10.00
Young Men of James' Ch, N G, towards salary of Benjamin Balaran	30.00
Young Men's Missionary Society of United Ch, N G, for support of Catechist for Mr Grant	120.00
	\$4,785.18

* Besides \$501 for Foreign Missions, \$194 have been received from St. Matthew's for Zenana work, making \$695.00 within the year.

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already....	\$788.83
Onslow	15.00
G D Little, E Mt, Onslow	2.00
St Paul's Ch S S, Fredericton	42.00
Antigonish S S	28.00
Cornwallis, North	16.00
Georgetown S S	12.75
St James', N B	15.00
Newport	16.45
Olie and Archie Patterson, Tatamagouche	1.00
Amherst, add.	0.80
	\$937.83

For Salary of John A. MacDonald.

Dartmouth, additional.... \$ 1.00

HOME MISSIONS.

Acknowledged already....	\$2,024.76
Taymouth Creek & Black River, for services by, Mr George	6.00
Folly Section of Acadia Congregation	6.00
Friend, Upper Newport	2.00
Onslow	35.00
Mabon	16.44
Rev J Annand, Aneiteum St John's Ch, Clifton, N London	10.00
Coldstream	5.00
Middle River, Section of Westville Con.	5.30
Economy and Five Islands	10.00
Tatamagouche	15.00
	\$2140.50

SUPPLEMENTING FUND.

Acknowledged already....	\$2,897.51
Rev J Annand, Aneiteum St John's Ch, Clifton, N London	6.00
Coldstream	5.00
Onslow	35.00
St. Matthews; addl. to \$300	45.00
Truro, West	50.00
Economy and Five Islands	10.00
	\$3,053.51

COLLEGE FUND.

Acknowledged already....	\$1,970.38
Onslow	35.00
Shelburne, Lockport, etc.	20.50

Rev J Annand, Aneiteum Richmond, N B	5.00
St. John Ch, Clifton, N London	10.00
Dividend from Bank of Newfoundland	486.67
Interest of \$2,000 for one year	120.00
Murray Harbour	20.00
Clifton, Thank-offering ..	11.00
Dartmouth	75.00
Scotsburn	11.00
Middle River, Section of Westville Cong.	4.10
Westville	4.58
Interest	78.72
St Matthews; additional to \$293.67	50.00
	\$2,907.45

FRENCH EVANGELIZATION.

Acknowledged already....	\$1,651.04
Clyde River, and Barrington	18.00
Mt. Thom Prayer Meeting Thank-offering	6.25
Onslow	15.00
Mrs Thomas Chisholm ..	1.00
Orange Lodge, Spry Bay ..	6.50
Rev J Annand, Aneiteum St. John Ch, Clifton, N London	5.00
Pr. Meeting; Blanchard Road	4.45
	4.00
Pr. Meeting, Blue Mountain	11.35
Pr. Meeting, Moose River J McFarlane's, Wentworth Grant	6.00
Jno Cameron, Tailor, N S. Economy and Five Islands "The Pleasant Valley Sewing Circle" of Stewiacke	2.00
	4.72
	10.00

\$1,752.94

The sum of \$5.40 credited to St. Peter's last month, for 2½ doz. socks and mits, should have been credited to French Evangelization, and not Foreign Missions.

N.B.—Last entry under French Evangelization in last No., Earlton, \$9.40 should be \$9.90.

For Synod Expenses—Maritime Provinces.

Glenelg \$10, St Andrews Ch, St John, \$35 00, less by \$9 paid for Elder's Expenses	36.00
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WIDOWS' AND ORPHANS' FUND.

In the Maritime Provinces, late in connection with the Church of Scotland.

Geo. Mitchell, Halifax, Treas.

Rev. D. McRae, St. John, N. B	\$12.00
St Stephen's Congregation St John, N B	13.00

PRESBYTERIAN COLLEGE, MONTREAL

Warden King, Treasurer.

ORDINARY REVENUE,

Edwardsburg & Iroquois ..	\$12.00
Chateauguay & Beauharnois	13.20

Farnham Centre	4.00
A friend, Montreal	1.00
St Andrew's Ch, Lachine ..	29.10
St Andw Ch, Huntingdon ..	20.00
St Matthews Ch, Montreal ..	10.00
St Louis de Gonzague	8.40
L'Original	6.08
Hawkesbury	4.70
Henry's Ch, Lachute	20.40
St Gabriel Ch, Montreal ..	35.25
New Edinburgh Ch, Ottawa ..	5.10
Valleyfield	11.00
East Gloucester & Russell ..	9.00

BUILDING FUND.

J & D Rutherford	48.76
Mrs Wishart, Madoc	7.50
Rev D Wishart, Madoc	7.50
Geo Browne, Montreal	60.00
A C Hutchison, do	400.00
W Morron, Gde Frienere ..	3.00
Rev J Halley, do	3.00
John Morron, do	3.00
Alex McColl, do	2.00
John Gibb, do	2.00
Chrs Robertson, do	3.00

THEOLOGICAL CHAIR.

J McLennan, Montreal	200.00
A Clark, Smith's Falls	100.00

SCHOLARSHIP FUND.

J McLennan, Montreal ..	50.00
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BURSARY FUND OF QUEEN'S COLLEGE, KINGSTON.

Rev. Prof. Ferguson, Treasurer.

East Nottawasaga	\$10.00
Westmeath	10.00
Scarboro & Markham	35.90
McNab & Horton	50.00
Hamilton, St Paul's	25.00
L'Original & Hawkesbury ..	7.00
Galt	6.00

WIDOWS' AND ORPHANS' FUND,

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

Orms town	\$15.60
McNab & Horton	30.00
Unionists from St Andw's, Montreal	25.00
Hornby	4.00
Kippen	12.00
Balsover	5.00
L'Original	12.00
King	12.00
Niagara	14.00
Toronto, St Andrew's Ch ..	60.00
Brock	12.00
Walkerton	12.00

JUVENILE MISSION TO INDIA.

<i>Miss Machar, Kingston, Treas.</i>	
David Ross, Leith	\$20.00
Montreal Juvenile Ass.	70.00
Victoria Mission School, Montreal	20.00
Kippen Congregation	11.04

Huntingdon Sab Sc	20.00	Per D C McKenzie :		Per Mr Mutch :	
Lachine Sab Sc	20.00	Bear Creek.....	\$40.00	Dundalk & Fraser's Sett.	11.46
Guelph Sab Sc	22.50	Burn's Church	42.65		
Fergus Sab Sc	30.00		82.65	Per D Beattie :	
Charlottetown Sab Sc	20.00	Per J Wilkie :		Friends in East Puslinch	20.65
W J Passmore, Conestogo	2.00	Eden Mills	16.50	J A Davidson, Eden Mills	2.00
KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.					
D. BEATTIE, Treasurer.					
I. Received from the fields occupied by the Missionaries of the Society:—					
Per W K McCulloch :		Per D G McKay :		The following Students contributed to the funds of the Society, as follows:—	
Waubashene and Port Severn.....	\$134.50	Florence and Dawn.....	19.30	W Amcs	\$10.00
Per J Johnson :		Per F R Beattie :		A M Hamilton, J H Ratliff, Colin Fletcher, R P McKay, A A Scott, F Ballantyne, D. Beattie, W. Amos, D. Tait, J. O. McGregor, P Bryce, R. Fowle, J. McCoy, \$5.00 each	65.00
Rosseau	39.00	Newtonville	31.70	M. McGregor, D. Munro, \$2.00 each	4.00
Per J Ross, (North Hastings Field) Carlow	40.50	Per W Gallagher :		<i>Note.</i> —As the subscriptions received up to date have not covered the expenses of the Society during the past summer, contributions to aid in this will be thankfully received by the Society.	
Per J Farquharson :		Mono and Caledon.....	22.80		
Spence	\$ 6.50	Per S H Eastman :		MANITOBA COLLEGE.	
Doe Lake	3.50	Hawksville	6.05	<i>Supplementary.</i>	
Magnetawan.....	10.25	Per A A Colter :		<i>James Croil, Montreal, Treasurer</i>	
Beggsboro'	8.50	Enniskillen & Riversdale	7.50	The Treasurer acknowledges the receipt of \$50 from Mr. Robert Anderson, Montreal, and will be glad to hear from others who are intending to give the College a lift.	
	28.78	Per A McKay :			
Per H McKay, Manitoulin Islands		Elmira.....	7.75		
Little Current.....	\$ 8.00	Per D Findlay :			
Gore Bay.....	35.00	Primrose	\$6.00		
Kagawong.....	45.00	Manitoulin Island..	1.00		
Shequiandah	5.00		7.00		
	93.00	Per P C Goldie :			
Per A Baird :		Rev McCraw's Cong.	\$8.50		
Manitoulin Island, South Side	13.00	" Mr Fairburn's "	3.00		
Per F Ballantyne, (Mersea Field.) Blytheswood.....	\$65.00		11.50		
Leamington.....	59.30	Per W Amos :			
Campbell's Sett....	24.75	Friends in Ottawa.....	8.00		
	149.05	Per A W Wilson :			
II. Received from friends in other places :		Ayton & East Normanby	6.00		
Per J R Gilchrist :		Per A Leslie :			
Caledon and Alton	11.63	Mt. Albert.....	13.25		
Per A A Scott :		Ballantrae.....	4.50		
East Oxford.....	\$ 7.00	Maryboro'.....	4.00		
East Ancaster	26.45		21.75		
Barton	7.25	Per E H Savers :			
	40.70	Winterbourne.....	20.00		
		Per A Nicol :			
		A Friend	4.00		
		Per P Bryce :			
		Hibbert.....	18.00		
		Per Lt. Acheson :			
		East Adelaide.....	5.00		
		Per A M Hamilton :			
		Glenmorris.....	12.10		
		Per A Baird :			
		Fullarton.....	37.50		

"JESUS, LOVER OF MY SOUL."—The brothers, John and Charles Wesley, with Richard Pilmore, were one evening holding a twilight meeting on the common, when they were attacked by a mob, and fled from its fury for their lives. The first place of refuge that they found, after having been for some time separated, was a hedge-row near at hand, behind which they hid a few minutes, protecting themselves from serious injury by the missiles that fell like hail about them, by clasping their hands above their heads as they lay with their faces in the dust. As night drew on, the darkness enabled them to leave their temporary retreat for a safer one at some distance. They found their way at last to a spring-house,

where, in comparative security, they waited for their pursuers to weary of seeking them. "Here they struck a light with a flint stone," dusted their soiled and tattered garments, and after quenching their thirst, bathed their hands and faces in the water that bubbled from the spring and flows away in a sparkling streamlet. Then it was that Charles Wesley was inspired to write "Jesus, lover of my soul," with a bit of lead which he had hammered into a pencil. These circumstances beautifully illustrated the hymn, giving to almost every line a reality that make it peculiarly significant to every loving Christian heart. They had fled before their enemies, and found shelter from danger. He sang:—

"Jesus, lover of my soul,
Let me to Thy bosom fly."

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College.

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

Brantford, Ontario, }

Feb. 1st, 1876. }

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Friday, 8th September. *A liberal deduction made in the case of Clergymen's daughters.*

Day & Boarding School for Young Ladies

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES

Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B.A., Wm. Wallace, U.G. *Mathematics*: Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages*: G. A. Chase, B.A., Medalist. *English*: Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music*: Carl Martens, Prof. Baker. *Drawing*: H. Martin. *Fencing, Drill, Gymnastics*: Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes.

WM. TASSIE, M.A., L.L.D.

Galt, Feb. 1st, '76.

Head Master.

ST. FRANCIS COLLEGE, Richmond, P. Q.

FOUR DEPARTMENTS:

ARTS, PREPARATORY, COMMERCIAL, AND AGRICULTURAL.

10 PROFESSORS & TEACHERS.

Board, Washing, Fuel, Light, &c., \$2.50 per Week.

Tuition from \$5 to \$10 per Term.

The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness, and convenience.

No profit being made on the Boarding Department, makes this Institution the cheapest Protestant College in the Dominion.

REV. CHARLES A. TANNER, Principal.

THE WHITBY HIGH SCHOOL. WHITBY: ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to GEO. H. ROBINSON, M.A., Head Master.

High School, Whitby, 1st Dec., 1876.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the

HEAD MASTER.

MARCH, 1877.

The Coming Kingdom.

THE Missionary record of the 19th Century is the most eventful since the Christian Era began. Last century witnessed Christianity in all its branches at the lowest ebb. The Protestant Churches were especially *dead*. Religion had fallen into a state of cold formalism. Scepticism and infidelity had obtained a temporary ascendancy. It was the age of Hume, and Gibbon, and Paine, and Voltaire, and others of crowning intellect whose ambition seemed to have been the utter overthrow of Christianity. But, in the darkest days, God has never left the world without some faithful witnesses to its truth and power. At the most unexpected moment, and by means the least likely, He has caused "the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." It was at the beginning of this century that a missionary spirit began to breathe upon the churches of the Reformation. Then there were but *ten* missionary societies in the Protestant world, and, if we except the society for the Propagation of the Gospel, and the Moravian Missionary Society, they existed scarcely more than in name. Foreign Missions had as yet only been propounded as a problem to be discussed in ecclesiastical courts, and from year to year to be consigned to oblivion.

How stands the case now? The Protestant Churches have more than 60 distinct societies for promoting Foreign Missions. With an aggregate annual income of over \$6,000,000, they together have in the field a staff of 2300 European and American ordained missionaries. These are assisted by 19,000 native labourers—catechists and

teachers. Out of heathendom, they have gathered into the Christian fold 502,494 communicants, and half a million of children are under instruction in their schools.

Wanting in many of the advantages enjoyed in the Apostolic age, when missionaries received a higher than Presbyterian ordination, and were divinely endowed for their work, it is not a rash statement to say that there have been more converts from the heathen during the last fifty years than there were in the first fifty years of the Christian age.

It is not a matter of opinion, but of demonstration, that the average increase of communicants (not to speak of nominal adherents)—in congregations reclaimed from heathenism—is relatively greater than in the congregations of the Parent Protestant Churches. Take for example the Presbyterian Church of the United States,—the gains in membership over the whole church in the last three years is found to have been *eight* per cent. The estimate of increase of membership in all the Missions of the Foreign Board of that Church is stated to have been during the same period over *sixty-four* per cent! Looking no further than to the results of our own Missionaries' labours in Formosa, is it a small thing to be able to say that in five years from the commencement of that mission no less than *seventy-five* idolaters have, after the most rigid Presbyterian examination, and the exercise of more than usual caution, been admitted to full membership in the Christian church! How many congregations are there in Canada who can count so many genuine converts in the same length of time?

But to take the commercial and lowest aspect of the case, some one will say, are the results commensurate with the money

expended? The matter has been subjected to the test of arithmetical calculation, and here is the answer. In 1870, when the Sandwich Islands practically ceased to be a burden upon the Mission funds of the American Presbyterian Churches, it was found that there had been expended altogether \$1,220,000: the total number of members admitted into communion had been 55,300. This gives an expenditure of \$22.06 per convert. Sum up the annual expenditure of any of our city churches; give them credit for the actual increase of their communion rolls and see if the cost of each communicant be not, in the most favourable circumstances, much more. The congregation that is maintained at an annual expense of \$8000—not an exaggerated figure—had need, at the same cost per member as that expended in the Sandwich Islands, to add 363 members annually to its communion Roll.

But it is simply unfair, from the foreign mission point of view to limit ourselves to such comparisons, however favourable they may be to the success of Missions. The results already achieved are but the first-fruits of a work that, upon the ordinary principles of human calculation, may be expected to go on with yearly increasing rapidity. The vastly increased facilities for inter-communication by sea and by land, by railway and telegraph: the diffusion of the English language, and the spread of English Literature: and last, but not least, the great change that has taken place in the Governmental Policies of the nations, all point to a possible acceleration in the spread of the Gospel and to the conversion of all people that on earth do dwell, at a point of time near enough to coincide with the accepted interpretation of the prophetic writings of the Holy Scriptures. The ultimate success of missionary effort is beyond peradventure. Nothing is surer.

“As truly as I live, all the earth shall be filled with the Glory of the Lord:” NUMBERS xiv. 21. “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established on the top of the

mountains, and shall be exalted above the hills; and all nations shall flow unto it:” ISAIAH ii. 2. “For he must reign till He hath put all enemies under His feet:” 1 CORINTHIANS xv. 25. “The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ: and he shall reign for ever and ever:” Rev. xi. 15.

As has been well remarked, “have we not, in the overthrow of Paganism in the old Roman Empire, a pledge of the final triumph over every form of error, idolatry, and superstition? Those gigantic systems, Buddhism and Brahmanism, are already trembling to their fall. The heaven of Christianity is already upheaving these ancient structures which, one day, as by the crash of an earthquake, shall involve them in a general and final overthrow. In the fulness of the time, the cry will be heard, ‘Babylon is fallen, is fallen!’ and upon its scattered ruins shall most certainly arise the Temple of Christianity, built upon the foundation of the Apostles and Prophets—Jesus Christ Himself being the chief corner stone.”

Jesus shall reign.

“ALL NATIONS SHALL SERVE HIM.”

JESUS shall reign where’er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

For Him shall endless prayer be made,
And praises throng to crown His head;
His Name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

Blessings abound where’er He reigns;
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest,

Let every creature rise and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

Isaac Watts.

Chart of Foreign Missions
OF THE
PRESBYTERIAN CHURCH OF CANADA,
At 1st January, 1877.

—:O:—

I. THE TRINIDAD MISSION.

Missionaries.—REV. JOHN MORTON; appointed, 1869; at Mission Village.

JOSEPH ANAGEE, *Native Assistant*.

REV. KENNETH GRANT; appointed, 1871; at San Fernando.

LAL BAHARI, *Native Assistant*.

REV. THOMAS CHRISTIE; 1874; at Couva.

BENJAMIN BALARAM, *Native Assistant*.

Catechist.—JOHN A. MACDONALD, *Superintendent of Schools*.

MISS BLACKADDER, *Missionary Teacher*.

Number of Schools, 15. Scholars on the roll, 491.

II. THE NEW HEBRIDES MISSION.

Missionaries.—REV. HUGH ROBERTSON; appointed, 1871; at Eromanga.

REV. JOSEPH ANNAND; “ 1872; at Aneityum.

REV. J. W. MACKENZIE; “ at Efate.

REV. J. D. MURRAY, (removed to Paramatta.)

Average Church attendance, on Aneityum, 500; on Efate, 224; on Eromanga, 500; total, 1224. Communicants, total, 411.

On the Island of Aneityum, an average of 250 attend the Wednesday Prayer Meeting.

III. MISSION TO THE INDIANS IN THE NORTH-WEST.

Missionaries.—REV. D. C. JOHNSON, at Prince Albert, Saskatchewan.

JOHN MCKAY, *Assistant Missionary and Interpreter*.

REV. GEORGE FLETT, at Fort Pelly,—

Assisted by two *Catechists*.

IV. FORMOSA.

Missionaries.—REV. G. L. MACKAY; appointed, 1872; Tamsui.

REV. J. B. FRASER, M.D. “ 1875; “

In 5 years, have been built, 10 Chapels and 2 Mission Houses; 500 Natives attend Christian Services; 75 are Communicants; there are 5 Schools with Native Teachers, and a number of young men under training.

V. INDIA.

Missionaries.—MISS FAIRWEATHER; appointed, 1874; Central India.

MISS RODGERS; “ 1874; “

REV. JAS. FRASER CAMPBELL; appointed, 1876; Madras.

REV. JAMES DOUGLAS; “ 1876; Indore.

THE INDIAN ORPHANAGE and JUVENILE MISSION, besides supporting 4 Zenana Day Schools and a Bible Woman, provides for the education of about 40 Orphan Children.

FINANCE.—In support of these Missions, there was expended last year the sum of \$37,325. The salaries of the ordained Missionaries average about \$1,200 each; their Assistants, from \$400 to \$600 each per annum. Towards the expenditure in connection with the “Day Spring” *Mission Ship*, our Church contributes \$1,200 annually.

Trials of the Foreign Missionary.

WE speak at times of the "romance of missions," and surely Fable has never pictured anything more "romantic" on merely natural principles, than the sight of three or four men, or three or four hundred men, calmly undertaking to revolutionize the faiths and the moralities of India and Japan and China. These men attack with quiet confidence religions that had their root deep in the popular heart before the Angels sang near Bethlehem, "Glory be to God in the highest." Here is the moral sublimity of Christian faith; here is the courage which is the sure presage of ultimate success. The popular idea of Foreign Missions in some quarters amounts to this: a young minister travels over historic lands and seas, settling down among palm-groves, vineyards and oliveyards, or under the shade of the far-spreading banyan tree, reading the Gospel narratives to interesting savages who eagerly listen, their eyes filled with tears and their mouths with blessings; converts flocking in by scores and hundreds; all difficulties lightly overcome; the missionary returning at last to spend the bright evening of a long and prosperous day in the suburb of some favourite city!

The *reality* should be frequently and earnestly contemplated, so that our sympathies may be quickened, our prayers multiplied, and our exertions increased on behalf of those who have gone forth from among ourselves to carry the Gospel to the heathen.

William C. Burns, one of the most spiritually-minded of missionaries, was wont to complain feelingly of the depressing and degrading tendencies of heathenism even upon the Christian missionary. We have known of professing Christians going to heathen lands and lapsing into the atrocities and pollutions of heathenism. Happily the instances are few, but they are not unknown even in our own day. Missionaries feel that to bring up their children among the heathen, or even among recent converts from

heathenism, is full of peril. It takes more than one generation to establish on heathen soil that pure and beautiful and lovely institution, the Christian Family. Aneityum is a glorious instance of the power of God's grace; the whole island being turned to the Lord, and all having professed their faith in the Gospel. This revolution took place more than twenty years ago. Yet at this day the Aneityumese are in a very low state of Christian civilization, and require the tender, firm, and vigilant guardianship of the missionary. The Sandwich Islands, owing to their geographical situation, are peculiarly favoured, and the conversion of the people appears to have been as thorough as it was sudden and wonderful, yet, even there, the danger of a general relapse has been great, and the spiritual trials of missionary life have been sufficiently serious. In the magnificent island of Madagascar the conquests of the Gospel have been most brilliant and signal. Nowhere else has the good seed sprang up more freely or yielded a richer return. But there too, the missionary has to encounter his full share of trial. One of these Madagascar labourers, writing from a town thirty miles from the capital, says, "The district contains about 100 villages and 70 churches, each with its native pastor and a certain number of communicants. It is in the most distant villages there appears to be the most vital godliness and desire to be taught, while in this town, the capital of the district, we find scarcely anything but apathy and indifference to instruction, while the grossest sins and wickedness of every kind prevail. The people, though they have put away their idols, are but little better than heathen. I never realized, I perhaps could never realize at home, as I do here, what it is to have fellowship with Christ in suffering. The heaviness of heart caused by seeing the sin, hypocrisy, and coldness of so many of his professed followers, would be indeed unbearable had He not told us to cast our burdens upon Him."

The experience of missionaries in all heathen, or recently christianized lands has been to a large extent similar. But, perhaps, the

most trying consideration often is the imagined or real coldness and forgetfulness of the Churches at home. Our missionaries often and urgently invite our sympathies and prayers. We know that in our own Church, to a large extent, these are given. In most of our congregations, on the Lord's Day, and in the weekly Prayer-Meeting, intercession is made for our missions in Trinidad, in the New Hebrides, in China and in India. And daily at thousands of family altars, and in secret prayer, our brethren and sisters in the foreign field are devoutly remembered. What we desiderate, or rather let us say,—what they seem to need, is some manifest proof of this far-extending interest, frequent letters from friends, especially friends in the ministry, and frequent contributions to the missionary treasury. Our people, young and old, should know by heart the brief "Roll" of our Foreign Missionaries, our Morton, Grant, Christie and Macdonald in Trinidad; our Mackenzie, Robertson and Annand in the New Hebrides; our Fraser and McKay in China, and our Douglas and Campbell, with the Misses Fairweather and Rogers in India. And would it not be well to think of the good men and true who have fallen on the battle field—our two Gordons, our Matheson and Johnson, our Morrison and Geddie? Our Nesbit, too, who did so nobly in the Great Lone Land of the west—should he not be held in grateful remembrance while there is a Presbyterian Church in Canada?

As the Church on earth and in heaven is but "one army of the living God," so, emphatically, is the Church at home and in foreign lands one: the work of evangelizing the "all the world" is one work: we are all fellow-helpers one with another. We who are at home need the sympathies and prayers of our brethren and sisters abroad; and they occupying the positions of highest honour and greatest peril, need our constant aid in godly thought and kindly word and liberal deed.

"Ask of me and I will thee the heathen for thine inheritance."

The Sabbath School.

INTERNATIONAL LESSONS.

BY REV. GEO. M. GRANT, M. A.

ELIJAH TRANSLATED.

MARCH, 11th.—2 Kings 2, 1-12.

Golden Text: Gen. v.—24.

TWO men alone—Enoch and Elijah—have escaped the curse "unto dust shalt thou return," Gen. 3-19. On each occasion the world was very evil, very materialistic, and required a striking demonstration of the reality of a future life.

Places.—Gilgal, evidently not the Gilgal of Josh. 4-19; which is more than 3,000 feet below Bethel; but another place near Mounts Ebal and Gerizim, which has retained the same name to this day. Thence they go down to Beth-el, and down to Jericho; as if Elijah wished to make the circuit of his various colleges, probably to give last instructions to those whom he had gathered together, and who would be the teachers of the people after his departure.

The feelings of the two prophets.—God had given both, and the sons of the prophets also, a revelation or a presentiment of what was about to happen. The "coming event cast its shadow before." Elijah would fain be alone with God. But his desire only brings out the loyalty of Elisha. Love makes the servant disobey his revered master. He cleaves to him as Ruth to Naomi, but is too awe-stricken to speak, or to suffer any one else to speak, of the dread event impending.

v. 9, 10. Once again Elijah is on his own side of Jordan. Nearness to God makes him bold, but only in this life can even he help or pray for another. Elisha covets the best gifts, (1 Cor. 12, 31), and the pledge that he would get them would be the seeing eye, Acts 1, 10. Elijah might have been taken without Elisha seeing, 2 Kings 6, 17. 1 Cor. 2, 9-14.

"I see a hand thou canst not see,
I hear a voice thou canst not hear,"
must often be the language of the Christian.

Lessons.—(1.) We best prepare for death by doing our ordinary duties well.

(2.) It is good to witness the triumph and hear the testimonies of dying saints, Eccl. 7, 2.

(3.) Only when living can we say even to those we love, "ask what I shall do for you." We should be our own executors.

(4.) Piety is the highest patriotism, the best defence of the nation, v. 12.

(5.) The translation of Elijah is a pledge

to the Lord's people of what shall take place at His second coming, 1 Thes. 4, 17.

THE SPIRIT ON ELISHA.

MARCH, 18th.—2 Kings 13-25.

Golden Text : 2 Kings 2, 15.

I. v. 13, 14. *The ready faith of Elisha.*—Elijah is gone, but Jehovah lives, Josh. 3, 7, Matt. 28, 20. He uses the mantle or sheepskin after the manner of Elijah, but acknowledging that the power is from God only. From this day for more than fifty years, he is the representative of God in the land, (5, 8.)

II. *The doubt of the disciples.*—Something of the lion-like look of Elijah is now seen in Elisha, and they at once acknowledge him as their head. But they cannot believe so incredible a fact as a bodily translation. They think that God had taken the soul and that the corpse must be lying unburied. Their doubting, like that of Thomas, was a good thing for us. It led to the miracle being attested by fifty witnesses instead of one.

III. *The blessing on a city from honouring God's prophet.*—This first miracle fitly represents his whole ministry. Elisha was the destroyer, Elisha the healer. v. 19. A picture of man, favoured so highly by God, but with a nature poisoned by sin; barren therefore, even noxious, till the salt of divine grace is infused, Mark 9, 50. Christians are the healing salt of the world, Matt. 5, 13.

The salt, like the sheepskin, or the meal (4, 41), or the stick (6, 6), or the spittle of Jesus (Mark 7, 33: 8, 23) is but a symbol.

IV. *The curse that comes from dishonouring God's prophet.* This is the one exception to the beneficent character of Elisha's many miracles. There seems a disproportion between the sin and the punishment; but we are not good judges of what is trivial sin and what is not, e. g. Gen. 3, 17. 1 Sam. 6, 19. 2 Sam. 6, 7: 24, 10-14. Note (1.) This sin must have been premeditated by the parents as well as joined in by the children, or so many would not have been together at the place. They were probably sent out to so insult Elisha that he would not enter the idolatrous city. (2.) The mockery was of the bitterest kind; as if to say, "we have got rid of Elijah, and would gladly get rid of you in the same way." That the children were made the instruments, showed a recklessness of unbelief on the part of the parents, that could punish in no other way. And for the children, it was true mercy to take them from such parents. (3.) Ridicule was poured not only

on the prophet, but on the wonderful and gracious revelation God had given to the people in translating Elijah. (4.) It was necessary to vindicate the authority of Elisha at the outset, even as Elijah had been attested by the famine. It must have been bitter for a man like Elisha, but it had to be done. He "turned back and looked on them," doubtless with grief and pity, but "the curse causeless shall not come."

THE OIL INCREASED.

APRIL 1st.—2 Kings, 4, 1-7.

Golden Text : 2 Cor. 9, 8.

The sons of the prophets sometimes dwelt in common buildings with a common table, 4, 38, 6, 1; while others of them—probably the married ones—had their own houses.

The widow.—According to Josephus, she was the widow of Obadiah, the steward of Ahab. She was a sensible woman; did not appeal to Elisha until she had done all that she could and parted with everything of value she had: and then she rests her claims on the pious memory of her husband. She is now in extremity, and that is God's opportunity. The law of Moses, still recognised in Israel, gave the creditor the right to claim as bondmen the person and the children of the debtor who could not pay. They became free in the year of jubilee, Lev. 25, 39.

The prophet.—He first directs her attention to what she has. So the Lord says to His disciples, "How many loaves have ye;" and then says, "bring them to me." Matt. 14, 16-18. His blessing on what we have makes it sufficient. Paul in prison. Phil. 4, 18. We are seldom so badly off as we think.

The prophet then readily helps her. Acts 3, 6. The piety of a father is the best inheritance. The measure of the help he leaves to her own faith. "Shut the door." God delights to bestow His favours secretly, Matt. 6, 6. Elisha would imitate him. So should we; Matt. 6, 3.

Lessons—(1.) God cares specially for the widow and the fatherless. See in the book of Deut., the gracious provisions of the law for them. (2.) The more of emptiness we present to Him, the more shall we receive from Him. According to your faith, it shall be done to you, Matt. 8, 13. (3.) We can never take the promises of God too largely, 3, 16. 13, 15-19. "It may be too much for thee to take, but not too much for me to give," said a great king to a subject who protested that the gift was excessive. (4.) Pay every just debt first. Live on what remains thereafter.

REVIEW.

MARCH 25th.

GOLDEN TEXT—"But the Lord is the Judge: He putteth down one and setteth up another: Ps. LXXV. 7. Catechism, Q. 52: What are the reasons annexed to the second commandment?

HOME STUDIES.

M. 1 Kings 12:	12-23	- -	<i>The Kingdom Divided.</i>
T. 1 Kings 16:	23-34	- -	<i>Omri and Ahab.</i>
W. 1 Kings 17:	1-16	- -	<i>Elijah the Tishbite.</i>
Th. 1 Kings 18:	21-46	- -	<i>Elijah at Carmel.</i>
F. 1 Kings 19:	8-16	- -	<i>Elijah at Horeb.</i>
S. 1 Kings 21:	4-14	- -	<i>The Story of Naboth.</i>
S. 2 Kings 2:	1-25	- -	<i>Elijah Translated.</i>

Normal Sabbath Schools.

THE Sabbath School is a *School*, in which the text-book is the Bible. The proper office of teaching is not so much to *preach* to pupils, as to incite them to a diligent and systematic study of the word of God for themselves. Never before did the Sabbath School enjoy so many advantages. Master minds are giving their best thoughts and much of their time to the preparation of expositions and commentaries for the special benefit of teachers and scholars. At the same time, it is freely admitted that, after all, it must be said of Sabbath School instruction, as a whole, that it is still "*too superficial*." The meetings which were held last summer, under the names of "the Sunday School Parliament, on Well's Island, and "the Sunday School Assembly," at Chatauqua Lake, have been the means of directing special attention to this subject, and the remedy suggested, in both instances, is the institution of Normal schools or classes for the improvement of teachers already employed, and for the training of young people for teacher's work in the future. "THE NORMAL CLASS" is the name of a monthly magazine edited by Dr. J. H. Vincent of New York, and devoted exclusively to this branch of S. School instruction. The January number contains the first six of a course of forty Normal Lessons, prepared with great care by a committee of the Chatauqua Assembly, appointed for the purpose, and which we commend to the special notice of superintendents and teachers of Sabbath Schools. The magazine is published by Nelson and Phillips, 805 Broadway, New York—price 50 cents *per annum*. A correspondent informs us that a Normal Class, such as we have referred to, has been instituted in connection with the Sabbath School of the East End Church, Toronto, (Rev. J. M. Cameron's.) The class is made

up of teachers, Bible Class, and advanced scholars, in all about twenty-five. It is conducted by the pastor. The meetings are held once every week, forty-five minutes being devoted to the Normal Class work and, afterwards, forty five minutes to the study of the Lesson for the next Sabbath.

The Mission-Box Penny.

FOR THE YOUNG.

WHAT does the mission-box penny say?
I've sent a message of peace away
To a field of blood, where, wounded, dying,
A soldier among the dead was lying.
It spoke to his heart of joys above;
It brightened his eye with a Saviour's love;
And he blessed the page with his latest breath
That took from his spirit the sting of death.

Mission-box penny! What hast thou done?
A Gospel sent to the clime of the sun.
It found a widow by Ganges' side,
Seeking for death in its rolling tide;
It spoke to the heart, of sin forgiven,
Of an endless life and blessed heaven;
And she stooped, like Sychar's trembling daughter,
To drink from the well of living water.

Mission-box penny! no pearls of the sea
Are so rich as the blessings that flow from thee;
To the heart of the troubled one, comfort and calm;
To the wounded spirit, a healing balm;
Seed for the day of eternity's reaping;
Lamb's gathered in for the Good Shepherd's keeping.
As the stars of the firmament, bright and many,
Are the blessings that flow from the mission-box penny.

Our Own Church.

WE invite attention to the Missionary Chart found in another column of this number. Pardon us if we say that it should be committed to memory by every one who takes the smallest interest in the Missions of the Presbyterian Church in Canada. There are among us some, we doubt not, to whom it will be a matter of surprise to read for the first time the names of thirteen ordained missionaries and three ladies who have gone forth from the Canadian Church to preach and to teach the Gospel of the Kingdom in heathen lands. To all of us it ought to be a matter of thankfulness that we can present such a

statement, and it should be made a matter of most earnest consideration in every congregation how this work of ours is to be best maintained and extended. The first step, as it appears to us, is the diffusion of information in regard to its details. And to this end perhaps there is no better way than the institution of monthly missionary meetings in all the churches, where the history of the different missions, and particulars regarding the agencies employed, and the results that have followed, might be set forth in an instructive and interesting manner. The reports of the Convener published in the printed minutes of the General Assembly supply all the statistics that are necessary to begin with.

Individuals must always be allowed to indulge their preferences in supporting the various schemes of the church, but the General Assembly makes no difference in favour of one scheme or another. It expects every congregation to contribute to the support of each and all of them. The large demand made upon our space, from month to month, by our "acknowledgements," which have come to form an important feature of the RECORD, is the best evidence we can wish for that the duty of contributing for missionary purposes is generally recognized. Let us not however, overlook the danger of *procrastination* in this matter. We have a very great work in hand: and *the time is short*. Three quarters of the ecclesiastical year are already *gone*. In two months more the accounts of the several treasurers will be closed. If any have been lagging behind, it is high time they were up and doing. It is not yet *too late*.

A HANDSOME CONTRIBUTION.—We learn with much satisfaction that the Rev. R. H. Warden has received a draft for one hundred pounds sterling in aid of the French Evangelization Scheme from the Colonial Committee of the Free Church of Scotland. The Rev. Peter Hope, the secretary, further intimates that the said committee has made grants of £200 and £300 for the advancement of Home Missions in the Eastern and

Western Sections of our Church respectively. Recognition so generous demands our warmest thanks, and should stimulate us all to put forth our best efforts to help ourselves.

ANNIVERSARY MEETINGS.—A meeting of the ministers and leading laymen of the churches in Montreal was recently held, by invitation, at the residence of Mr. Joseph Mackay, where a conference was had as to the best means of awakening a more general and deeper interest in the missionary schemes of the Presbyterian Church in Canada. After a long and interesting discussion, it was unanimously agreed to recommend the institution of a series of "Anniversary Meetings," and a committee was appointed to make arrangements, forthwith, for the first of such meetings to be held in the course of the present month. The proposal is, in the meantime, to devote three consecutive evenings to advocating the claims of the Home, the Foreign, and the French Evangelization schemes of the church. In addition to the best native talent, speakers of known ability *ab extra* will be invited to take part in the proceedings, and it is hoped that in this way an amount of enthusiasm will be elicited that will exert a beneficial influence far beyond the limits of the city, or the Province of Quebec. The success or failure, however, of this more ambitious project, need not hinder the regular and systematic presentation of the claims of missions to the several congregations in the manner above referred to.

COLLEGE ENDOWMENT.—While we in the upper provinces have been talking and writing about the endowment of our colleges, our plucky neighbours in the Maritime Provinces, undeterred by the "hard-times" bug bear, have taken hold of the matter, and, with their accustomed energy and enthusiasm, are pushing it forward rapidly to a successful issue. We take the following list of subscriptions for the endowment of the Theological Hall at Halifax from the PRESBYTERIAN WITNESS of the 10th ultimo. They appear to be chiefly from

the city of Halifax and neighbourhood, and amount in all to \$24,320.

Alexander McLeod	\$2000
Wm. J. Stairs	1000
J. S. Maclean	1000
Thomas Bayne	1000
H. B. Webster, Kentville	1000
D. Frieze, Maitland	1000
James Primrose, Pictou	1000
John Mackinlay, Pictou	1000
John Macnab, Halifax	1000
John Doull	1000
Sir Wm. Young	500
Rev. Robert F. Burns, D.D.	500
D. G. Keith	500
George M. Grant	500
Allan Pollok, D.D.	500
John Gibson	500
Peter Grant	500
George Esson	500
James Scott	500
Peter Ross	500
Farquhar, Forrest & Co.	500
A. K. Mackinlay	500
Adam Burns	500
Mrs. Captain Taylor	500
Howard Primrose, Pictou	500
Clarence Primrose, Pictou	500
John A. Sinclair	500
J. J. Bremner	300
Dr. Avery	300
Isaac S. Murray	250
William Robertson	250
George Buist	200
Prof. Macdonald	200
A friend	200
E. G. Stayner	200
Gordon & Keith	200
Dr. Cogswell	150
A. Stephen & Son	150
R. B. Boak	150
A friend	120
W. L. Lowell	100
J. H. Johnstone	100
David W. Ross	100
John Lithgow	100
Dr. Dodge	100
Edward Gorham	100
J. D. Mackintosh	100
Wm. Lawson } Lawson, Har- }	100
W. H. Harrington, } rington & Co. }	100
Rev. R. S. Patterson, M.A., Bedeque, P. E. I.	100
Chalmer's Church, Halifax	1150

The Presbytery of Pictou has given its cordial approval of the scheme. In the town of Pictou the subscriptions have reached nearly \$5000 already, and from other parts of the country assurances have been received of hearty co-operation.

The Rev. Robert Campbell arrived safely at Londonderry on the 29th January, after a rapid though somewhat tempestuous voyage, and when last heard from, was comfortably installed in the hospitable manse of Mr. Rodgers. His reception by the brethren in Derry was most cordial. On the following Sabbath, Mr. Campbell was to have the opportunity of explaining the nature of our French Evangelization Scheme, in the 1st Presbyterian Church in the morning, and in Mr. Rodger's Church in the evening.

INDUCTIONS AND ORDINATIONS.

GLENMORRIS, *Paris Pres.*:—The Rev. A. Glendinning was inducted on 30th January.

BARRIE, *Barrie*:—The Rev. John Leiper was inducted to this charge on 1st February.

BECKWITH AND ASHTON, *Ottawa*:—The Rev. J. M. McAlister was inducted to the pastoral charge of these congregations on 25th January.

PORTAGE LA PRAIRIE AND BURNSIDE, *Manitoba*:—The Rev. A. Bell was inducted on 3rd January.

ALLISTON, *Barrie*:—The Rev. J. B. S. Burnett was inducted to the charge of Alliston and Carluke, 23rd January.

CHARLOTTETOWN, *P. E. Island*:—Rev. Kenneth McLennan, late of Peterboro, Ont., was inducted to St. James Church on 31st January.

GEORGETOWN, *P. E. Island*:—Rev. John McKinnon, formerly of Hopewell, N. S., was inducted 11th January.

ST. JOHN, N. B.—The Rev. William Mitchell, formerly of Chalmer's Church, Montreal, was inducted to the charge of St. Andrew's Church, Saint John, on 30th Jan.

CALLS.—The Rev. Chas. Brouillette has received a unanimous call from the congregation of St. Louis de Gonzague, Que., and has expressed his willingness to accept. The Free Church, Coté Street, Montreal, have agreed to call the Rev. Richard Waterston of Union Free Church, Glasgow, to become their minister. Rev. E. B. Waits, of Waterdown, Ont., has received a call to St. Andrew's Church, Stratford. St. Matthew's congregation, Montreal, have unanimously resolved to call the Rev. Simon S. Stobbs, formerly of Lugar, Ayrshire, Scotland.

NEW CHURCH.—A handsome new church has been opened at Lower Stewiacke, N. S. It seats over 400, and cost, site and all, \$3,125.

NEW MANSE.—During the past summer the united congregations of Uxbridge and

Leaskdale, Ont., have erected a substantial and commodious manse in Uxbridge village. The property, including all the requisite outbuildings, cost about \$2600.

CONGREGATIONAL REPORTS.—The annual printed Report of St. Andrew's Church, London, Ont., gives us the idea of a large, well organized, and flourishing congregation. That of Charles Street, Toronto, shews continued increase and financial prosperity—and that the church is becoming too small for the congregation. The C. P. Church at Bowmanville, reports itself to be in a very flourishing condition. The tenth annual report of St. Andrew's Church, Victoria, B. C., is also satisfactory, "the manager, being able from the increased income at their disposal to pay all the accounts outstanding against the church at the opening of the year, and to reduce the mortgage debt to \$3,500."

GENEROUS.—The congregation of the late Dr. Bayne, Pictou, N. S., paid the stipend of their deceased pastor in full to the end of the year, and presented the widow with \$400 additional.

KINGSTON WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Kingston Woman's Foreign Missionary Society of the Presbyterian Church in Canada, at its first annual meeting held Jan. 3, 1877, decided to employ immediately a native Bible woman or Zenana visitor at Madras, India. They hope soon to have intelligence of her having entered on her work.

Meetings of Presbyteries.

QUEBEC, 13th December. Petitions praying to have calls moderated were presented from Hampden and Scotstown respectively, which were granted. A call from Lingwick to Mr. Malcolm McLeod, preacher, was presented and after full consideration was also sustained. and it was agreed to proceed with the settlement. Complaints were made by parties representing mission stations and aid-receiving congregations in reference to the delay, and feared withdrawal by the General Assembly's Home Mission Committee of the grants formerly given to them. The Presbytery expressed their sympathy with the parties aggrieved, and promised to use their influence to have the rules passed by last General Assembly, with respect to aid-receiving congregations, modified, at least in the case of congregations situated in the Province of Quebec.

OTTAWA: 6th, 7th and 8th Feb.—There was a very full attendance of both Ministers

and Elders. Rev'd. W. Ross was elected Moderator for next six months. A call was laid on the table from the Congregation of Osgoode to the Rev. J. A. G. Calder, formerly of Orono. Mr. Smith tendered the resignation of his charge at Chelsea, as did also Rev. Alexander Campbell, that of Westmeath. The latter was accepted by the Presbytery. In the former case, a Committee was appointed to confer with the Minister and the Congregation, and to report to next meeting. A memorial to the General Assembly was adopted anent the preparation of a Hymn book, and another, to His Excellency the Governor General in Council, to nominate a day of National Thanksgiving throughout the whole Dominion.

The following parties were appointed Commissioners to the next meeting of the General Assembly:

Ministers, by rotation, commencing at the top of the Roll—Dr. Mann, and Messrs. Jas. Whyte, Bremner, and Ross.

By ballot—Messrs. Gordon, Farries, Bennett, Armstrong, and Campbell.

Elders, by ballot—Messrs. Bell, Drummond, Mutchmor, Hardie, Durie, Hunter, McMillan, Robinson and Hon. Geo. Bryson.

A Committee was appointed to consider the propriety of forming a Women's Foreign Mission Committee in connection with the Presbytery.

KINGSTON, 9th and 10th January:—Mr. Beattie, of St. Columba and St. Paul's Congregations, Madoc, tendered the resignation of his pastoral charge on the ground of inadequate support. Mr. Burton submitted a draft minute in reference to the lamented death of the Rev. Patrick Gray, late minister of Chalmer's Church, Kingston, which was adopted. It bears ample testimony to the high estimation in which Mr. Gray was held by his brethren, and records in touching terms a sense of the great loss occasioned by his death. An obituary minute was also adopted in relation to the demise of the late Rev. William Smart, who died at Gananoque, on the ninth September last, at the advanced age of eighty-eight years—sixty-six of which he had spent in the office of the ministry.

Mr. Smith, convener of the Home Mission Committee gave a detailed account of the extensive missionary work of the Presbytery. A proposal to send Messrs. Beattie and Cormack to the North Hastings Mission field was sanctioned. In *re* the Assembly's Home Mission fund, it was decided to express disapproval of the proposal to divide it into two funds. The draft Act on the Constitution of the General Assembly was approved with this exception;—that section 5th be amended by the omission

after the word "Commissioners" of the clause, "of whom at least thirteen shall be ministers."

PETERBOROUGH, 16th January:—A call to Rev. William White, of Newtonville, from Warsaw and Dummer was sustained. Rev. Dr. Reid, and Rev. W. T. Wilkins, (the latter in room of Rev. D. J. Macdonnell,) appeared in the interests of Knox and Queen's Colleges. The Presbytery gave assurance that its best efforts would be put forth to raise at least \$600 per annum for the colleges from within the bounds. The following commissioners were appointed to attend the General Assembly:—Messrs. Roger, Patterson, Cleland, Bennett, Clark, and Donald, *Ministers*; and Messrs. John Carnegie, James Ker, James Craick, Alex. Fraser, George Morrison, and Sheriff Hall, *Elders*. It was agreed to ask all congregations within the bounds to take up collections to defray the travelling expenses of the commissioners. A minute, *valedictory*, was adopted in reference to the removal of Rev. Kenneth MacLennan, from St. Andrew's Church, Peterboro, to Prince Edward Island.

HAMILTON, 11th January:—At an adjourned meeting of this court, Mr. Fraser reported that he had cited the congregations of Welland, Port Colbourne and Crowland to appear for their interest *in re* the resignation of Rev. F. W. Clarke. No appearance being made, the resignation was accepted. The remits from the General Assembly were further considered. The Barrier Act was approved *simpliciter*. The draft Act for the General Assembly was approved with the following amendment,—The General Assembly shall consist of one fourth of the Ministers on the rolls of Presbyteries, *together with one acting Elder for every four sessions that have a right to be represented in the several Presbyteries*. The induction of Rev. Dr. James to Knox Church, Hamilton, took place in the evening. Mr. Gordon of Clifton, preached. The new minister received a very hearty welcome from his people and the brethren of the Presbytery.

LONDON, 6th February:—Rev. Mr. Urquhart intimated his acceptance of the call from Duff's and Chalmers' Church, Dunwich. The induction was appointed to take place on 23rd ultimo. At the ordinary meeting, on 3rd Tuesday in March, "Remits" will be considered, and Delegates to the General Assembly appointed. Elders commissions will be called for.

BRUCE, 16th and 17th January:—This court met at Walkerton with a good attendance of members. The finance committee

reported that they had fully paid the Presbytery's share of the Home Mission Fund indebtedness. An interesting conference was held at the evening sederunt on the state of Religion, when addresses were delivered by members on Home and Foreign Missions, Pastoral Work, Evangelistic Services, and Sabbath School work. The following commissioners were appointed to the General Assembly—*by ballot*;—Dr. Bell, Messrs. Scott, Tolmie, Anderson, Straith and Wardrope, *ministers*, and Messrs. R. M. Hay, Dewar, Mather, Ballagh, McKagane, and Rowand, *Elders*.

MANITOBA, 3rd January.—The Presbytery met by adjournment for the induction of Rev. A. Bell to the pastoral charge of Portage la Prairie and Burnside. The Rev. J. S. Stewart of Palestine, preached. Dr. Black, the moderator *pro tem*, having put the questions appointed for such occasions to be asked of the minister and the congregation, thereafter formally inducted Mr. Bell to the charge, and addressed him in suitable terms. Rev. Mr. Robertson, of Winnipeg, addressed the congregation. In the evening the interesting proceedings of the day were celebrated by a congregational soiree, reported to have been "one of the most successful gatherings of the kind ever held at the Portage." This is indeed "good news from a far country."

MIRAMICHI, 6th February:—This Presbytery held its stated quarterly meeting, in St. James' Church, Newcastle, at which there was a good attendance of members. A memorial from the congregation of St. Andrew's Church, New Richmond, Bonaventure Co., Quebec, asking to be received into connection with the Presbyterian Church in Canada, was tabled. The request was cordially granted, and provision for the supply of the pulpit of the congregation was made. The Remits of the General Assembly were with some amendments approved of. On motion by Rev. James Anderson, seconded by Rev. Samuel Houston, it was resolved to nominate the Rev. James Bennett, of St. John, to the Moderatorship of the next General Assembly.

P. E. ISLAND, 31st January.—The Trustees of St. James' Church, Charlottetown, intimated that they had added \$200 to the stipend promised to Rev. Kenneth MacLennan, making it \$1600 with a manse, and that they were prepared to pay the first quarter in advance. His induction was proceeded with at 7 p.m. At the close of the services the new minister received a hearty welcome from the people, and his name having been added to the roll, he

took his seat as a member of the court. It was agreed to recommend the Foreign Mission Board to give a Bursary of \$70 to Mr. Charles McLaren, a student at Dalhousie College, having the Foreign Mission field in view.

The induction of Rev. William Grant was appointed to take place at Clyde River, on 28th February. It was agreed to take up remits from the General Assembly at next meeting.

WALLACE, 6th February :—Applications were made for supplements to three congregations,—Pugwash, Amherst, and St. Matthew's Church, Wallace. The Presbytery considered the remits of Assembly and recommended that the Home Mission and Supplementing Funds be continued separate. The regulations of the Widows' and Orphans' Fund were approved with the addition that ministers on the Fund of the late church of the Lower Provinces pay the lowest rate of the proposed new fund. The Barrier Act was approved with the recommendation that the "two-thirds majority" be struck out. With regard to the constitution of the General Assembly the Presbytery recommend that congregations, not ministers, be the basis of representation, and that Presbyteries be permitted to elect representative Elders beyond their own bounds if they see cause.

Psalm Twenty-fourth.

A new version, translated from the Hebrew.

THE earth is Jehovah's, the fulness thereof, too,
The world and inhabitants to him belong :
For He on the sea hath appointed it firmly,
And on the bright waters established it strong.

What man to the hill of Jehovah ascendeth ?
Who shall in the place of His holiness rise ?
Of hands clean, of heart pure, whose oath without
guile is ;

Who hath not uplifted his soul unto lies.

That man from the Lord shall the blessing receive
from

The God of Salvation his righteousness gain ;
'Tis this generation that seek him, O Jacob,
And strive in Thy presence a place to obtain.

Your heads, gates, lift up —be ye raised doors of ages,
Then enters the King to whom glories belong.
Who is King of Glory ? Jehovah the Mighty !
Jehovah in battle both mighty and strong !

Lift up, gates, your heads, doors of age be ye opened,
That entrance to this King of Glory may be !
Who this King of Glory is, answer ye heralds,
Jehovah of Hosts ! King of Glory is He !

B.

Obituary.

THE Rev. Alexander Henderson, M. A., of St. Andrew's, Que., died on the 19th of January, in the 93rd year of his age. From the notice of his death which appeared in the *Montreal Witness*, we glean the following particulars respecting this venerable minister who was well known to many of our readers, and who retained to the very last all his faculties of mind and body unimpaired in a very remarkable degree.

Mr. Henderson was born near Stirling, Scotland, in the year 1783, studied at St. Andrew's University, where he distinguished himself, and after passing through the theological class of the well-known Dr. Lawson, at Selkirk, was licensed as a preacher in connection with the Associate Synod. He was settled as minister in Carlisle, England, in 1810, and remained there till 1818, when he came to this country, having received an appointment from the British Government, as Presbyterian minister of the County of Argenteuil, with a salary of £100 *stg.* per annum, which he enjoyed to the last, but which, of course, dies with him. He settled in the village of St. Andrews, then in its infancy, and resided there ever after, preaching the Gospel, and administering the ordinances of the church with unwearied zeal, both there and in Lachine and Chatham, till ministers were settled in those places ; gaining and retaining to the end of his life the unfeigned respect of the entire community, by his learning and ability, by his high-toned character and his ministerial faithfulness. In the year 1860, his failing sight rendered it necessary that he should obtain assistance in his work, and Mr. Paterson was ordained as collegiate minister. After that, Mr. Henderson only preached occasionally. He continued, however, to do so till within a few months of his death, the last time he occupied the pulpit being in June last, and with no apparent falling off in mental power, and very little even in voice. But the strong man was bowing down. He gave an impressive and affectionate "Table Address" at the communion on the 3rd December, and attended church for the last time on the 24th December. He was a good man, and he died in peace both with God and with man. His piety was deep, though unobtrusive. Its sincerity appeared in his whole life ; it shone particularly in his prayers—not in their length, but in their comprehensiveness, in their profound reverence, in their rich Scriptural tone, and evangelical unction. The sick and the

dying knew their power. He was of a catholic spirit—a lover of all good men; he was a lover of liberty, and a strong hater of oppression and injustice.

Mr. Henderson was a scholar, being especially a master in English and Latin; he took a lively interest in education, and has bequeathed his valuable library to the Presbyterian College, Montreal, to the theological and literary stores of which it will doubtless prove a welcome addition. He has left legacies also to various of the schemes of the Church and to the French-Canadian Missionary Society, of which he was from its beginning a warm friend.

Ecclesiastical News.

IT seems to be generally admitted that the Free Church College Committee's report on Professor Smith's article on "the Bible," to which allusion was made last month has, practically, removed this case from the arena of ecclesiastical procedure. The committee in substance report "that there is no ground to prosecute Professor Smith for heresy. But, while acknowledging his high character and great learning, and accepting his statement of a belief in the orthodox doctrine of the inspiration and authority of Scripture, they pronounce his article to be of a dangerous and unsettling tendency, and express regret that an article written by him should have given rise to anxiety and suspicion. Professor Smith explains that, as one not enlisted in the services of a destructive theology, he was the more likely to write a fair and impartial account of the present state of critical questions, but he would not have undertaken the duty if he had thought that he would thus tend to cast any doubt on the divine authority of Scripture." It is hoped that the General Assembly which meets in May will be satisfied with the finding of the report, and Professor Smith's explanations, and that so the matter may be allowed to drop.

It is much more satisfactory to refer to a report of a different kind in circulation, namely, that Dr. Christlieb of Bonn, the eminent German theologian, and author of that now famous work, "Modern Doubt and Christian Belief," is likely to receive a "call" from England. Dr. Donald Fraser of London has given notice that he will move an overture to the next Synod of the Presbyterian Church of England to appoint Prof. Christlieb to the chair of Apologetics and pastoral Theology in the Divinity School of that Church. It would be unquestionably a splendid appointment.

Professor Flint, of Edinburgh, recently delivered the first of the present year's course of "Baird lectures" in Glasgow to a numerous audience. His subject was "Atheism" which, he said, ought certainly not to be a self-confident system. "It

could never be sure that there was no God, and could never have a right to deny that there was a God. It must simply affirm that Theism had not been proved true, and must abandon the hope of ever proving it false." The lecturer characterized the objections which Atheism urged against the existence of a God as extremely feeble. He maintained conclusively that the believer in an Almighty and perfect moral judge and governor, had every motive to virtue which the unbeliever had, and he had his belief in addition, which was the mightiest motive of all. He concluded by remarking that the decline of religion had always been contemporaneous with the decline of nations, and that people had achieved noble things only when strongly animated by religious faith.

The University of Edinburgh enrolls this year, it is said, two thousand three hundred students. The fact that \$50,000 has already been subscribed for the Celtic Chair in this University is naturally regarded as an indication of reviving interest in Gaelic literature—thanks to Dr. Blackie, who, though not a Highlander himself, has done yeoman's service in popularizing Highland literature.

The United Presbyterian Church has recently lost one of its foremost ministers by the death of Rev. Henry Renton of Kelso in the 73rd year of his age. He was distinguished rather by logical clearness and precision than by brilliancy. In private, and in public, he is described as having been "a genuine man, without guile, or hypocrisy or sentimentalism."

The death of our oldest Canadian minister, elsewhere noticed, brings to mind the name of the oldest minister in Scotland—and probably in the world—the Rev. James Ingram, Free Church minister of Unst, in the Presbytery of Shetland, ordained 1863, and now one hundred and two years of age. He has been seventy-four years in the ministry. It is not a little singular that his colleague and successor is his own son—a minister of forty years standing. The senior minister, at the last accounts, was still hale and hearty.

At a meeting of the General Assembly of the Presbyterian Church of Victoria, N. S. W., held in November last, a proposal was brought up from the Presbytery of Ballarat to lessen the number of the Standards of the Church by removing the "Second Book of Discipline," from the list, and suggesting certain other modifications. After a good deal of discussion, the original overture was withdrawn in favour of one remitting the whole question to the Pan Presbyterian Council to advise whether any such modifications should be attempted at all, and if so, what alterations should be suggested. This church was now one hundred and forty-one ministers on its roll, 234 Churches, 150,000 adherents, and 15000 communicants.

It is said that there are ten thousand ministers of the Episcopal Church in England and Wales receiving less than £100 a year, while the entire annual revenues of the Church are estimated to reach eight or ten millions sterling.

One of the most extraordinary proposals ever

made to a minister of forty years standing, surely, is that which has just been made to the venerable A. N. Somerville, of Anderston Free Church, Glasgow, by the Glasgow United Evangelistic Association. It is in effect that he is formally "invited to give up his ministerial charge (though not his connection with the Free Church), and for the future to devote his life to the furtherance of the Gospel at home and abroad, but especially among the English-speaking people in foreign lands, and, as far as in his power, among the non-christian natives of these countries." The brave minister sees no lion in the way, so that there is every probability of his speedily resigning his present charge, and accepting the commission now offered him, and which has a fine old Apostolic ring about it, "to go wherever the English language is spoken, bearing a message of love and good-will to all who in every place love the name of our Lord and Saviour, and to promote the diffusion of the Gospel among the nations of the earth."

Our Foreign Missions.

Eastern Section.

THE maritime section of our General Committee on Foreign Missions, met at New Glasgow, N. S., on Feb'y. 7th, at 10 o'clock, A.M. The meeting was smaller than usual, one active member being in Montreal, and another removed to Georgetown, P. E. Island; but the chief blank, was the absence by reason of death of the Chairman, Dr. Bayne, late of Pictou. Rev. G. Walker filled his place for the day, and in suitable devotional services, improved the occasion, which all felt to be deeply impressive. A Committee was appointed to prepare a statement for the Committee's record, respecting the services, more especially in connection with Foreign Missions, of their beloved and lamented Chairman.

NEW HEBRIDES MISSION.

Letters were then read from all the Missionaries supported by this Church in the New Hebrides, and also from Rev. Dr. Steel, of Sydney, and Rev. J. D. Murray, of Paramatta, New South Wales. These letters shewed that our Missionaries were well, and laboriously occupied in their respective spheres. The chief change indicated, was the removal of Rev. J. Annand to Anelgauhat, to succeed Rev. J. D. Murray, resigned. Mr. Annand had commenced his work on Aneiteum, while Mr. McKenzie on Faté, and Mr. Robertson on Erromanga, were gradually extending their fields of operation and their influence.

Extracts were next read from the members of the Mission Synod, held at Nguna on the 8th June, 1876. In compliance with

recommendations of Synod, that sail-boats should be provided to enable Messrs. McKenzie and Robertson to prosecute their work to advantage, £30 stg. were voted to each for that purpose. In response to Mr. McKenzie's inquiry addressed to the Secretary for £3 stg. each, for five native teachers, the Secretary was directed to ask the amount required, from Sabbath Schools, which have now no specific object in view in their collections; and especially from such as are now contributing but little for Missionary work.

The following persons having noticed Mr. McKenzie's request in last RECORD, have anticipated the resolution just passed, by sending the Secretary for the project, \$12, providing very nearly for one of the five:—Mrs. Grant, New Glasgow, per Rev. E. A. McCurdy, \$10.00.
C. F., of Little Harlem, per Rev. G. Walker, \$2.00.

Without writing to particular Sabbath Schools, the Secretary will be happy to transmit the money and the name of any one taking up the support of a native teacher at the rate of £3 stg., \$14 60. If the support of ten should come, instead of five, no harm will be done, for the same kind of agency is employed in Aneiteum, and probably on Erromanga.

TRINIDAD MISSION.

The Secretary laid on the table a letter from the Corresponding Secretary of the Woman's Foreign Missionary Society, of Halifax in connection with this Church, offering to assume the support of Miss Blackadder, from April 1st. It was agreed that the offer be accepted, and thanks communicated to the Ladies' Society for their unsolicited and valuable aid.

Letters were submitted from all the Missionaries, and the minutes of Council of various dates read. The finishing of the new School House at San Fernando was reported, and the payment of one hundred and twenty-five pounds sterling, as requested by the Council ordered. Various arrangements and recommendations of the Council were attended to, some being approved, and some remitted to Sub-Committees for further examination. The opening of the new building at Mission Village for school and church purposes, was also noted with satisfaction, as well as the arrangements.

THE FOURTH MISSIONARY.

References to Mr. J. A. McDonald's work, was the most important subject of consideration. There being an opening for a fourth Missionary, six months ago, and a

man willing to accept the Church's commission to go thither, the Committee had availed themselves of the opportunity of the Synod's meeting in October, to ask the advice of that body, as the support for the present year was expected to come from the Lower Provinces. This step seemed necessary, inasmuch as the Committee were without funds to send a fourth Missionary. During the meeting of Synod, the respected Missionary accepted a call from the Board of Home Missions to proceed to Bay of Islands, in Newfoundland. In these circumstances, the Synod advised that the Committee should go forward, looking out a Missionary, and pledging itself to make special efforts to provide the funds.

This being the first meeting of Committee, the question arose, what steps shall be taken to carry out this advice. It appeared on inquiry, that the funds are not only wanting, but that the Missionaries now in the field, have been paid by borrowed money to a large extent, while the current salary of Rev. J. F. Campbell still remains unpaid, for want of directions from Mr. C. to whom it was to be remitted.

It was agreed to lay the facts before the Church, with notice that the Committee will take the necessary steps to send forth another Missionary, so soon as they are delivered from pecuniary embarrassment, by increased liberality on the part of the supporters of the Mission. It was agreed that while the publication of the facts of the case in the RECORD will constitute an appeal to all the friends of the Mission for increased support, a special circular should be sent to those congregations which have, within the year past, made no contribution to the Foreign Mission Fund.

FINANCE.—The Foreign Mission Committee of the Maritime Provinces having ordered the state of their funds to be fully published for the information of the churches, it is but justice to the other funds that their condition should also be shewn. It will be seen that the Agent has had to raise, partly by loan, over \$5,000 to meet all demands. It is necessary, however, to explain that one-fourth of the Assembly's year, or nearly so, remains for receipts, while the supplements to salaries are paid to July 1st; the Trinidad Missionaries to the same date, and the New Hebrides Missionaries to January, 1878.

STATE OF THE FUNDS.

Feb. 4—1877. *Foreign Mission.*

Receipts from May 1st to date	\$5,836.23
Expenditure, including adverse balance	7,402.16
Deficiency	\$1,565.93

Dayspring Mission Schools.

Receipts.....	\$1,421.59
Expenditure.....	2,529.63
Deficiency.....	\$1,108.04

Home Missions.

Receipts.....	\$2,510.53
Expenditure.....	3,118.01
Deficiency.....	\$607.48

Supplementing Fund.

Receipts.....	\$3,622.14
Expenditure.....	4,812.63
Deficiency.....	\$1,190.49

Ministerial Education, Current.

Receipts.....	\$3,348.73
Expenditure.....	4,866.60
Deficiency.....	\$1,517.87

French Evangelization.

Receipts.....	\$2,012.17
Expenditure.....	1,084.92
In Fund	\$927.25
Deficiency on former Funds	\$5,989.81
Less by	927.25

Actual deficiency.....\$5,062.56

F. G. MCGREGOR,
Agent.

February 4th, 1877.

MISSION GOODS—Four boxes have been despatched by Dr. McGregor to the New Hebrides: two being for Rev. J. W. McKenzie, and two for Messrs. Annand and Robertson.

To Mr. McKenzie—

- A box, from Ladies of Musquodoboit, value \$15 ; also dry goods from Wood Bro. & Co. —donors unknown.
- From a family, Nine-Mile River, 6 yds flannel.
- Three parcels, from parties unknown.
- Three webs of Home-made Cloth, from Ladies of Rev. J. Munro's Con., Wallace.
- 1 box from Cape George, sent unopened.

To Messrs. Annand and Robertson—

- 1 box, from Bedeque, unopened, value \$40.
- Two boxes Clothing, from Chalmer's Church Sewing Circle, \$10.32.
- 1 package, from Ladies of St. Matthew's Ch., for Mr. Robertson.
- 3 packages, from Ladies of Fort Massey Church, for Mr. Robertson.
- 1 package, from Poplar Grove Church, for Mr. Annand.
- 1 package —donor unknown.
- Also, Pictorial Illustrations, from British American Bookstore.

French Evangelization.

PERHAPS in no department of our Church's work are there more hopeful and encouraging signs of progress than in that under the care of the Board of French Evangelization. The work is assuming large proportions, not only in the cities but also in the rural districts of the Province of Quebec, the openings at present far exceeding the ability of the Board both as to means and missionaries to undertake. Besides purely French fields, there are a large number of districts with a sparse English speaking Protestant population—

gradually becoming less numerous, their places being taken by French Romanists,—where, if gospel ordinances are to be maintained at all, it must be by means of missionaries able to minister to the wants of the English-speaking section, and at the same time to make inroads on the French community. In such districts it is to the interests of the English-speaking Protestants to have a missionary who can preach in both languages, so as to ensure their having ordinances maintained among them at all, while at the same time it is in the interests of French Evangelization to have the co-operation and moral support of the English-speaking community in making inroads on the masses of French Romanists by whom they are surrounded,—without which co-operation and support it would in many instances be hazardous to undertake mission work at all. In some of these districts the number of English-speaking Protestants is so rapidly diminishing, owing to emigration and other causes, that if a foothold is to be maintained, active, energetic steps must be taken without delay to plant missionaries qualified to conduct services in both languages. The future of our Church in the Province of Quebec depends under God, not so much upon our Home Mission Committee, in granting supplements to sustain ministers in weak and struggling English-speaking congregations, as upon cordial co-operation and united action on the part both of our Home Mission Committee and our Board of French Evangelization in giving the gospel by means of missionaries able to speak in both languages to the English and French communities.

The two schemes therefore, so far as this Province of the Dominion is concerned, are closely linked together, the success of the one being bound up in that of the other. Already the two committees co-operate in this work in such districts as *New Glasgow, Que.*, where services are conducted in the morning in English and in the afternoon in French, with encouraging success, and to the satisfaction of both nationalities; *River Desert*, in the Ottawa district, where an ordained missionary recently settled, preaches in both languages; *Stephen and Hay*, in the Presbytery of Huron, where a large French Protestant settlement lies contiguous to an English speaking Home Mission Station of our Church, the people in both of which have been ministered to during the past two or three summers by missionaries having the two languages. Arrangements are at present in progress for the settlement of ministers and the planting of student-missionaries in four or five similar fields,

one of which lies in the most westerly county of Ontario—that of Essex—where there is a French population of upwards of 10,000.

An erroneous idea exists in the minds of most of our people as to the *field* for French Evangelistic effort. Many suppose that it is confined exclusively or nearly so to the province of Quebec. A glance at the census returns of 1871 shows that in the Province of Ontario there are upwards of 75,000 French-speaking people. While these are scattered all through the Province,—there being some in every one of the ninety electoral districts,—there are grouped together from one to two thousand in each of no less than sixteen different townships, and upwards of two hundred in each of sixty-eight other townships.

In the Province of New Brunswick there are 45,000, and in that of Nova Scotia, 33,000 French speaking people. If to these are added the large numbers in the Province of Manitoba, as well as those in Newfoundland and Prince Edward Island, it will be seen that French Evangelistic effort need by no means be confined to the Province of Quebec. Indeed, there is scarcely any limit to this department of the Church's work in the Dominion. The task committed to the Board of French Evangelization is assuredly a herculean one, and one that will tax to the utmost the energies of the Church for many a long year to come. Self-interest, the political, social, moral and religious liberties of our children, and the future destiny of our Dominion, all demand that vigilant and unremitting effort be put forth for the evangelization of the 1,250,000 of our French-speaking fellow-citizens, the vast mass of whom are at present ignorant of the way of salvation through a crucified Redeemer.

India.

OUR second ordained missionary to India, the Rev. James Douglas, late of Cobourg, Ont., arrived safely at Bombay on the 22nd December, after a delightful passage. He was very cordially received by the missionary brethren and preached there on the next day.

The following letter from Mr. Douglas written *en route*, addressed to the Rev. Professor McLaren, Convener of the Western Committee will, we feel sure, be read with much interest.

Mediterranean Sea, near Port Said,

December, 3rd, 1876.

By this time you have doubtless heard through others of my doings and whereabouts. With the exception of four days when the quarter-master rang the bell, and sang in his peculiar tone 'All's well,' I could have responded a hearty Amen. Our journey from Liverpool this far has been like a holiday trip in the month of May. The companionship of twelve missionaries, many of them having years experience in the work of Indian mission life, has added greatly to my entertainment and profit. The Reverend James Dawson, Free Church missionary to the Gonds at Chindivara exhibiting great patience and ability in teaching us Hindi in Sanskrit character. We take an hour and a half each day after worship in the morning. We have got through the declensions of nouns, pronouns, and most of the verbs. We read in the first book of Hindi, and are (as a school boy would say) past the 'scorpion.' We read also in the Gospel of John and have a good deal of *vive voce* exercise in framing short sentences, embracing names of common things, and hope in the foreign tongue to make known our wants, and have them supplied on reaching India. At present it is pleasant amusement, but we hope to make it solid, daily work on settling in the land. Five of us study together.

Mrs. Dr. Murray Mitchell was just delighted to hear of the interest which our Canadian ladies are taking in Zenana work. She will gladly communicate with Mrs. MacLaren, and give any information in her power to aid them in this work of love. Her address is Napier Road, (Merchiston,) Edinburgh. I had a long interview also with Miss Webb, Sec. of "Society for Promotion of Female Education in the East," an interesting Irish lady whose heart and soul are in the work. She gave me many hints about Zenana work from their own lengthened experience which will doubtless be helpful to us. She will send me regularly a copy of their monthly periodical, and expressed readiness to do everything in her power to aid the ladies of Canada in this important department. Her address is 267 Vauxhall Bridge Road, London. In Edinburgh, Liverpool, and London, we ate no idle bread, and left no stone unturned that was to be helpful in our work.

My letter of introduction from Dr. George Smith, of Edinburgh *Daily Review*, I prize very much. It is the point of the wedge for Indore. He was editor of the *Friend of India* for many years, and well known by public men throughout the Empire. Further he is an old personal friend, and correspondent

of Sir Richard Daly, the B. R. of Indore. He makes a statement of the case, and urges upon him to do everything to aid me, consistent with his prudential relations to the government. I have on board made the acquaintance of an eminent Christian gentleman, Capt. Oldham, of Royal Engineers, who is personally acquainted with Indore and Mhow. He says we could not have a more needy field. He will give me a letter of introduction to a pious and godly Captain in the army at Mhow, who is working there single-handed for Christ. This same Captain has solicited the prayers of all Christian people that God would early send an earnest servant of Christ to his locality. We personally read the solicitation in the "Bombay Guardian" of last month. Capt. Oldham assures me that this gentleman will open his heart and home to me and aid me in all good works. The Lord is evidently hearing and answering our united prayers in reference to Indore. We have on board two avowed sceptics whose ire was provoked not a little by our first Sabbath's exercises. One of them is married to a Jewess of high connection. She attended our morning devotions from the beginning, and declares she would much rather bring her children than have them walk in the footsteps of their father. He has, however, for more than a week past joined in our devotions with apparent interest, and says he wishes he could believe that Christianity were true. "It is so beautiful." But we are free enough to tell him that the difficulties lay all in the state of his own moral nature. I preach again to-morrow morning but fear our halt at Port Said will create confusion among the passengers, as many will be tempted to go ashore. Love to Mrs. MacLaren and family, Prof. Gregg and family, Principal Caven and family. Many thanks for all your kind attentions in the past.

P. S.—I am reading Robson's Book on Hinduism *versus* Christianity. It is a rare treat: so lucid, and to the point. Put it into the hands of every student who thinks about labouring in the East. And may the thoughts of many of God's servants be turned hither.

Juvenile Mission Scheme.

THE Juvenile Mission Scheme of the Church, having now been in operation for about a quarter of a century, takes precedence, as to age, of almost all our Foreign Mission Schemes. Notwithstanding its somewhat venerable age, however, it has by some oversight been completely ignored

in the list of Foreign Mission Schemes of the Church given in the *Presbyterian Year-Book*,—an omission which we trust will not again occur. Increasing years have not diminished, but increased the vigour of this Scheme, and its annual receipts have risen steadily for some years. Happily, even “hard times” do not appear to affect the liberality of the children.

About forty of our Sabbath-schools contribute regularly to this scheme, besides others which send occasional donations, and a number of private individuals who add their contributions. Most of the schools contributing have been maintaining orphans at the Scottish orphanages in India, at Madras, Calcutta, Sealcote and Poona. In all, for several years past, we have averaged about forty orphans maintained at these orphanages, several of these, however, having been supported by private individuals. In the last *News of Female Missions*, there is an interesting sketch of the history and satisfactory marriage of a girl long supported by Mrs. Bissett, Montreal, at the Madras Orphanage. Of many of the girls thus supported we have the most satisfactory accounts, several of them becoming the wives of native Christian teachers, and others Zenana teachers themselves.

In addition to these forty orphans, four Zenana or high-caste day schools, and a Zenana visitor, or Bible-woman have been for some time supported by the contributions to this scheme. Both the Bible woman and the schools are in or near Calcutta, and by the instrumentality of the four schools, about two hundred high-caste children receive the blessing of a Christian education.

One of these caste schools is, however, supported by an undenominational Juvenile Association in Montreal, another being entirely maintained by the St. Gabriel St. S. School, Montreal, and taught by a girl educated at the Calcutta Orphanage. In all, the work is hopeful and interesting, though, owing to Miss Pigot's long absence in Scotland, we have not for some time received detailed reports.

Recent changes at Madras, and altered circumstances, calling for aid of a different kind must, however, change the character of the work done by this Scheme, to a considerable extent. It has lately been deemed advisable to discontinue the Orphanage at Madras, because, now that the Zenanas or Female households are open to the visits of Christian Bible women, much more good can be done with the same means, by employing a native Christian teacher to go into the Zenanas and carry thither the blessings of a Christian education. To maintain one such Bible-woman costs just \$100.00 per

annum. And as she can visit and teach in several Zenanas daily, a dozen or more young women and girls are reached by her instruction. If, therefore, four schools unite in the support of one Bible-woman, each will be providing for the Christian education of two or three girls instead of one. Native teachers are to be had from among the former pupils at the Orphanage, and other converts, and Mrs. Drury of Madras says, in regard to the advantage of employing these agents: “Of course these women know better than we can ever do the train of thought in the native mind, and the best modes of arresting the attention of the apathetic; so, while European superintendence, constant supervision, and visiting with Bible-women must always be, much more work will be accomplished, I think, by encouraging native women to become Bible-women.” To this interesting work, then, the sixteen schools or individuals that have hitherto been supporting orphans at Madras are earnestly invited, as well as others who desire to begin contributing to this Scheme. Four schools contributing \$25.00 each will be able to maintain one Bible-woman, and will receive regularly reports of her work, which will have more interest and variety than the somewhat dry routine reports we have been accustomed to get of the progress of the children at the Orphanage. The work in India is likely to partake more and more of this character, and if our young friends could get a glimpse at the sad and dreary lives of the girls no older than themselves who are shut up for life in their bare Zenana prisons, they would only be too thankful to have the privilege of bringing to these poor captives the light and joy of the Gospel of Jesus Christ.

Formosa.

LETTER FROM REV. G. L. MACKAY.

THE following letter addressed to the Convener, dated at Sintiam, Formosa, 17th November 1876, contains the latest intelligence from this Mission field. It will be found exceedingly interesting.

Saturday, Sept; 23rd, two missionaries Messrs. Campbell and Barclay, from the South, arrived at Tamsui by steamer, and remained until Wednesday, October 18th. During that time they visited all our stations and places of interest. October 12th, above 30 native brethren including helpers, deacons, elders and hearers arrived after an

overland trip. Sabbath 15th, all of us assembled at *Toa-liong-tong*, one of our chapels, and held our first meeting of conference. Including missionaries, native brethren from the south, our northern helpers, students and hearers there were upwards of 100 present. The occasion was one of deep interest as it was the second general conference ever held in Formosa. On Monday and Tuesday, four subjects bearing on our work were faithfully discussed by missionaries and native helpers. Tuesday afternoon we all commemorated the dying love of Jesus. Mr. Campbell presided and gave a stirring address. As I was appointed to conduct the farewell meeting in the evening, I took as my subject "To die is gain," and addressed the meeting, after which Messrs. Barclay and Fraser engaged in prayer.

The following morning, Messrs. Campbell, Barclay, Fraser, a Mr. Corner from Amoy, and myself, started for the south, and in three days were at Sin-Kang. Our friends went on south, whilst Dr. Fraser and myself remained over Sabbath, and, on Monday morning, started back and arrived at Tamsui Wednesday evening. This was Dr. Fraser's first trip to Sin-Kang and I have no doubt it was interesting to him.

The next day I left Tamsui and went up the river to our *Go-ko-khi* chapel. In the morning I passed by the *Chiu-nih* chapel and in the forenoon arrived at the one at *Toa-liong-tong*. Saturday morning I walked to Kelung, spent sabbath and Monday there. Tuesday morning with a party of 16, including helpers, students, hearers and myself, we set out on a journey to the east side of the Island. After passing through a lovely glen we came to the sea and walked several miles along the beach, then turned inland, and travelled the roughest road I ever saw in Formosa. We no sooner descended one mountain range than we had to ascend another, feeling our way through tall grass wet with the recent rains. There, deer and wild boar roam the rugged hills undisturbed, unless an occasional Chinaman pursues the former so as to make money out of its horns; or watches the latter so as to be revenged for feasting on his potatoes on the hill-sides.

In the afternoon of the same day, a dense fog from the sea approached nearer and nearer, then enveloped us in midnight darkness. I was in front of the party and was about to advance when a strong southwest gale blew it back over the rolling billows below and revealed my situation. One step more and I would have fallen headlong over the cliff to rise no more. I thought God often dealt with us in a similar way

when journeying heavenward. Thick darkness hangs over our souls so that we know not which way to move. Just at the right moment the spirit moves and dispels the gloom, then we see the way clearly and go on again singing "guide us O thou great Jehovah." At dark we came to *Phi-than* on the sea side. All were glad enough to enter a dark, dirty, room and spend the night, as they were weary and worn with the day's fatigue. I was glad to see that no one complained. I dispensed medicines and preached on 'the rest awaiting the weary in heaven.'

This romantic little town was singularly situated. An arm of the sea stretched in, and a single row of houses stood all round, just near the water. Mountain goats were feeding on tufts of grass far up the sides of the high rocks which surrounded the whole place. Caves were quite visible above 100 feet high and there the goats passed their nights, like "dwellers on the rocks." The following morning promised so fair that we set out, although all were in need of rest. After proceeding a mile or two along the shore we turned inland and walked through bamboo groves and over fir and fern-clad hills and early in the evening entered *Teng-siang-khoe*, a Chinese town beautifully situated between two branches of an ever-flowing stream. A valley lay in the distance which appeared like a glen in dear old Scotia. I dispensed medicines and preached before leaving in the morning, and then followed a winding path over innumerable hills and through many rolling streams. At length we halted on the top of a mountain peak overlooking the broad Pacific. The only building there was a "Joss house," 3 feet square, with three stone gods inside, viz: the god of the earth, with his wife and attendant.

The descent was trying, but soon accomplished, and we were again near the sea, walking along the rocky shore. In the evening we entered *Than-sia* a large Chinese town. The people remembered my visit last year and immense numbers gathered around for medicines which I dispensed and then told of the only remedy for sin-sick souls. From there we took a boat by night and at dawn lay near the largest Chinese town in the plain called *Sa-kiet-a*. We no sooner entered the gate than crowds gathered around and implored for medicines, they also remember my visit last year. After attending to scores, and telling them of the world's Redeemer, I actually had to stay in my dark room to keep out of the way because the people followed me wherever I went. When there, I heard a great clamour in the court behind and went

out to see what was going on. I observed at once that the ceremony called "treating the fire" was about to be performed. A sorceress, supported by her two sons, was brandishing a long knife like a maniac, an assistant was lashing with a whip like a demon, whilst another was putting mock money on the heap of coals in the centre of the court. Soon a dozen men appeared with idols in chairs on their shoulders, and now, led by the sorceress, all began to move faster and faster around the fire until a signal was given, and then they rushed over the heap of red hot coals fully 8 feet in diameter, and several feet high. This was repeated six times by the party *barefooted*, then all retreated amid shouts and praises.

I stood on the spot and preached the all-sufficiency of Christ's merits, because these poor, deluded devotees of Buddhism were treading fire for merit and mutilating their bodies for praise. On Sabbath we visited Bu-loan and Sin-a-han, two large villages of aborigines, and found them very ready to listen to the tidings of salvation. We now turned our course in another direction and passed through *Ki-lek-kan*, a Chinese town, and at mid-day were again dispensing medicines and preaching the Gospel at *Sau-o-bay*, another Chinese town of importance. It has one of the best harbours in Formosa. Large steamers can enter and safely ride at anchor during storms and temp sts. I visited it this summer on board H. M. S. "Lapwing" and was on shore with the marines, who were civilly treated by the people. After eating some rice, we turned back, and on the road side I observed a poor Chinese soldier, cold and lifeless, without any one caring to bury him. Quite a number asked me to give money, so that they might buy a coffin. Alas! for the *rotten* Empire of China. The unfortunate fellow was turned out of the barrack as soon as he became unfit for service. Let our gallant marines and brave English warriors remember that their condition is different just because England is a *Christian* nation. English may love to sing "Britons, never, never shall be slaves." Let them remember that will hold true just as long as they are faithful to the gospel of the King of Kings and *no longer*. Let them also remember poor China and help to lift her out of the *mire*. On our way back we halted at *Ki-lek-kan* in the temple and sung the gospel of Jesus. Then went through a rich plain and at dark arrived at *To-tong*, a Chinese town near the base of the hills. Although the place was large and evidences of prosperity were there, the only house we could get, in which to pass the night, was a sort of hut with walls of a kind of reed and

roof of grass. Pigs occupied nearly half of the space inside and made very free with the other half. A man could push his head through any part without difficulty. As the night was cold we could not sleep, and were glad when the cocks began to crow and the people began to move about. We made our way into the market at dawn and began to sing hymns there. A great crowd assembled, so we told of Jesus of Nazareth, then left and occupied the whole day visiting the numerous villages of the aborigines. They called me their *kinsman*, but I don't recognize any such distinction as I consider myself as much the kinsman of the Chinese as of any other race out here in the far east. On our way back to *Than-sia* we went to several villages on the river's side and were welcomed by the aborigines. In the entire plain there are upwards of 20 small villages, but they are fast giving way to the Chinese, the advancing race. It was instructive to look at men and women with cigars in their mouths, just like those seen in the mouths of *refined* Canadians. If it be regarded as an evil habit, my dear countrymen are not one step in advance of the poor aborigines of Formosa.

We returned to Tamsui by another route, but at the present I won't weary you with an account of the journey.

I spent one day in the port and found Dr. Fraser and family in good health. The Dr. was busy studying the language with his teacher and busy with hospital work. It is only just to state that Mrs. Fraser is a noble woman and shows *prudence* and *care* in all she undertakes.

I am here now in the chapel teaching the students every day and preaching every morning and evening.

Why will not another missionary come out here to labour for Jesus?

There will be a day of reckoning in the future and some will have to answer for their *woful neglect of the heathen*.

THE IDOLS UTTERLY DESTROYED.

THE English Baptist "Missionary Herald," for October, states: "Not long ago a young man came from Raratonga to London, and was taken to see the British Museum. Among the rest of the wonders he there saw was a row of idols, and amongst others a Raratongan god. He looked at it with wondrous curiosity, and asked permission to take it in his hands. He looked

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at it all round for a while with great interest, passed it back to the guide, and said, 'Thank you; that is the first idol I ever saw in my life.' In the time of the honored John Williams there were more than 100,000 individual gods in Raratonga; and so clean a sweep has the Gospel of Christ made of the whole abomination, that a young lad of nineteen had never seen one of them from the day of his birth."

The Presbyterian Record.

MONTREAL: MARCH 1, 1877.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

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CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Parties who have not yet notified us of contemplated changes in the number of copies, or the addresses to which they are to be sent, are requested to do so with as little delay as possible. Remittances should be made in Dominion currency—Province Notes being subject to a discount in Montreal. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the *stated* meetings of their respective Courts.

MANITOBA COLLEGE.

We have received a copy of a circular from Rev. D. H. Fletcher, Convener of the Committee appointed by the General Assembly to obtain the means necessary for the support of this Institution. The circular is in the hands of all the ministers, who will of course bring the subject before their sessions and congregations. The college is in a hopeful position, and indispensably necessary to the welfare of our Church in

the West. The whole amount required for its annual support is only some \$4,000, and we hope there will be no difficulty in raising that amount. Collections may be sent to Rev. Dr. Reid, Toronto; or Rev. Dr. McGregor, Halifax.

Official Notices.

MEETINGS OF PRESBYTERIES.

Quebec—Wednesday, 7th March, 10 a.m.
Montreal—Tuesday, 3rd April, 11 a.m.
Glengary—Tuesday, 9th April. :
Brockville—Tuesday, 20th March, 7 p.m.
Kingston—Tuesday, 10th April, 7.30 p.m.
Peterboro—Wednesday, 28th March, 1.30 p.m.
Whitby—Tuesday, 13th March.
Toronto—Tuesday, 6th March, 11 a.m.
Barrie—Tuesday, 6th March.
Guelph—Tuesday, 13th March, 11 a.m.
Hamilton—Tuesday, 20th March.
Paris—Tuesday, 13th March, 11 a.m.
London—Tuesday, 20th March, 2 p.m.
Stratford—Tuesday, 13th March, 10 a.m.
Bruce—Tuesday, 27th March, 2 p.m.
Manitoba—Wednesday, 7th March.
Sydney—Wednesday, 28th March, 11 a.m.
Newfoundland—Thursday, 3rd May, 7 p.m.
Pictou—Tuesday, 6th March, 11 a.m.
St. John—Tuesday, 13th March, 10 a.m.
Miramichi—Tuesday, 1st May.
Chatham—Tuesday, 27th March, 11 a.m.
Ottawa—Monday, 1 May, 3 p.m.

Literature.

AUTOBIOGRAPHY OF THOMAS GUTHRIE, D.D. AND MEMOIR, edited by his sons: Toronto, Belford Brothers, 1877, p-p. 781. Cloth \$2.50.

WE have to thank the publishers for a handsomely bound copy of this, one of the most interesting as it is certainly one of the best executed works that have come from the Canadian press for some time. Among the long list of Scottish worthies whose names will go down to posterity, few occupy a more conspicuous place than the late Dr. Guthrie. Like Norman McLeod, Thomas Guthrie never aspired to leadership in Church Courts in the sense that Chalmers and Cunningham and Candlish were leaders. Nevertheless, in his own

sphere and in his own way—for he was a man *sui generis*—his name was a power and a tower of strength to his party. His eloquence, his Catholicity, his genial humour, and his philanthropy made him a great man—all the more that to these qualities there was joined the simplicity of a child. Guthrie was in his prime during the stirring period which preceded the Disruption in the Scottish Church, and he threw himself into the work which at that time fell to his share with all the enthusiasm of an ardent nature. But his title to be had in lasting remembrance rests on nobler considerations than his qualities as a controversialist, however proud he may have been to have fought in such a field. “No such funeral as his,” says his biographer, “had been seen in Edinburgh, unless when Dr. Chalmers and Sir James Simpson were carried to the grave,” but respecting neither of these illustrious men could the Ragged School children say, as many of them *did* say of Dr. Guthrie, “He was all the father we ever knew.” Those who want to know the secret of his power as a preacher and a platform orator will find it in these interesting and instructive pages. The work, we understand, is for sale by subscription only; JAMES CLARK & SONS, Toronto, are the General Agents; DAWSON BROTHERS, Montreal, for Quebec; and R. A. H. MORROW & Co., St. John, for the Maritime Provinces.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW, edited by Rev. Dr. Candlish: Toronto, James Bain and Son: \$2.00 *per annum*. The part for January has the usual number of ably written original articles, of which the following may be presumed to have a special interest attached to them at the present time:—*Mahommed and Mahommedanism*, by Dr. Robson of Aberdeen; *Genesis and its first four Chapters* by Rev. E. A. Thomson, Edinburgh; *The moral Argument for Christianity*, by Rev. John Gibb, London; and *The Doctrine of the Westminster Confession on Scripture* by the Editor.

THE PRESBYTERIAN BOARD OF PUBLICATION, 1334 Chesnut St., Philadelphia, have favoured us with a very neat illustrated copy of the PILGRIMS PROGRESS, price \$1.25. EYES AND EARS, or how I see and hear, and MR. WALLINGFORD'S MISTAKE—all safe books for young people.

CHILDHOOD, THE TEXT-BOOK OF THE AGE, by Rev. W. F. Crafts: Toronto, Adam Miller & Co.; Montreal, Wm. Drysdale & Co. The printer and the binder have each done their part admirably, but, we beg to be excused if we hesitate to recognize as *the text-book of the age* a volume that in our estimation would be improved by the eli-

mination of one half of its contents. In the closing chapters, however, which treat of “the relation of the child-book to religion and to moral power” we discover a valuable residuum that goes far to compensate for the disproportionate bulk of “chaff” in the body of the work.

THE BIBLE AND THE SUNDAY SCHOOL, by the same author, and from the same publishers is, on the other hand, an admirable and most useful little volume.

Hymns for Heaven.

“And they sung a new song.”—Rev. v. 9.

ONE of the ministers of Leicester, England, in relating some pleasing incidents in connection with his pastoral work, gives the following:

On visiting one of the courts of the town I was requested by one of the poor people to call on an old woman who had been bedridden for some years, and who lived in the neighborhood. On reaching the cottage, and finding no response to my knocking at the door, I walked in, and went to the foot of the stairs, when I soon heard a faint voice requesting whoever it was to come up. In a small room at the top there lay an aged, but cheerful invalid. I told her that I had been requested to call, and that I was a minister of the Gospel. She replied:

“Well, then, you are just the visitor I want, and you are come at the right time.” And taking up her hymn-book, which lay upon the bed, said:

“Now, I have been searching for a long time to see if I can find a hymn that will do to sing in heaven, and I cannot. Now can you?”

I took the book and found

“There is a land of pure delight.”

“Surely that will do.”

“Well, go on,” she said; “read the hymn through.”

Presently I came to

“Death like a narrow sea divides.”

“Ah,” she said, “that won’t do.”

I then mentioned:

“There is a fountain filled with blood.”

“Go on,” she said. I read the last verse.

“Then in a nobler, sweeter song,

I’ll sing Thy power to save,

When this poor lisping, stammering tongue

Lies silent in the grave.”

“That won’t do,” she said smilingly; “mine shan’t be a poor lisping, stammering tongue there.” I found others, but all to no purpose. “No, no, dear sir, shut the book; there will have to be a new one made.”

“And they sung a new song.”

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 1st FEBRUARY, 1877.

ASSEMBLY FUND.

Received to 3rd Jan. '77.	\$1749.60
Embro.	9.00
Durham, Central Church,	
Pictou.	4.00
Montreal, Knox Ch.	25.00
Ottawa, Daley Street.	11.70
Brampton first.	8.40
Paris, Dumfries Street.	16.50
Ind'an Lands.	10.00
Storrington.	4.50
Pittsburgh.	2.00
Kemble.	1.35
Kingston, Chalmers Ch.	10.00
Montreal, St Gabriel St.	16.00
Do Erskine Ch.	39.54
Wellington Square.	4.00
Thamesford.	7.25
Walkerton, St Paul's.	3.00
Streetsville.	8.00
St Helens.	6.00
Whitechurch.	5.00
Elora, Knox Ch.	15.00
Campbellville, addl.	1.41
Waterdown, Knox Ch.	4.00
Winthrop.	3.00
St George.	4.00
McIntosh.	7.25
Mount Pleasant.	8.00

\$1985.00

FOREIGN MISSION.

Received to 3rd Jan. '77.	\$2231.85
Orms town.	20.00
Embro.	69.40
Peterborough, St Paul's.	260.00
Ashburn, Sab Se, China.	15.00
Tilsonburgh do.	5.00
Friend to Missions.	7.65
Montreal, Chalmers Ch	
Missionary Association	
for Misses Fairweather	
and Rodger, India.	100.00
Ottawa, D ley St.	89.80
J R (West Fullarton).	6.00
J McDiarmid, Nottawa.	8.00
West Gwillimbury first.	46.13

Do do Sab Se,	
China.	8.00
Chippawa.	4.00
Toronto, Charles St S Se.	41.16
Indian Lands.	18.00
Little Toronto.	5.00
Dundas, Knox Ch.	20.00
Kingston, Brock St.	10.00
A.C. (Kings on) Saskatche-	
wan.	5.00
McIntosh Sab Se, China.	4.00
Toronto, Charles St Bible	
Class, India.	7.00
Toronto, St Andrew's.	100.00
Walkerton, Free St Johns	
Sab Se.	5.00
J R. Walkerton.	1.00
Mimosa.	4.00
Montreal, Nazareth St SS	15.00
Miss Lunn, Hamilton.	5.00
Toronto, College Street	
Sab Se, Ch'na.	20.00
Dover.	6.00
Elnira, Illinois Knox Ch,	
Sab Se.	9.00
Whitby.	15.00
Metis, India.	3.40
Alexander Cameron, Port-	
smouth, Saskatchewan.	4.00
Elora, Chalmers Ch.	50.00

Vittoria.	3.00
W Gwillimbury first, add.	1.00
Toronto, Sherbourne St	
Sab Se, Saskatchewan.	8.00
Do do China.	8.00
Durham.	15.40
Teeswater, Zion.	8.00
Barrie, Sab Se, China.	30.44
Montreal, Petite Cote S	10.00
Do Erskine Ch.	800.00
Galt, Knox Ch Sab Se.	20.00
Thamesford.	30.00
Chatham, Adelaide St.	40.25
Woodstock, Chalmers Ch	
Sab Se, per the Misses	
Stark's bazaar for Trin-	
nidad.	40.00
Woodstock, Chalmers Ch	
Sab Se, per the Misses	
Stark's bazaar for India	10.00
Montreal, St Joseph St.	10.00
Chatsworth S Se, China.	3.37
Clinton, Willis Ch Sab Se,	
China.	5.00
Clinton, Willis Ch Sab Se,	
South Sea Islands.	5.00
Clinton, Willis Ch Sab Se,	
Saskatchewan.	5.00
Clinton, Willis Ch Sab Se,	
India.	4.25
Warrensville S Se, India	8.25
North Mara.	5.45
Perth, St Andrew's, add.	37.44
Oshawa Sab Se, China.	16.13
Elora, Knox Ch.	28.00
Latona.	20.00
Nassagaweya.	7.00
Campbellville.	7.00
Smiths Falls, Union Ch.	50.00
Newmarket S Se, China.	20.00
Acton, Knox Ch.	20.00
Winthrop.	5.00
St George.	6.70
Guelph, Chalmers Ch.	30.00
Hamilton, Central Ch Sab	
Se, for 1875-6.	25.00
Hamilton, Pearl St S Se,	
for 1875-6.	20.00
Toronto, College St S Se.	6.00
Mrs Jno Sanderson, Wrox-	
eter, India, Zenana.	10.00
West Church, Toronto.	25.00
Huntingdon, 2nd Phyn Ch	25.00

\$4523.82

In Record for January, for W J
Ferguson, Gwillimburgh \$5. read
W J Sturgeon, West Gwillimburgh
\$5.

HOME MISSION.

Received to 3rd Jan. '77.	\$10502.44
Kilbride.	10.00
Quebec, Chalmers Ch.	55.00
Doon.	14.50
Peterboro', St Paul's do	300.00
Tilsonburgh Sab Se.	3.00
Dalhousie Mills.	10.00
W Gwillimburgh 1st.	60.13
North Easthope.	8.50
Tilsonburgh.	8.45
Do.	3.39
Culloden.	5.00
Do.	9.25
Chippawa.	17.35
Toronto, Charles St SS do	41.16
Milvorton, Burn's Ch.	24.00
Indian Lands.	21.00
Dundas, Knox Ch.	20.00
Montreal, Cote St add.	20.00
Union.	40.22
Norval.	17.12
Middle Station.	2.65
Orchardville.	do 4.50
North Brant.	do 5.00
Do Sab Se.	do 4.00
Kingston, Brock St.	do 25.00
Fergus, St Andrew's.	do 35.18
Toronto, Charles St	
Bible Class.	do 12.00
North Arthur.	debt 5.50
Toronto, St Andrew.	ordy 10.00
Walkerton, Free St	
John Sab Se.	do 5.00
J R.	do 1.00
Mimosa.	do 9.00
Montreal, Nazareth	
St Sab Se.	do 15.00
Westwood.	do 2.17
Toronto, West Ch SS	do 40.00
Miss Lunn, Hamilton	do 3.00
Richwood & Showers	
Corners.	do 4.00
Paris, River St.	debt 12.00
Toronto, College St	
Sab Se.	ordy 30.00
Whitby.	do 25.00
McNab, Miss. Meet.	do 6.96
Burnstown, do	do 5.34
Renfrew, do	do 19.70
Admaston, do	do 2.81
Castleford, do	do 7.00
Warsaw & Dummer.	do 4.60
Gananoque.	debt 22.00
Trenton.	do 8.55
Galt, St Andrew's.	do 25.85
Friend, per Rev W Mcgil-	
livray, Scarboro, for	
Manitoba.	do 2.50
Elora, Chalmers Ch.	debt 36.00
Ospringe.	do 1.60
Ancaster.	debt 15.30
Alberton.	do 12.00
Toronto, Sherbourne	
St Sab Se.	ordy 24.00
Teeswater, Zion Ch.	do 10.00
Montreal, St Gabriel	
Street.	do 70.00
St Therese.	debt 9.13
Chatham & Grenville,	
add.	do 3.20
Montreal, Petite Cote	
Sab Se.	ordy 8.15
Martintown, Burn's	
Church.	do 5.00
Montreal, Erskine Ch.	do 1300.00
Fenelon.	do 14.40
Galt, Knox Ch SS.	do 20.00
Thamesford.	do 38.00
Montreal, St Jos. St.	ordy 60.00
North Mara.	do 18.00
Perth, St Andrew, add	do 5.65
Oshawa Sab Se.	do 20.00
Elora, Knox Ch.	do 28.00
Nassagaweya.	do 10.00
Campbellville.	do 15.00
Smiths Falls, Union	
Church.	do 100.00
Arnprior, Miss Meet.	do 12.64
Bristol.	do 5.66
Litchfield, Bryson.	do 9.00
Litchfield, Bryson, SS	do 4.37
Portage du Fort Miss	
Meeting.	do 6.68
Coulange, Miss Meet.	do 11.27
Newmarket Sab Se.	debt 11.00
Acton, Knox Ch, add	ordy 20.00
Ayr, Stanley St.	do 42.00
Winthrop.	do 6.00
Ancaster East.	debt 6.00
Do.	ordy 11.40
Doon, add.	do 4.00
St George.	do 18.00
Winterbourne, Chal-	
mers Ch.	do 7.00
Tilbury East.	do 16.00
Guelph, Chalmers Ch	do 51.00

Hamilton, Central Ch	
S Sc. for 1875-6 . . . do	160.00
Hamilton, Pearl St	
S Sc. for 1875-6 . . . do	80.00
West Gwillimbury, St	
John's do	5.00
Roslin debt	10.50
Kinburn, Miss Meet. ordy	0.54
Carp. do	4.09
Richmond, . . . do	4.68
North Gower, . . do	7.11
Wellington, . . do	7.59
Stittsville, . . do	6.51
Fallowfield, . . do	2.52
Bells Corners . . do	6.32
Nepean, . . . do	4.12
Rochesterville, . do	3.13
Presby of Quebec, balance	
of collections for . . debt	123.00
Guelph first ordy	22.25
Avonton debt	7.00
West Church, Toronto .	60.00
Huntingdon, 2nd Pbyn Ch	21.00
Carlton Place, Zion Ch .	9.90

\$14247.83

COLLEGES, ORDINARY FUND.

Received to 3rd Jan. '77 .	\$1709.89
Embro	33.10
Fordwich	6.09
Wroxeter	14.17
Lake Charles	1.00
Belmont	7.00
Chippawa	4.50
Smith Hill	7.38
Hespeler	6.28
Westminster	9.50
Brampton first	32.00
Ross Cobden and Stewart	
Settlement	3.00
Dundas, Knox Ch	20.00
Union	39.20
Norval	18.20
Warwick, Knox Ch	3.10
Kingston, Brock St	21.35
Mount Pleasant	4.75
Barford	1.70
Manchester	14.00
Toronto, St Andrew's . . .	209.75
Walkerton, Free St Johns	4.60
Claremont	6.25
Amherstburgh	2.14
Kemble	1.00
Toronto, College St S Sc .	10.00
St Mary's	25.13
Elora, Chalmers Ch	30.00
Watford	8.14
Windsor, St Andrew's Ch .	25.00
R. H. Motherwell	5.00
Fenelon	5.00
Cheslev	6.00
Salem	1.52
Thamesford	38.00
Moore, Burns Ch, add . . .	15.00
Wallaceburgh	4.75
Wick	7.00
St Helens	21.00
Whitechurch	20.00
Elora, Knox Ch	28.00
Wardsville and Newbury .	4.60
Latona	16.00
Nassagaweya	12.00
Campbellville	15.00
Smiths Falls, Union Ch . .	40.00
Winthrop	4.00
Fullarton	11.00
Bear Creek	17.37
St George	12.00
Prince Arthur's Landing .	8.50
Fort William	3.00
Miss Cameron, Prince Ar	
thur Landing	1.50
Guelph, Chalmers Ch . . .	50.00

Carlisle	8.20
Ailsa Craig	5.18
Nairn	3.50
Hamilton, Pearl St Sab	
Sc for 1875-6	25.00
Toronto, College St Bib Cl	10.00
Flamboro West	12.50
West Church, Toronto . . .	75.00

\$2752.83

KNOX COLLEGE BUILDING FU ND.

Received to 3rd Jan. '77 .	\$10361.03
Rev W D Ballantyne	7.24
St Mary's, per R Harstone	34.00
West Gwillimbury 2nd,	
per Rev E Pantom	48.00
Queensville, per Rev E	
Pantom	40.00
William Cole, Burns Ch,	
Moore	10.00
Arthur Ross, Port Elgin . .	10.00
Thames Road & Kirkton,	
per Rev H Gracey	175.85
John Culbert, West Gwil-	
limbury 1st	2.00
N Burr, Burns Ch, Moore .	5.00
Toronto	745.00
North Easthope	46.00
Markdale, per Rev J A	
McAlmon	28.75
Priceville, per Rev J A	
McAlmon	9.59
Mosa, per Rev A Stewart .	67.00
Tecumseth 1st, per Rev	
J A McConnell	30.00
Tecumseth 2nd, per Rev	
J A McConnell	38.00
Adjala, per Rev J A McC.	9.00
Rev W McWilliam, Bow-	
manton	10.00
Jas Campbell, Alnwick . .	7.00
J R, Walkerton	0.50
O H Faris, Port Colborne .	6.00
Carlingford, per Rev R	
Hamilton	10.00
Avonton, per Rev R H . . .	2.00
Zorra, Burns Ch, per Rev	
Principal Caven	12.00
Campbellville, per James	
Menzies	50.00
Garrafraxa, St Johns, per	
A Dyce	20.00
Bear Creek, per Jas Alex-	
ander	102.00
Elora, Chalmers Ch, per	
Rev J Middlemiss	38.35
Robt McBride, Essa first .	14.00
Yarmouth, per Rev Neil	
McKinnon	56.04
Belmont, per Rev N McK	68.00
Acton, Knox Ch, per Robt	
Little	32.65
Thamesford, per G Telfer	18.00
Mrs W McWilliam, Bow-	
manton	20.00
James Yule, Alnwick . . .	8.60
Chesterfield, pr W Murray	72.00
Milverton, per Rev P	
Musgrave	4.00
Wm Barber, Streetsville .	100.00
Belgrave, per W Allison .	82.00
Blyth, per Andrew McCaa	59.00
St Helens, per Rev Robt	
Leask	28.00
Whitechurch, per Rev R	
Leask	10.50
Charles Hall, Everton . . .	2.00
Miss Auld, Guelph	13.00
St George, per Rev Robt	
Hume	18.84

\$12530.25

BURSARY FUND.

Hamilton, Central Church	
Sab Sc for 1875-6	\$60.00

WIDOWS' FUND.

Received to 3rd Jan. '77 .	\$1144.11
Quebec, Chalmers Ch . . .	40.00
Smiths Falls, Union Ch . .	10.00
Montreal, Knox Ch	50.00
Culloden	4.00
Brampton first	10.00
Indian Lands	11.60
Dundas, Knox Ch	10.00
Kingston, Brock Street . .	12.00
Walkerton, Free St Johns	5.00
J R, Walkerton	0.50
Whitby	15.00
Durham	17.90
Montreal, Erskine Ch . . .	36.94
Thamesford	13.75
Montreal, St Joseph St . .	5.00
Whitechurch	6.25
St Helens	7.00
Elora, Knox Ch	5.00
Nassagaweya	6.00
Campbellville	7.00
Acton, Knox Ch	20.00
St George	5.00
Guelph, Chalmers Ch . . .	25.00

\$1466.45

With Rates from Revds W D Ballantyne, R Rodgers, \$40.00; Jno Lees, A Stevenson, M Fraser, Jno Laing, J Alexander, A Kennedy, D Duff, A Wilson, A A Drummond, J McFarlan, Jno Black, J McMillan, R McKenzie, A McLennan, R Hamilton, A McDiarmid, D Sutherland, \$24.00; T Alexander, J Wellwood, G Brown, \$24.00; J Gray, W Scott, W Caven, \$32; R C Moffatt, R Leask, D Davidson, J'S Black, \$16.00; R Hume, A Matheson, J K Hislop.

AGED AND INFIRM MINISTER'S FUND.

Received to 3rd Jan. '77 .	\$212.43
Smiths Falls, Union Ch . .	10.00
Chippawa	4.00
Dundas, Knox Ch	10.00
Kingston, Brock St	16.00
Toronto, St Andrew's . . .	25.00
Nissouri, North & South . .	5.00
Thamesford	13.75
Montreal, St Joseph St . .	5.00
Perth, St Andrew's	10.00
St Helens	8.00
Whitechurch	7.25
West Church, Toronto . . .	25.00

\$351.43

FRENCH EVANGELIZATION.

Received to 3rd Jan. '77 .	\$957.01
Embro	49.42
Avonton	9.00
Tilsonburgh	4.06
Culloden	10.00
Chippawa	4.00
Toronto, Charles St S Sc . .	20.00
Indian Lands	23.00
Dundas, Knox Ch	10.00
Toronto, Charles St Bib Cl	6.00
Do West Ch Sab Sc	10.00
Do College St Sab Sc . . .	10.00
Friend, per Rev M McGill-	
ivray, Scarborough	2.50

Elora, Chalmers Ch	32.50
Toronto, Sherbourne St Sab Sc	8.00
Durham	6.90
Galt, Knox Ch Sab Sc	30.00
Thamesford	20.00
Elora, Knox Ch	10.00
Newmarket Sab Sc	11.00
Acton, Knox Ch	6.67
Winthrop	4.00
Fullarton	11.00
Avonbank	14.00
St George	6.00
Guelph, Chalmers Ch	25.00
Hamilton, Pearl St Sab School for 1875-6	30.00
Toronto, College St Bib Cl	7.00
	\$1343.06

MONTREAL COLLEGE.

Kenyon	\$2.00
Indian Lands	\$21.00

FRENCH CANADIAN MISSIONARY
SOCIETY.

Wroxeter Sab Sch	\$15.00
Clinton, Willis Ch Sab Sc	5.00

MARITIME PROVINCES WIDOWS'
FUND.

St John's Ch, St John, NB	\$8.00
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MARITIME PROVINCES AGED
MINISTERS' FUND.

St John's Ch, St John, NB	\$6.00
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MANITOBA COLLEGE.

Received to 3rd Jan. '77 ..	\$313.74
Toronto, St Andrew's	20.00
Flamboro West	2.50
	\$336.24

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, DURING THE PAST MONTH

FOREIGN MISSIONS.

Acknowledged already ..	\$4785.18
Fawleigh village, by Miss L Cummings	3.50
River John, in part	22.00
Do a third of Ba- laram's salary for 1 year ..	82.00
D Moser's family, Moose- land	0.50
A Campbell, Dartmouth ..	10.00
Maple Green, Dalhousie for 1876	5.00
Gays River and Milford ..	65.00
Baddeck Ladies F M Soc Ind M, col by Miss A Ingraham	\$5.20
Miss Ruth McKean	
" S Sea	2.11
" Trinidad	0.16
" India	4.73
	12.20
Mrs William, Dunlap 2nd ..	2.00
St Andrew's, Hamilton, Ber. for Trinidad	10.00
St Andws, Hamilton, Ber.	10.00
J A McCabe, Hantsport ..	5.00

Sewing Circle, Halfway Brook, M Stewiacke	7.00
East River Cong	70.00
Merigomish Cong	30.00
St Andrew's, N B	9.25
Rev W Richardson	2.00
Moser River, Sheet Har Cong	5.24
Lady in United Church ..	4.87
Rev J D McGillivray	4.00
St Peter's Road Cong	27.25
Brackly Point Road Cong ..	7.75
S S of Warwick, Bermuda ..	24.00
Juvenile Missionary Soc James Ch, N G	20.00
Mrs Grant, New Glasgow, per Rev E A McCurdy, for the payment of native teachers of Rev J F Mc- Kenzie, Faté	10.00
Miss Annie Montgomery, Princeton	4.00
G Holmes, Port Hastings ..	1.00
Barney's River	6.50
A friend, St Andrew's Ch, New Glasgow	6.00
Alex McDonald, Nine Mile River, Hants	3.00
Saltsprings Con, Pictou Co, per Alex Murray, Esq ..	28.00
Bocabec and Waweig	5.00
Hopewell	17.00
The Ladies of Higgins- ville, Musquodoboit	5.00
	\$5309.54

DAYSRING AND MISSION SCHOOLS.

Acknowledged already ..	\$937.83
Sherbrooke	42.00
Noel	7.00
Maitland Youths Miss Soc one quarter	26.00
Knox Ch, Pictou, S S	25.00
Cape George	2.40
Prince St Ch S S for 1876 ..	36.81
Mid-set Musquodoboit ..	
Brookvale S S	
Col by Lily Reid	\$2.45
" Saml McCurdy	2.22
" Anna McCurdy	2.45
Taylor Settlement, col by John Ervin	4.10
Glenmore, by M Mur- phy	0.35
	11.57
Col at Redbank	13.13
Do Whitney Settltmt	10.52
St Andrew's Ch Sab Sc, St John, N B	38.22
Amount col by Gamaliel Smith, Port Hood Island ..	3.17
Amount col by Miss C E Smith, Port Hood	6.33
St James Sab Sc, Dart- mouth, for last 6 mos	22.00
St Andrew's, N B	24.17
1st Presb Ch S S, Truro	27.55
Portapique Sab Sc	8.60
Salem Ch Green Hill	23.20
Mabou Sab Sc	14.95
St Andrew's Ch. (Free) St John, Nfld Sab Sc	48.25
West Truro Pres Cong S S ..	32.87
Wentworth	10.71
Princeton Sab Sc	26.00
Bocabec & Waweig	5.00
Sutherland's River & Vale Colliery Sab Sc	18.31
	\$1421.59

HOME MISSIONS.

Acknowledged already ..	\$2140.50
St Andrew's Ch, St John ..	40.11
Noel	8.00
Maitland Cong	35.00
Knox Ch, Pictou & Cari- bou River	38.25
Prince St Cong for 1876 ..	50.62
River John in part	23.00
A Campbell, Dartmouth ..	10.00
Mrs William Duplap 2nd Clyde River and Barring- ton Cong	2.00
John A McCabe, Hants- port	5.00
Sewing Circle, Halfway Brook, Mid Stewiacke	7.00
East River Cong	20.00
Merigomish Cong	15.42
St Andrew's N B	8.58
W McCarty, Taylor Head ..	2.00
Rev J D McGillivray	2.00
Acadia for Rev A L Wyllie ..	4.00
Miss Annie Montgomery, Princeton	3.00
Barney's River	6.80
Alex McDonald, Nine Mile River, Hants	1.00
Bocabec & Waweig	5.00
Int. of Kerr's Legacy to Kirk of Scotland	18.00
Bathurst	16.75
Belledunne	4.00
Janeville	1.50
New Bandon	1.00
Hopewell	11.00
Margaree, for Mr M Mc- Gregor	8.00
	\$2510.53

SUPPLEMENTING FUND.

Acknowledged already ..	\$3053.51
Mediac	9.00
A friend, Sheet Harbour ..	1.50
Knox Ch, Pictou & Cari- bou River	40.45
Carleton, N B	7.00
River John in part	11.40
A Campbell, Dartmouth ..	10.00
Clam Harbour Col (Sheet Harbour Cong)	4.55
Colonial Com of Church of Scotland	416.58
Middle Stewiacke	16.75
Rev J D McGillivray	2.00
Blue Mt & Barney's River ..	14.20
Brookfield, Colchester	5.00
Whycocomagh	8.34
Princeton	10.00
Bocabec & Waweig	10.00
Bathurst village, add	1.75
	\$3621.63

COLLEGE FUND.

Acknowledged already ..	\$2907.45
Noel	8.00
A friend, Sheet Harbour ..	1.50
United Ch, New Glasgow ..	127.88
Knox Ch, Pictou	25.50
Antigonish	19.50
Rent of Gerrish St Hall, 6 mos	100.00
A Campbell, Dartmouth ..	10.00
Mabou	9.70
Baddeck, both sections ..	5.20
Poplar Grove	40.00
St James Ch, N B	6.00
Middle Stewiacke	16.00
East River Cong	28.60
Rev J D McGillivray	2.00

Scotch Settlement, N B . . .	5.00
St Paul's, Fredericton . . .	18.00
Brookfield, Colchester . . .	5.00
Whycoomagh	9.00
Bocabec & Waweig	5.00

\$3348.73

FRENCH EVANGELIZATION.

Acknowledged already . . .	\$1752 94
Central Ch, West River . .	15.00
Wallace Prayer Meeting . .	6.75
Knox Ch, Pictou & Caribou River	26.37
Knox Ch, Pictou Sab Soc . .	15.00
Ladies Benevolence Soc of Antigonish	5.00
River John, in part	22.00
Miss Millar, Roger's Hill . .	4.00
People of Grand Falls, payment to Mr Paradis' support	100.00
Col St Matthew's, Wallace Cow Bay, C B :	6.14
David McArel	\$4.00
Mrs Martell	1.00
Mrs McDougall, (widow)	1.00
John Ferguson	0.50
A McVicar (elder)	0.75
A friend	0.75

Middle Stewiacke	15.00
Rev Dr Waters	11.30
Sab Soc of E R, St Mary's .	1.80
Lady in United Church . .	4.87
Tatamagouche Ladies 1 ct a week soc	18.00

\$2012.17

AGED AND INFIRM MINISTERS' FUND.

Maritime Provinces.

Rev J W Nelson	5.00
Rev John Munro	20.00
Mabou, per Rev A F Thompson	2.00
A friend in St Andrew's Ch, New Glasgow	6.00

SYNOD EXPENSES.

Central Ch, West River . . .	2.00
Middle Stewiacke	2.00

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
General Agent of the Board of
French Evangelization, 210 St.
James Street, Montreal, up to
7th February.

ORDINARY FUND.

Acknowledged to 10 Jan. .	\$2831.87
New York & Brooklyn . .	65.80
Albany	30.08
Knox Ch S Sc, Ingersoll . .	6.00
Nazareth St SS, Montreal .	10.60
Westminster Ch Sab Soc . .	
Teeswater	10.00
Grafton Sab Soc	5.00
St Andrew's Ch, Toronto . .	20.00
McIntosh	14.50
Petite Cote Sab Soc	15.00
Brucefield, Rev J Ross Con	42.25

Barrie, per Mrs Gowan . .	5.25
St Gabriel Ch, Montreal . .	32.70
Per Rev Dr Reid, Toronto .	249.13
W Davidson, Sr, Carlingford	2.50
Rev D Drummond, Bourladerie	5.00
Mr Jos Mackay, Montreal .	40.00
St Joseph St Ch, Montreal .	40.00
Mr H Munro, Montreal . .	10.00
South Luther	6.00
W Gwillimbury & Innisfil .	10.06
St John's Ch, Cornwall . .	40.00
Eldon	27.00
St Andrew's, Perth, add . .	7.36
Nassagaweya	12.00
Campbellville	7.00
Botany Sab Soc	5.15
Thamesville Sab Soc	4.03
Proceeds of Lecture by Rev J Becket	5.00
Brooklyn Sab Soc	29.30
Union Ch, Smiths Falls . . .	20.40
L'Original Sab Soc	3.00
J Fraser, L'Original	3.60
St Paul's S S, Hamilton . .	25.00
2d Presb Ch, Huntingdon . .	25.17
Knox Ch, Montreal	40.05
St Andw Ch, Smiths Falls . .	33.00
Avonmore Cong	2.95
Mr McDermids Sab Soc, Avonmore	2.55
Miss C B Logan, Avonmore .	1.00
Arch Maxwell, Lancaster .	2.00
Alex Dickson, do	2.00
J Dickson, do	1.00
W Dickson, do	1.00
St Helens Cong	12.00
Do Sab Soc	5.00
Whitechurch Cong	11.00
Do Sab Soc	2.00
Proceeds of Lecture by Rev W B Clark, Quebec .	27.00
Mrs W Irvine, Ottawa	1.00
A friend to the cause	2.00
Do do	1.00
Do do	5.00
MacGillivray Cong	6.50
Mrs R Kelly, Hamilton . . .	80.00
Knox Ch, Cornwall	18.00
Pictou Cong	13.70
J Campbell, Port Elgin . . .	2.00
Arch Ainslie, Coldsprings .	2.00
Anonymously	10.00
Balance from late treasurer Mr A B Stewart	866.38
Balance from Rev C A Tanner	66.60

\$4880.82

BUILDING FUND.

French Church, Canning Street, Montreal.

Acknowledged to 10 Jan. .	\$2075 34
D J Craig, Montreal	10.00
R B A, do	10.00
J M Smith, do	10.00
Henry Morton, do	10.00
Jas Haldane, do	10.00
Mrs L Cushing, do	10.00
T Pring, do	10.00
Jas Walker, do	5.00
Alex Jeffrey, do	5.00
Alex Fraser, Sr, Lachine . .	5.00
Mrs J W Smith, Grafton . .	10.00
D McDonald, Harwich . . .	1.00
Collected by Mr D McLaren, Ridgetown	15.60
Collected by Mrs McCurdy, Kirkton	17.00
Collected by Mr F Oswald, Tilbury East	10.50

Friends in Westminster Ch, Teeswater, per Rev D Wardrope	27.00
Students Presb'n College, Montreal, add, per Mr C E Amaron	22.00
Collections at opening of Church	133.25
Proceeds of Rev Dr Robbs Lecture	82.75
	\$2475.84

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

Seymour Sab Soc	\$20.00
Peterboro Sab Soc	20.00
St Gabriel S S, Montreal . .	60.00
Lanark Sab Soc	9.75
Mrs Wilson's Infant Class .	
Lanark	4.25
Perth Sab Soc	30.00
St Paul's, Hamilton	25.00
Chalmers Ch SS, Kingston .	25.00

WIDOWS' AND ORPHANS FUND,

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

Westmeath	\$ 9.00
Guelph, St Andrew's Ch . .	25.00
Montreal, St Paul's Ch . .	150.00
Chelsea, Rev Alex Smith . .	24.00
Perth, St Andrew's, add . .	15.00
Pakenham	9.00
Sherbrooke	15.00
Markham, St Andw's Ch . .	12.00
Huntingdon, Que, St Andrew's Ch	12.00
Fergus, St Andrew's Ch . .	24.00
Kincardine	17.00
Osnabrock	12.00
Fort Coulonge	12.00
Quebec, St Andrew's Ch . .	80.00
Arnprior	19.00
Goderich, additional by a member absent on collection day	10.00

STUDENTS' MISSIONARY SOCIETY.

PRESBYTERIAN COLLEGE, MONTREAL

J. A. Anderson, Treasurer.

Cornwall, per J R McLeod .	\$14.50
Summerstown, do	7.75
Mrs Con, Ashton, do . . .	5.50
Rev H McGregor, Kintyre .	5.00
Norman McPhee	1.50
Morrisburg, per N McPhee .	11.00
Pleasant Valley, and Consecron, per A C Morton .	9.50
Goderich, per J T Donald . .	12.00
A friend in Waddington, N Y, per G F Walker . . .	10.00
Rev R D Fraser, Toronto . .	5.00
Martintown, per Rev R Hughes	20.00
Union School House, 4th Con, Lancaster, per Rev R Hughes	7.00
Lancaster, per D Sangster .	11.00
Philip S Ross, Montreal . .	2.00
Collection, St Andrew's Ch, Lachine, per W D Russell	28.00

PRESBYTERIAN COLLEGE, MONTREAL		BURSARY FUND.		West Cong, Truro, Rev	
Warden King, Treasurer.		Knox Ch Sab Se, Mon-		Dr McGregor.....	12.00
ORDINARY REVENUE,		treal, for a French Stu-		Knox Ch, Pictou, Rev A	17.00
St Gabriel St Ch, Montreal	\$20.00	dent.....		Loss	10.00
St Joseph St Ch, do	50.00	BUILDING FUND.		Antigonish, Rev C Good-	10.00
St Paul's Ch, do	250.00	Rev Dr Gibson, Chicago..		Wallace Cong, Free, Rev	11.00
Free Ch, Côté St, do	300.00	YOUNG MEN'S BURSARY FUND,		J Munroe.....	11.00
Huntingdon	30.00	MARITIME PROVINCES.		Little River, Musquodo-	6.00
Dundee	6.00	W. F. Knight, Halifax, Treasurer		boit, Rev D McKinnon.	50.00
Knox Ch, Cornwall.....	20.00	St Andrew's Ch, St John,		Acct principal & interest.	\$197.50
Waddington, U.S., in U.S.	20.41	N B, Rev J McMillan ..		In January No., Poplar Grove Church is credited with a collection to this fund, whereas it should have been collection at a Public Meeting in Fort Massey Church, Halifax, twenty-seven dollars on the opening of Dalhousie College for the present term.	
Currency.....	20.41	Rev R S Patterson, Be-			
THEOLOGICAL CHAIR.		deque, P. E. I.			
Robt Anderson, Montreal	100 00	Rev W P Begg, St Stephens			
Warden King, do	150.00	N B.....			
		Rev J McMillan, St Paul's			
		Truro.....			

Israel.

IN the late meetings of the *Evangelical Alliance* at Southport, an interesting paper on "*The Gospel among European Jews*," was read by the Rev. Josiah Miller, Secretary of the London City Mission. He calculates that over all there are 7,000,000 of Israelites, and that of these 5,000,000 are in Europe. Their influence in the communities of which they form part is greater than even their numbers would suggest. "They are found in the high places of journalism and general literature; they are powerful on the Bourse; and in everything affecting property their influence is paramount." About half of the whole are under the reign of traditionalism, with its accompanying formalism, self-righteousness, and fear. Many of the Continental Jews, however, are Rationalists and sceptics; and of these it has often been said truly that "they must first be made Jews and then Christians." Mr. Miller thinks that far too little has been done and is doing for the conversion of Israel. The income of all the Societies engaged in the work is about £67,000; and they employ in all 220 agents, or one missionary to 30,000 Jews. He is very decidedly of opinion that the missions in operation have borne fruit in proportion to their size. In Rome, indeed, for example, there have been no results, which he attributes to the caricature of Christianity presented by Popery. But, "on the other hand, we can point to places, where, in spite of a thousand difficulties, great results have been obtained. For instance, Constanti-

nople, in addition to the good fruits of other Societies, has, as the result of the work of the Free Church of Scotland's Mission, more than a hundred Jewish children under Christian instruction, and a Church consisting almost entirely of Hebrew Christians. This Church has existed for about forty years, and has received into it about seventy proselytes." Mr. Miller concludes his paper thus:—"The events of the present day are giving unexampled prominence to everything affecting the Jews, and their ancient and ever-venerable country. Prophecies seem to brighten to their fulfilment, and many thoughtful men hope and believe that the time of Israel's last greatest redemption draws near and that soon her people will take an important part in the Christianizing of the nations."

Free Church Record.

A WORD TO BUSY PEOPLE.

Do we realize, we busy people, how recklessly we abbreviate our hours of devotion—how little space we spare for God? Hours? Some of us can compress into one poor, meagre hour a week, exclusive of Sundays and prayer-meeting nights, our time spent in reading the Bible and in prayer. To be blessed, and tranquil, and growing spiritually, we must commune with the invisible. A few hurried moments in the morning—a few tired moments in the evening—a fragmentary dash at Matthew or Mark, and a few verses hastily read, with the sense of a duty accomplished—are not enough to lift one over the roughness and materialities of every day. They are better than no reading, and better than no prayer; but to have a living sense of the nearness of God, one must abide in him. We ought to read more of the Bible at a time than we do.—*Christian in the World.*

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

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Brantford, Ontario, }
Feb. 1st, 1876.

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High School, Whitby, 1st Dec., 1876.

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HEAD MASTER.

APRIL, 1877.

The Starless Crown.

THEY that turn many to righteousness shall shine
as the stars for ever and ever.—Dan. xii. 3.

Wearied and worn with earthly cares, I yielded
to repose,
And soon before my raptured sight, a glorious vision
rose :

I thought, whilst slumbering on my couch in mid-
night's solemn gloom,

I heard an angel's silvery voice, and radiance filled
my room.

A gentle touch awaken'd me—a gentle whisper said,
"Arise, O sleeper, follow me ;" and thro' the air we
fled.

We left the earth, so far away that like a speck it
seem'd,

And heavenly glory, calm and pure, across our path-
way stream'd.

Still on we went—my soul was wrapt in silent ec-
stasy ;

I wondered what the end would be, what next
should meet mine eye.

I knew not how we journey'd thro' the pathless
fields of light,

When suddenly a change was wrought, and *I was
clothed in white.*

We stood before a city's walls most glorious to be-
hold ;

We pass'd thro' gates of glistening pearl, o'er streets
of purest gold ;

It needed not the sun by day, the silver moon by
night ;

The glory of the Lord was there, the Lamb Himself
its light.

Bright angels paced the shining streets, sweet music
fill'd the air,

And white-robed saints with glittering crowns,
from every clime were there ;

And some that I had loved on earth stood with
them round the throne,

"All worthy is the Lamb," they sang ; "the glory
His alone."

But fairer far than all beside, I saw my Saviour's
face :

And, as I gazed, He smiled on me with wondrous love
and grace.

Lewly I bow'd before His throne, o'er-joy'd that I
at last

Had gain'd the object of my hopes ; that earth at
length was past.

And then in solemn tones He said, "Where is the
diadem

That ought to sparkle on thy brow—adorn'd with
many a gem ?

I know thou hast believed on me, and life through
me is thine.

But where are all those radiant stars that in thy
crown should shine ?

"Yonder thou seest a glorious throng, and stars on
every brow ?

*For every soul they led to me they wear a jewel now !
And such thy bright reward had been if such had
been thy deed,*

If thou hadst sought some wand'ring feet in path of
peace, to lead,

"I did not mean that thou should'st tread the way
of life *alone,*

But that the clear and shining light which round thy
footsteps shone,

Should guide some other weary feet to my bright
home of rest,

*And thus, in blessing those around, thou hadst thy-
self been blest."*

The vision faded from my sight, the voice no longer
spake,

A spell seemed brooding o'er my soul which long I
fear'd to break.

And when at last I gazed around in morning's glim-
mering light,

My spirit fell o'erwhelm'd beneath that vision's
awful might.

I rose and wept with chasten'd joy that yet I dwelt
below,

That yet another hour was mine, my faith by works
to show ;

That yet some sinner I might tell of Jesus' dying
love,

And help to lead some weary soul to seek a home
above.

And now, while on the earth I stay, my motto this
shall be,

"To live no longer to myself but Him who died for
me !"

And graven on my inmost soul this word of truth
divine,

*"They that turn many to the Lord, bright as the
stars shall shine."*

J. L. H.

The Duty of the Hour.

BLUE books placed on tables of Parliament, speeches by our statesmen of all parties, the unanimous voice of the press, and the experience of tens of thousands, tell the same story of the pressure of "hard times" and the necessity and duty of economy. Nations and individuals must pay their debts—must not spend beyond their means, except under heavy penalties. The Church has a very living interest in this subject of public and private finance—for it too often happens that when retrenchment becomes imperative it is first exercised on some one or other of our church enterprises! It begins with the House of God! The confession is a sad one, but it is well that the humiliating truth should be known and confessed. The Lord's portion will be lessened sooner than the portion assigned to luxury. This is not true of all: yet how few comparatively are those who are willing not merely to sing praises to Christ, but also to practise palpable self-denial for His sake!

We too would earnestly join in tendering and urging the good advice to practise economy. It is a Christian virtue, to "gather up the fragments that nothing be lost." God does not ask any one for what He has not first given. He does not ask what you cannot give. Your heart may be pained under a sense of your inability to give more liberally of your substance. It would be far more delightful for you to give twenty dollars than one dollar, and to give to all the schemes of the church than only to one or two. You are economising to the best of your ability, realizing that you are acting before God and men. You have retrenched your contributions to religious and benevolent objects only when you could not honestly do otherwise and when not even a "fragment" was wasted. Is it so? While some are doubtlessly acting in all good conscience in the matter, are there not many who wholly forget to consult conscience at all? Cannot most of us dis-

cover some one form of expenditure which we might reduce or wholly avoid for the sake of Christ and His church?

It becomes the members of the body of Christ to practise economy for Christ's sake. He having given up all for us, we should be willing to give up at least some of our luxuries for Him. Nay, we should be grateful for the opportunity of showing thus the strength and reality of our love and the fervour of our zeal. The Presbyterian Church of Canada has undertaken important enterprises at home and abroad in the name and for the sake of the Lord Jesus. We have Foreign Missionaries to maintain in China, India, the New Hebrides, and Trinidad. We have Missionaries in what we must now perhaps call a "home" field, among the Indians of our "Great West." These enterprises must not be allowed to fail or to suffer for lack of financial support. Reader: what have *you* done for one or all? Then, nearer home, we have our funds to assist weak congregations,—to carry the Gospel message to our scattered settlements,—to evangelize the French Roman Catholics,—to support our educational institutions. What have you done for these? The question is peculiarly appropriate at this time, for our ecclesiastical year is drawing to its close, and from published statements it is obvious that some schemes of the church are seriously hampered for lack of funds. We all know and feel that this is commercially and financially a "hard" year; and for this very reason it is doubly necessary for ALL to exercise the gift of a wise liberality combined with a prudent economy. The work of the church must be prosecuted without flagging, the church's honour must be upheld; there must be no retreat, or even halting, at a time such as this, but rather an advance all along the line. It is in years of depression that the Lord usually opens most copiously the fountains of His bounty. When His people strive bravely with adversity, He is ever most ready to pour out His blessing.

The Truth.

THE truth, "the whole truth, and nothing but the truth" has been committed to us as a Church, and we are to declare it and to witness for it before the people of this Dominion. We are to speak the truth of God in our pulpits, in our classes, in our families; we are to print it in our books and papers; we are to use all available channels for its diffusion. But, above all, we are to LIVE the truth! What is there more disastrous to the human soul than godless, false, and base lives giving the lie to the orthodox utterances of the lips? Nothing is more weakening and degrading than a life that is all a lie by the side of a creed that is all true. An error in the life of a disciple has a louder voice by far than an error in his creed. While we love the truth let us live the truth. If we cannot commend our creed by eloquent words, we can by godly works. If we cannot slay heresy by logical demonstration, we can shame heresy by lives becoming our profession. If we have truth in our hearts, shewing itself in and through all our sayings and doings, we shall do more for the Presbyterian Church in Canada, we shall do more for the glory of our Redeemer and the salvation of souls, than if we preached with the eloquence of a Demosthenes and belied our teaching by leading selfish and ungodly lives.

Theological Hall : Halifax.

LAST autumn, the Synod of the Maritime Provinces appealed to the people for \$100,000 for the Theological Hall,—\$30,000 for a building, and \$70,000 to augment the present endowment. The appeal was made not without anxiety, in view of the depression in business, and the scarcity of money; but the result has already amply vindicated the wisdom of the Synod in setting promptly to work. The amount already subscribed in the city of Halifax is considerably in advance of the original estimate, and the canvass is not yet completed. Pictou, New Glasgow, Maitland, and Dartmouth have been appealed to with

most satisfactory results. St. John has not yet been heard from; but when the time comes, no doubt there will be liberal and and worthy things devised and accomplished in that spirited city. The North Shore of New Brunswick will probably be visited before the winter closes by deputies from the Board at Halifax. "First fruits" have already come in from P. E. Island, and if we may judge from the precedent set by the venerable Father of the Synod, Rev. R. S. Patterson, the Presbyterians of the Island Province will not be a whit behind their brethren in the mainland. Mr. Patterson has forwarded to the Treasurer, as his contribution, ONE-FIFTH of his year's stipend. In a note accompanying the remittance he says:

"I am the last of the Students of Theology, who entered on the ministry, belonging to the first class in the Pictou Academy. I have lived to see what I never expected to witness, all the different bodies of Presbyterians united. Animosities and contentions have given place to harmony and love. It may be well said, 'what hath God wrought!' 'The Lord had done great things for us.'"

It is in this spirit of thanksgiving that many of the donors offer their gifts. It is hoped that an opportunity will be afforded to every member and adherent of the Church to contribute. The poor as well as the rich should claim the privilege of advancing the Kingdom of Christ according to their ability. Two of the poorer Churches in Halifax have made congregational collections on behalf of the fund. Chalmers Church contributed \$1150 in sums ranging from 50 cents to \$100. Poplar Grove Church contributed over \$2400 in sums ranging from \$1. to \$100. We mention these collections to illustrate the "power of littles." Dartmouth has given \$1200; Maitland, over \$5000, with "more to follow;" so with Pictou; and so too with New Glasgow. The Lord is evidently putting it into the hearts of His people in the Eastern Section of the Church to give liberally and cheerfully for this important purpose. What should hinder a similar movement in the Western Provinces? It cannot be said that our Colleges there do not require to be endowed—They must be sooner or later. Neither can the ability of the people to do what is needed be called in question.

The Claims of our Church.

THE territory over which our Church extends is almost "equal in area to the continent of Europe." Such is the opening

sentence of the statement laid before the parent Churches by the Conveners and Secretaries of our Home Mission enterprises. It is well for us to bear in mind a fact so impressive, in order that we may raise our minds and hearts above our immediate surroundings and as becomes the possessors of so vast and splendid a heritage. The earth is the Lord's: this Dominion is His, and He has given it to us to subdue and cultivate for Himself. We are to care therefore not for our own congregation merely,—and not for our own Presbytery, or Synod merely; not for our own town or county or province merely, but our sanctified patriotism must be coextensive with this vast Dominion." Moses was permitted to view the green slopes and the goodly mountains of the Promised Land. Each one of us is privileged not only to see our goodly land but to enter in and possess it in the name of the Lord, and prepare the way for millions that are to come after us.

The Eastern Section of our Home Mission fields, embracing Nova Scotia, New Brunswick, P. E. Island, Newfoundland and Bermuda, contains, at least, two hundred thousand Presbyterians, and many thousands who *should* be Presbyterians. Three hundred ministers would be required adequately to supply this population, widely scattered as it is. Our actual ministerial strength in this section is 156 settled ministers, with an uncertain number of Probationers and catechists, varying say from 20 to 40. In the province of Bermuda we never had but little to do, and the population is small and not likely to increase. Our interest there is confined to two congregations. In Newfoundland we have been very weak hitherto,—no Presbytery being formed there till 1875. But there is hope of progress, and a pressing call for evangelistic work. Presbyterianism is relatively strong in Nova Scotia and P. E. Island,—stronger than any other Protestant denomination; still there is much Home Mission work to be done even in these two Provinces. But it is in New Brunswick especially that there is the amplest scope for Home Missionary

effort. Our congregations often consist of four, five, or more stations, at considerable distances apart. In each station is a handful of families, composed of immigrants from New England, and the north of Ireland and Scotland, or the descendants of the original settlers, who are struggling to maintain ordinances amid difficulties enough to weary any but the strongest faith and hope. In some districts, recent colonies from Scotland, Ireland, Iceland, &c., have been formed. These newly-arrived bands require every shilling they bring with them to procure the bare necessities of life. Our Church must provide for them the ordinances of religion, or their children must grow up as adherents of Churches less pure than the Church of their fathers, or become, through neglect of ordinances, ignorant of and careless about the Gospel altogether.

The Maritime Provinces have their Theological Hall to support, and also to provide an annual subsidy of \$45,000 for Dalhousie College. They have a scheme for the supplementing of weak congregations, involving an annual outlay of some \$4000.

The western Section of our Church includes the great Provinces of Quebec and Ontario, and the new Provinces of British Columbia, Manitoba and Keewatin, and the whole North-West Territory. One-seventh of the population, say 450,000 is professedly Presbyterian. In British Columbia we co-operate with the Church of Scotland. Considering the inflowing, present and prospective, of population in the North-West we should have 700 ministers in the "western section;" but instead of this number, our whole strength is four hundred and sixty settled ministers, with fully one hundred vacant charges, thirty-five to forty home missionaries, and more than one hundred catechists. The only other Presbyterian ministers with charges in these provinces and territory are some fifteen or sixteen, who claim a nominal connection either with the Church of Scotland, or the Free Church, or the Reformed Presbyterian Church. In the province of Ontario, the population of which is one and three-quarter millions, our

Church is strong and extending rapidly. In the province of Quebec the great bulk of the population consists of French-Canadian Roman Catholics, our efforts for the evangelization of whom have been signally blessed by God, especially since our late union. Last year, in the city of Montreal alone, and owing chiefly to the labours of Mr. Chiniquy, between two and three thousand publicly renounced connection with the Church of Rome and joined themselves to us. Our people gave last year to this scheme alone between three and four thousand pounds.

The Home Missions, the mission to lumbermen, and the aid provided for weak congregations in the West, involve an annual expenditure of over 35,000 dollars a year. New fields are being constantly opened up as the country is becoming settled. At all important points along Lake Superior and in the vast and lonely wilderness between Ontario and Manitoba, where a few years ago we had but one minister, we have now eleven. The expense incurred in following pioneer settlers is necessarily great, but no work is more important in view of the future of the Church and country.

We have mentioned the educational efforts of the Church in the Eastern Section; let us see what is being done further west. We have Morrin College at Quebec. We have the Presbyterian College at Montreal; Queen's College at Kingston; Knox College at Toronto, and a College at Winnipeg, Manitoba.

No Church can thrive or even live in these days without engaging in Foreign Mission work. We have accordingly, as the committee inform the parent Churches, missions in the New Hebrides, in Formosa, in India, and in Trinidad; besides the efforts made in the Far-west to evangelize the Indians. It is not now appropriate to class our North-West enterprise with our Foreign Missions, for the field is all our own.

The parent Churches have in the past afforded us very valuable aid in money, but especially in men. They deeply sympathize with us in our arduous and glorious work

and they give the best practical proofs of continued sympathy and countenance. The parent Churches have ever been our fellow-workers, and they are evidently resolved still to aid us in "laying the foundation and building the walls of a great state, and in cementing them with those religious principles without which no state can endure."

Surely the claims of our Church upon the affection, the loyalty, and the self-sacrificing liberality of our own people are urgent, and paramount to all other claims. We prize the approval and assistance of the parent churches; but we are neither worthy of their aid, nor are we fitted to make the best use of it, unless we do our duty well and truly. It is only when we do our utmost that we can honorably invite the help of others. The Scottish and Irish Churches will assist our Educational and Home Missionary enterprises. Their good-will and their substantial proofs of it, will do much to encourage us in the work to which the Master has summoned us. To appropriate the words of the Committee.—

"The Presbyterian Church in Canada with its six hundred and twenty settled ministers, has undertaken not only the necessary duty of sustentation and all that is implied now-a-days in the organization of a great Church; but many onerous duties incidental to its position in a new country of vast extent, and where the Protestant population is divided into two unequal parts by the intersection of the French-speaking and Roman Catholic province of Quebec. In a country where the thoughts of young men are naturally turned to material things, we have to train a ministry not only to meet recurring expenses, and to supply one hundred and fifty vacant charges, but also to build up hundreds of little stations into congregations; and, taking the tide of immigration at the flood, go forward with it along the line of the Canadian Pacific Railway, and north and south of that great highway which is now being surveyed and constructed from the Atlantic to the Pacific. In order to do this work, we have 'forgotten the things which are behind,' and, having consolidated our forces, are 'reaching forward to things which are before.' A few of our brethren here and there have not seen fit to unite themselves with us, but we believe that their patriotic and Christian spirit will not suffer them to

stand aloof long from the great current of Church-life in the country they love, and from the important national and Christian duties that the Church is called upon to discharge. We are ambitious to do for Canada what the mother Churches have done in and for the mother lands. The past has shown us that in this we can count upon their sympathy, their prayers, and their willing assistance."

The Sabbath School.

INTERNATIONAL LESSONS.

BY REV. GEO. M. GRANT, M. A.

THE SHUNAMITE'S SON.

APRIL 8th.—2 Kings 4, 25-37.

Golden Text: Matt. 15, 28.

READ the whole story, v. 8-37. Elisha resides on Mount Carmel, where he holds services regularly on the "New Moon and Sabbath," v. 23, which seem to have been attended by persons who lived 15 or 16 miles distant. On his visits to the Schools of the prophets, a rich woman of Shunem in the plain of Esdraelon regularly entertains him. She is promised a son, and incredible as it seems to her, as formerly to Sarah (Gen. 18, 12), the promise is fulfilled.

Years elapse. The boy is old enough to go with his father to the corn-field. One day, a sun stroke brings on inflammation of the brain. He dies in his mother's lap. Suppressing her grief, she places the body on Elisha's bed, and, mounting her fleetest ass, posts to Carmel. From the height, the man of God sees her coming when afar off, and sends Gehazi to ask courteously of the welfare of her family. She cannot open her heart to a servant, but goes on to the prophet, and throwing herself at his feet passionately clasps his knees. Gehazi attempts to thrust her away, as the disciples the women who brought their children to Jesus, Mark 10, 13.

Elisha soon learns the truth from her broken words and sends Gehazi ahead with his staff. He is to go as fast as he can, "his loins girded," and not to allow himself to be delayed or distracted with the tedious greetings of the East. But the staff has no effect, Elisha follows the method of Elijah (1 Kings 17, 21), and succeeds, though with greater apparent difficulty proving that he had not more of the power of God.

Lessons.—1. Hospitality to God's ser-

vants shall not lose its reward, Luke 10, 5-7. 1 Cor. 9, 11.

2. Elisha is not ashamed that he does not know everything. He wishes the woman to tell what God had not told him.

3. Life comes from a living prophet, not from a dead staff.

4. The Shunamite's faith failed not, and her faith was honoured, Job 13, 15.

5. The mere voice of Jesus shall raise all that are in the grave, John 5, 28.

HOME STUDIES.

M. 2 Kings 4: 8-17—*The prophet's Chamber.*
T. 2 Kings 18: 25-37—*The son brought to Life.*
W. Luke 7: 11-17—*The widow's son raised.*
Th. Matt. 9: 18-26—*The ruler's daughter restored.*
F. John 11: 17-44—*Lazarus raised.*
S. 1 Cor. 15: 35-58—*Our body raised.*
S. Phil. 3: 7-21—*Our body changed.*

NAAMAN THE LEPER.

APRIL 15th.—2 Kings 5, 1-14.

Golden Text: Ps 51, 7.

Naaman the Syrian (Luke 4, 27): Commander in chief, and the highest civil official in the Kingdom (v. 18); brave (v. 1); though quick to resent a supposed personal or national affront (v. 11, 12), yet ready to listen to a common sense view suggested by his servants; grateful (v. 15, 23); honest (v. 18); in one word, a true soldier, *but*—there's a but in every one's lot—afflicted with the white or most malignant leprosy (v. 27). In Israel—even had he been King—he would have been excluded from society, 2 Chron. 26, 21, because leprosy was the bodily type of sin.

A nameless Israelite girl.—This maid, a child, an exile, a slave, is the means used for the healing and the conversion of Naaman. She is better to him than the favour of King and people.

Naaman goes on his journey in great state, with "servants" and "chariot and horses," and—after the manner of the East—costly presents; 10 talents of silver, equal to \$17,000; 10,000 gold pieces; 10 holiday suits or dresses of ceremony from the celebrated looms of Damascus.

Joram, King of Israel.—He should have remembered how Elisha had already delivered three Kings (Ch. 3), but his unbelief makes him think only of himself, and the difficulties in the way. He knows that leprosy is as the skin of death, and is curable by God only, Deut. 32, 39.

Elisha.—Note (1) the dignity that he asserts in his rebuke of the King's unbelief (v. 8), in his dealing with Naaman (v. 10), and in his refusal to accept any reward (v. 16): (2) the simplicity and beautiful symbolism of the cure, God's way of salva-

tion being represented; (3) the seven washings, because seven was the signature of the covenant and indicated completeness (Ps. 51, 2).

The Anger of Naaman.—It is a perfect picture of the way in which the natural heart rejects the gospel, 1 Cor. 1, 18, 23, 27. Folly measures God's revelation by sense and reason. Pride trusts in what we ourselves have or can do, though we know that we have tried and failed a thousand times.

Lessons.—1. Testify for God as far as you know and believe. The maid believed, and spake, Ps. 116, 10.

2. Give your children a religious education, and they may be the most effective ministers of God, Ps. 8, 2.

3. God's Providence works by apparently insignificant means. "A small chink may serve to let in much light." The mouse may set a lion free.

4. Messengers of God should always speak His word with authority, and act with dignity.

(5.) The proud are incurable. Humility first, then faith; but the humility is from faith.

(6.) Man trusts to works, ceremonies, penances, rather than accept salvation as a gift of God. Ro. 6, 23.

HOME STUDIES.

- M. Lev. 13: 38-46—*The law of Leprosy.*
 T. Lev. 14: 1-29—*The law of Cleansing.*
 W. 2 Kings 5: 1-14—*The Syrian leper.*
 Th. Mark 1: 35-45—*The leper of Capernaum.*
 F. Luke 17: 11-19—*Ten lepers healed.*
 S. Zach. 13: 1-9—*A fountain for Uncleanness.*
 S. Ps. 51: 1-19—*Whiter than Snow.*

GEHAZI, THE LEPER.

APRIL 22nd.—2 Kings, 5, 20-27.

Golden Text: Prov. 15, 27.

Gehazi, the servant or boy of Elisha.—What was his sin? First, covetousness or greed. He perhaps argued to himself that there could be no harm in his trying to get a little of the money Naaman had offered. There is no sin more insidious than avarice. By that sin fell one of the twelve, John 12, 6: Matt. 26, 15.

Sin leads to sin. One lie often needs ten worse lies to cover it up. Covetousness led Gehazi to falsehood, robbery, sacrilege. Lying to a stranger forced him to lie to his master.

It would also seem from v. 27, that he was tired of being a servant. The words of Elisha reveal the projects that were in his mind all the way back.

Naaman.—His quick leaping down from his chariot to greet even the servant shows

how changed he is from the old Naaman. His gratitude was unlike that sick-bed gratitude which is forgotten when health returns.

Elisha.—The motive that actuated him in refusing Naaman's present is seen in v. 27. The same motive made Paul preach without charge, 1 Cor. 9, 15, Acts 20, 34. The age was selfish and unbelieving, and required such proofs of the prophets or apostles' sincerity and disinterestedness.

Lessons.—(1.) Pilfering—direct or indirect—on the part of servants is a heinous sin; Titus. 2, 10. He that uses his master's name or credit for his own gain is a thief.

(2.) The inner eye of Elisha followed Gehazi on his expedition. God's eye is on us, Gen. 16, 13. Ps. 139, 12.

(3.) God may punish our envy of others by giving us not their possessions but their maladies.

(4.) God's servants should show their faith in the spiritual by being willing to sacrifice the material, Heb. 10, 34. 2 Cor. 8-9.

HOME STUDIES.

- M. Ex. 12: 1-12—*Mariam's Leprosy.*
 T. 2 Kings 15: 1-7—*Azariah's Leprosy.*
 W. 2 Kings 5: 20-27—*Gehazi's punishment.*
 Th. Prov. 15: 20-33—*Greed of Gain.*
 F. 1 Tim. 6: 1-11—*The love of gain.*
 S. Josh. 7: 16-26—*Achan's sin.*
 S. Luke 12: 13-21—*The rich fool.*

ELISHA AT DOTHAN.

APRIL 29th.—2 Kings 6, 8-18.

Golden Text: 2 Kings 6-16.

I. *Elisha the protector of the King.*—At this time the Syrians were an overmatch for the Israelites. They made incursions so boldly into the heart of the country that Josephus says the King had to give up hunting. But their best laid ambushments were so often baffled that their King suspects treachery in his own Council Chamber. When the true explanation is given, perhaps by one who had accompanied Naaman, he sends a force to capture the magician, forgetting that he who could protect another could surely protect himself.

Though Joram and the people were bad, Elisha was a true patriot and would do his duty as a subject. The prophet was more valuable than a thousand scouts.

II. *Elisha's protectors.*—Dothan (Gen. 37, 17.) a village between Samaria and Jezreel, in a narrow pass through the mountains. The successor of Gehazi is naturally enough alarmed, even as the disciples when the waves were about to swallow up their boat, Mark 4, 37-41.

v. 16. Elisha's faith is calm and strong

like that of Jesus Himself, Matt. 26-53. For other similar Scripture examples, see Gen. 32, 1-3, when danger from Esau threatened Jacob: 2 Chron. 32, 7: Ps. 27, 1-3: Ps. 118, 10-12. Isa. 43, 1. Ro. 8, 31.

Lessons.—(1.) A man of God, though ignored and despised, does his duty to King and country. He is of more value than a regiment. Well for Sodom had it had ten righteous men, Gen. 18, 32.

(2.) The Lord is the protector of His people, Zech. 2, 5. Isa. 4, 5; their protector from temptation as well as danger, 1 Cor. 10, 13. Therefore should they be without fear or care, 1 Pe. 5, 7.

HOME STUDIES.

M. 2 Kings	6:	1-7— <i>The borrowed axe.</i>
T. 2 Kings	6:	8-23— <i>Chariots of fire.</i>
W. Ps.	34:	1-22— <i>Angelic deliverance.</i>
Th. Ps.	91:	1-16— <i>Angelic Guards.</i>
F. Heb.	1:	1-14— <i>Ministering Spirits.</i>
S. Ps.	46:	1-11— <i>God our Refuge.</i>
S. Ps.	68:	7-20— <i>Chariots of God.</i>

FAMINE IN SAMARIA.

MAY 6th.—2 Kings 7, 12-20.

Golden Text: Luke 18, 27.

The story begins at 6, 24. Samaria is besieged. The people are reduced to such extremities as throw a lurid light for all time on the sieges of Jerusalem, Leyden, Derry, Cawnpore, Lucknow. King Joram is torn with grief and rage; half repenting of a sudden savage order to behead Elisha, he follows the executioner, and in the presence of the prophet and the elders of the city, vents his feelings in the despairing blasphemous cry, "this evil is from Jehovah the ancient enemy of my house, why should I wait for Jehovah any longer, why not submit to the Syrians and let Israel be destroyed forever, 6, 33? Elisha answers, "hear the word of Jehovah; to-morrow fine flour shall be selling in the market of Samaria at 35 cents a peck, and barley at 35 cents the half-bushel. The King's minister scoffs at this. See Gen. 7, 11. Mal. 3, 10. And the proof answers that his portion would be that of "those who believe not the promise of eternal life."

v. 3-12. The flight of the Syrians; the discovery by the lepers: and their report to the citizens.

v. 12-15. Though the King had consented to wait a day, he had evidently little faith in the promise of Elisha, and so he suspects that the Syrian flight was a stratagem to decoy them outside the walls of the city. Two horsemen are sent to reconnoitre. It seems that no more horses fit for duty could be had.

v. 16-20. When the report of the lepers

is verified, the starving population rush out to plunder the Syrian camp. The King appointed his unbelieving minister to keep order at the gate, where the market for country produce was usually held. Scoffers are usually imperious, and hungry men have small respect for the insolence of office. He is overborne by the famished crowd and trodden to death.

Lessons.—(1) Human probabilities should never be put against plain declarations of God's word.

(2) Scorning is the most aggravated form of unbelief. Give examples.

(3) The Bible is full of illustrations of the awful sin of disbelieving God's word. His promises and threatenings are equally sure.

HOME STUDIES.

M. 2 Kings	6:	24-33— <i>Samaria besieged.</i>
T. 2 Kings	7:	1-11— <i>The flight of the Syrians.</i>
W. 2 Kings	7:	12-20— <i>The city relieved.</i>
Th. 2 Kings	8:	1-15— <i>Elisha and Hazael.</i>
F. 2 Kings	8:	16-29— <i>The revolt of Edom.</i>
S. Ps.	33:	1-22— <i>Life in Famine.</i>
S. Ezek.	36:	25-38— <i>No more famine.</i>

Missionary Collections.

THE grace of giving for Missionary purposes is a branch of sabbath school education so important as to demand most earnest consideration. Young people cannot too soon be impressed with the idea that money is required for carrying on God's work in the world, and that it is the duty and the privilege of every christian to contribute for the spread of the Gospel. In what particular way the sabbath school should contribute, and for what purposes, must be left to the judgment of the superintendent and teachers. It may be presumed that a collection for missionary purposes is taken up in some form, in every sabbath school; sometimes by handing round a plate—as in church; in other cases, each class having its own missionary box presented to the scholars every sabbath, and which is opened and contents counted once a quarter, or once a year. A more elaborate, and highly successful plan obtains in one of our congregations which reports to the Assembly \$450 as the sum of its sabbath school contributions for missions from a Roll of 207 scholars: i. e. an average of \$2.18 from every scholar on the roll. This result is largely due to the existence of a juvenile missionary association, worked entirely by the scholars themselves. In addition to the ordinary collection in the school, the scholars are visited monthly in their homes,

and all are thus trained to the habit of systematic working and giving. Another sabbath school receives a considerable portion of its missionary revenues by holding quarterly missionary meetings which the parents are invited to attend, and at which they also assist by their contributions. Still another sabbath school obtains a large portion of its funds by giving each of the scholars a missionary box to take home with them. This last seems to us to be an excellent auxiliary in any case. There may be other plans followed by some of our sabbath schools, and we shall be glad to hear from any who can tell us of "the more excellent way."

WORTHY OF IMITATION.

In our annual rounds of missionary meetings, we reached Renfrew; and when seated comfortably at the tea table, little Mary, about four years old, and her brother George, about two, had each their stored offering of one dollar and a half waiting my arrival, (as convener of the deputation) to send missionaries to the heathen. This they had saved from coppers given them to buy candies. Each had their bank into which went all the coppers. That afternoon they had enjoyed the pleasure of seeing their banks opened and their money counted over to be in readiness. I told Mary about the little child the missionary saved from being drowned by the heathen priests, and that her pennies would help to send more missionaries and save more children from being drowned. Her eyes sparkled with joy, and they had their banks put in readiness to begin and lay up for another year.

If all our children were thus taught it would be better for themselves, give them far more enjoyment and real happiness, and, what a munificent offering would all the children of our Church give to God! All that is needed to bring about this is for parents to give them encouragement as the Renfrew parents did.

G. BREMNER, White Lake.

Our Own Church.

THE PARENT CHURCHES, continue to take a lively interest in the prosperity of the Presbyterian Church in Canada. Last month we acknowledged the receipt of £600 sterling from the Colonial Committee of the Free Church. In transmitting the amount Mr. Hope takes the opportunity of saying

that "The committee were much impressed with the powerful appeal made by you to the Scottish churches and responded to the utmost of their ability. It will always be a pleasure to us to hear of the progress of your work and we pray that all your operations may be abundantly blessed."

The Colonial Committee has also kindly promised to give what aid they can to send out ministers suitable to our vacant charges. They have appointed Mr. Ewen Gillies as a Lay Evangelist with a view to Cape Breton, Mr. Gillies is looking forward to the ministry. Gaelic is his native tongue, and he has had much experience in the work of evangelization.

REVIVALS.

"The darkest cloud has its silver lining;" and we are often reminded that "man's extremity is God's opportunity." These aphorisms are receiving confirmation in many parts of the country at the present moment. When men's hearts everywhere are failing them, in view of the unexampled and long-continued depression in business, from many quarters there comes the intelligence of such wide-spread religious awakenings as have not been known among us for many years. Such has been the case at Cannington, in Ontario, where a series of meetings were held in the Presbyterian Church, accompanied by most encouraging evidences of interest, and where many careless ones have been led to seek the Saviour. In like manner the Spirit has been poured out on the inhabitants of Whitby in a remarkable degree. Ever since the week of prayer evangelistic services have been continued without intermission. The same has been the case at Cobourgh, where two English ladies, Miss Logan and Miss Beard, appear to have been chiefly instrumental in commending the Gospel message to the multitudes who crowded to hear them. And, notably in Glengary, in the congregations of Martintown, Williamstown, and Lancaster, such sustained and intense interest has been manifested in the plain and simple truth as to mark an entirely new era in the Christian experience of mini-

ters and people alike. Of the first meeting held in the Williamstown Church it is said, "never was there such a meeting in the collection of the oldest member present, for numbers, orderliness, and eagerness to hear the *Word*. Fully a thousand were present." And so it went on night after night, and week after week—"with the same quiet, calm earnestness that characterized the meetings at Martintown." The result is that very many have been aroused from a state of indifference and have consecrated themselves to the Lord's service, while others, convicted of sin, have been led earnestly to enquire, "what must we do to be saved!"

FRENCH EVANGELIZATION.—The success of our Church in this department of her work is attracting attention all over the Protestant world, and doubtless throughout the Roman Catholic world as well. Every motive of loyalty to God and our country should induce us to prosecute the enterprise with increasing vigour. It may serve to encourage us to find that in old France there have recently been considerable secessions from the Church of Rome, and an unusual readiness to hear the Gospel in its purity. The gross superstitions encouraged by the Ultramontanists, and the unmistakable antagonism of the Church of Rome to the popular Government, tend to disgust the people—driving many to rank infidelity, and some to the quiet shelter of the Reformed faith. The same causes are likely to lead to similar results among ourselves. In any event, our duty is plain,—we must send the Gospel to our long-neglected fellow-countrymen.

ORDINATIONS AND INDUCTIONS.

DUNWICH, *London Pres.*:—Rev. Alexander Urquhart, inducted 23rd February.

BRUCEFIELD, *Huron*:—Rev. Thos. Thomson, formerly of Duff's Church McKillop, inducted 21st February.

HAMPTON, *Quebec*:—Mr. John McKenzie, probationer, ordained and inducted to this newly organized congregation, 13th February.

ALEXANDRIA, *Glengary*:—Mr. D. H.

MacLennan, probationer, ordained and inducted, 7th March.

ST. MATTHEW'S, *Montreal*:—Rev. Simon Sommerville Stobbs, formerly of Lugar, Ayrshire, Scotland, inducted, 13th March.

VICTORIAVILLE, *Lindsay*:—Rev. D. D. MacLennan, formerly of Luther, inducted 15th March.

ST. LOUIS DE GONZAQUE, *Montreal*:—Rev. Charles Brouillette, formerly in Ohio, U.S., inducted, 20th March.

OSGOODE, *Ottawa*:—Rev. J. E. G. Calder, formerly of Orono, inducted — March.

CALLS:—Rev. D. Stewart, of Enniskillen and Cartwright, has received a call to Arthur in the Presbytery of Saugeen, and the Rev. James Quinn of St. James, N. B., to Sherbrooke in the Presbytery of Pictou, N. S.

CONGREGATIONAL REPORTS.—The Free Church, Coté Street, Montreal, reports the total receipts for the year 1876 to have been \$18,412, of which \$7850 towards the erection of their new church, the estimated cost of which is \$97,425. The contributions for Missionary and benevolent purposes were \$3,189: for the Montreal College \$2,615, and for French work \$858.

GOULD STREET CHURCH, Toronto, exhibits continued prosperity in every department of its work. The membership is 451; the total income for the year was \$7632. Of this amount \$3,780 went for missionary and benevolent purposes.

THE UNIONISTS from St. Andrew's Church, Montreal, report undiminished numbers, a flourishing Sabbath-School, with an average attendance of 92 scholars, and a balance in the treasury after contributing to the various schemes of the Church. The Presbyterian Church, Maitland, Nova Scotia, (Rev. G. L. MacNeil's) reports forty additions to the membership during the past year, and continued financial prosperity. "No pew-rent, no subscription papers, no promise at the beginning of the year to pay so much;" but instead, "the secret voluntary system by which each one gives at the Church door what his conscience tells him he ought to give." Knox Church, ELORA, Ont., raised \$3,316 last year and contributed fairly to all the schemes of the Church.

THE CENTRAL CHURCH, Hamilton, though still vacant, maintains its prestige through its admirable organization. There are 810 members on the communion roll, and 523 pupils in the Sabbath Schools. The contributions for the year 1876 amounted in all to \$10,108.

RUSSELLTOWN, Que., publishes a very creditable report.

CHURCHES AND MANSES.—A new brick Church, significantly called "Union Church," has been erected at Brucefield, Ont. It is seated for 500 people, and cost nearly \$3,000—all paid for. A very comfortable manse has been purchased by the congregation which is now occupied by the newly inducted minister who, on his second Sabbath, appeared in a new gown and bands—the gift of his congregation.

A very beautiful new church was opened for divine worship in Walkerton, Ont., on sabbath the 4th March. The Rev. D. J. Macdonnell, of Toronto, preached morning and evening, and Rev. M. McGillivray, of Scarboro, in the afternoon to large audiences. The church is built of white brick with stone facings and presents, outside and in, a very light and tasteful appearance. Its seating capacity is 400. The Congregation of St. Paul's and the minister, Dr. Bell, have good reason to be satisfied with the result of their undertaking. The West Truro Congregation have provided a handsome Manse for their minister and are about to erect a church.

REV. DR. MCGREGOR, Agent of the Church in the Maritime Provinces, is enjoying a short forlough in Bermuda, where we trust he will lay in a fresh stock of health.

THE REV. ROBERT CAMPBELL, after a pleasant sojourn in the North of Ireland, has crossed the channel, and, when last heard from, was operating in Glasgow. Although he represents the times to be, if possible, harder in the old country than here, he has everywhere met with a kind reception and, all things considered, has been indeed remarkably successful in the furtherance of the work he has in hand. We trust that our friend will not allow his enthusiasm to interfere with "the care needful for the body."

NEWFOUNDLAND.

The REV. NEIL R. FORSYTHE, one of the ministers of the Free St. Andrew's Church, St. Johns, having intimated his intention to resign; at a recent meeting, a resolution was passed expressing warm appreciation of Mr. Forsythe's services during two years, esteem for him as a Christian minister, and regret that owing to the contemplated change in connection with the union of the two Presbyterian congregations in St. Johns they were to be no longer favoured with his ministrations. The congregation then presented him with a purse of two hundred sovereigns. A few days afterwards he was also presented with a handsome gold watch and appendages.

We have since been favoured with a sight of Mr. Forsythe in Montreal. He is a

"likely" man, and is reported to be as good as he is good-looking. So we send him on his westward way rejoicing, in the belief that the congregation will be a fortunate one that gets him for its minister.

REV. JAMES D. PATTERSON, pastor of St. Andrew's Church, St. Johns, was recently presented with a purse containing \$200 by the managers, in recognition of the prosperous condition of the congregation. A silver service was presented to Mr. Patterson by the Bible Class.

KINGSTON WOMAN'S FOREIGN MISSIONARY SOCIETY.

At the first annual public meeting of the Kingston Woman's Foreign Missionary Society, a very interesting address was delivered by the Rev. A. V. Timpany, of the Baptist Mission to the Telogoos, who is at present revisiting his former home near Woodstock, for the sake of recruiting his impaired health. Mr. Timpany, though still a comparatively young man, has been eight years in India, and speaks with the greatest enthusiasm of the hopefulness attaching to Christian Missions,—especially among the Telogoos. He spoke with warm sympathy of the sad and degraded condition of the women of India, and the noble work set before their more favoured christian sisters, in raising them to the privileges of the sphere in which christianity places women. Mr. Timpany stated that he had heard of the baptism of five hundred natives since he had left India, and expressed his conviction that the next quarter of a century will see infinitely greater results in the conversion of India to Christ than have ever been accomplished in the same period of time.

Meetings of Presbyteries.

LINDSAY, 27th February:—There was a large attendance of Ministers and Elders. Reports of Missionary Meetings were given verbally. The following were appointed commissioners to the General Assembly: D. McGregor, J. L. Murray and E. Cockburn, *ministers*, and D. Grant, R. Douglas, and D. Denoon, *Elders*. Arrangements were made for the induction of Rev. D. D. MacLennan at Victoriaville.

BARRIE, 6th March:—It was agreed to transmit an overture to the Synod of Toronto and Kingston having the following important objects in view:—(1.) The more efficient working of our mission fields. (2.) The occupation of them by students in winter as

well as summer. (3.) The employment of the services of lay members of the Church, in mission districts, who are able and willing to conduct religious services. (3.) The theological training of Students, who are willing to do mission work in winter, by Professors in summer. The following were elected by ballot, as commissioners to the next General Assembly: Messrs. W. Fraser, J. Gray, J. Ferguson, R. Rodgers, and R. Moodie, *Ministers*: Messrs. A. D. McNab, P. Murray, Wm. McWhinney, R. McKee, James Telfer and Simon Fraser, Elders.

Three of the five stations under the care of Rev. R. Scott, ordained missionary, applied to be formed into a charge and for moderation in a call with a promise of \$500 for stipend. The Presbytery agreed to recommend congregations in the bounds to take up collections towards defraying expenses of the Commissioners to the General Assembly.

HALIFAX, 27th February:—Rev. A. J. Mowatt was appointed to Moderate in a call at Newport. The usual supplements for weak congregations were recommended, but with the proviso that the amounts should decrease year by year.

PICTOU, 6th February:—An encouraging report was received from Rev. Mr. Pelletier of his labours among the French converts residing at Stellarton and Vale Colliery, and it was resolved to call the attention of the committee to the desirability of obtaining full information in regard to the French population along the North-eastern shore of Antigonish County, with a view to organizing a mission among them. Commissioners were to be appointed at the next meeting.

Our Mission Funds.

WESTERN SECTION.—In a letter addressed to the BRITISH AMERICAN PRESBYTERIAN, Dr. Cochrane, the Convener, reminds the congregations that the time is fast drawing near when the accounts will be closed for the year. He anticipates this year a still *larger deficit* than was reported to the last General Assembly. This implies that our hard-wrought ministers in supplemented congregations, and our missionaries in the different Provinces will be kept out of their scanty allowances *until the middle of the summer*. Dr. Cochrane asks his brethren throughout the Church to press

with all earnestness the claims of the fund upon the liberality of their congregations, and to send in their contributions, if possible, to Dr. Reid, not later than the last day of April.

EASTERN SECTION.—It is well to remind our readers in the Maritime Provinces of the adverse balances presented in Dr. McGregor's statement in the last RECORD: the deficiency in the Foreign Mission Fund was \$1,565; the fund for the "Dayspring" and for Mission Schools was behind to the extent of \$1,108; Home Missions owed the treasurer, \$608; the Supplementing Fund owed \$1,190, and Ministerial education, \$1,517. We do not want to raise an alarm: we simply ask the Christian reader to carefully study these figures. We hope ministers and elders will make it their business to state and explain the whole facts to the congregations. The silver and gold are the Lord's; and He makes His people stewards. The first duty of stewards is to be loyal and faithful to their master. Let us see to it that the cause among us shall not suffer through our neglect.

UNITED STATES.—"The receipts of the Presbyterian Board of Foreign Missions during the month of January, were \$25,440. less than in the same month last year. The entire falling off since May 1, has been \$46,238.64."

Such is the announcement made on official authority to our brethren in the United States. We are sorry that their Mission Treasury is so badly supplied. This was not the "use and wont" in the days that are past. But we see no reason for the friends of Missions to be discouraged. The liberality of the Churches was awakened last spring, and funds poured in very abundantly. It will probably be the same this year. We need the lesson of liberality and of public spirit in Canada also. Our own funds are sadly behind. There are but three months till the General Assembly, and it will never do for us to close the financial year with balances on the wrong side.

Obituary.

REV. JOHN HOGG, D.D.—Our Church has lost an estimable and learned minister by the death of Dr. Hogg, of Guelph, Ont., which took place on the 3rd of March. Deceased was born in Roxboroughshire, Scotland, in 1818, and was educated for the ministry of the Relief Church at Glasgow University. At college, and indeed throughout his whole life, he was a diligent student, and came to be acknowledged as a man of ripe scholarship—thoroughly versed in Hebrew, Greek, and Latin, and master, also, of French and German. He had a decided taste for ecclesiastical literature, in which he was well-read, especially in exegetical theology, the study of which he kept up till the last. By his own congregation, his brethren in the ministry, as by the whole community in which he lived, he was justly respected and beloved. He was a most laborious and faithful pastor.

Dr. Hogg's first charge was at Dumfries, Scotland, where he was ordained in 1846. He became minister of the United Presbyterian Church at Hamilton, Ontario, in 1850. Thence he removed to Detroit. In 1859, he was inducted to St. Andrew's Church, Guelph, in connection with the Church of Scotland. Dr. Hogg was a good writer. He was the author of some able articles on "the Fathers of the Christian Church" which appeared in a magazine edited by the late Dr. Jennings. While residing in Hamilton he was associated with Dr. Inglis, now of Brooklyn, in conducting a periodical to which he also contributed regularly with his pen.

MR. ALEXANDER NOBLE, a much respected Elder of our church, died at Parkhill, Ont., on the 19th of January last, aged 85 years. Mr. Noble was a native of Rosshire, Scotland. In the Island of Lewis he was employed as a catechist until 1838, when he emigrated to Canada and settled with his family near Sherbrooke, in the Province of Quebec. In 1861, he removed to Parkhill, Ont., where he resided till his death. In these several spheres, he discharged the duties of his office with diligence and zeal. It was his habit to hold prayer-meetings in his district, and by his godly example he did much to recommend to others what was so precious to himself. He was a lover of good men and delighted in their fellowship. Towards the close of his life he suffered much affliction which he bore with great patience and meekness. When death did at last strike, the conflict was to him no struggle, but a calm and triumphant victory.

Eighth Psalm.

A new version translated from the Hebrew.

Jehovah, Lord! how great in all the earth, Thy name!
Thy glory thou hast placed throughout the heavenly frame;

From babes and sucklings lips, Thou wilt Thy strength employ

To quell Thy foes, the fierce avenger to destroy.

When I Thy heavens survey, the moon and starry sky,
Thy finger's work, ordained by Thee, I fain must cry—

Of what account is man that he thy mind should share?

The child of earth, can he be open to Thy care?

Thou hast him made a space than angels lower down;
With might and honour Thou wilt gird him as a crown.

Over Thy handy work him ruler Thou hast set,
Creation's boundless stores under his feet have met.

Fowls of the earth, and beasts, the herds that roam the grass,

The fishes of the sea, that through its depths do pass.

For his own use and care Thou hast ordained the same:

How glorious, our Lord, in all the earth's Thy name!
B.

Ecclesiastical News.

THE Established Church of Scotland has again to mourn the loss of one of her most distinguished and useful ministers, by the death of Dr. William Smith, of North Leith, who has been taken away in the prime of life. Dr. Smith was ordained as minister of the parish of Lauder, in 1845, where he ministered with great popularity for eleven years. He was translated to Trinity College Church, Edinburgh, in 1856, and became minister of North Leith in 1860. From that time until his death, he took rank as an acknowledged leader in the church. He was prominent in all departments of church work, but his labours were especially important and successful in his capacity of Convener of the great Endowment Scheme, to which he was appointed as successor of the late Dr. Robertson, in 1860. Some idea of the amount of work performed by Dr. Smith may be gathered from the fact that there have been no less than 253 parishes added to the church through the efforts of this committee—192 since Dr. Smith took the matter in hand at a cost, altogether, of about a million of pounds sterling. As a man of business, Dr. Smith had few equals in the church; but those only who knew him in private could fully appreciate his personal worth. He was a man of broad sympathies and generous impulses. The Canadian Church has

good reason to respect his memory while they recall to mind his manly utterances on the floor of the General Assembly in Edinburgh, in 1875, when the subject of the union of our churches was under discussion, and which he advocated strongly with his characteristic warmth and eloquence. Nor will the delegates who represented the Canadian church in that Assembly soon forget his overflowing kindness and hospitality.

It is announced that the Rev. Dr. Pirie, has been appointed by the Crown to the principalship of Aberdeen University, vacant by the death of principal Campbell. Dr. Pirie has been professor of Divinity at Aberdeen since 1845. Although now well stricken in years, he is a man of towering ability, retaining much of the fire and vigour of youth, and his appointment will give general satisfaction. It is said that the principalship was first offered to professor Charteris, who declined the appointment.

The *Edinburgh Daily Review* congratulates the Presbyteries of Edinburgh and Glasgow, and especially Sir Henry Moncrieff and Dr. Adam, for their boldness in having, in recent meetings, respectively unfurled the Disestablishment Standard, The *Belfast Witness*, on the other hand, thinks that the leaders of the Free Church might employ their time and talents to better advantage. It predicts another ten years conflict, and deems the present movement ill-judged, and especially ill-timed, in view of the well understood pacific character of the approaching Pan-Presbyterian Council. By the way, a meeting of the Council committee was lately held in Edinburgh when it was announced that 200 foreign delegates were expected to attend in July. It was resolved that £7500 be raised for expenses.

The announcement is not without significance that the Presbytery of Italy was convened to meet in Rome on the 21st of March. It had been proposed to hold the next meeting of the Evangelical Alliance, also, in the same Imperial city, but other counsels prevailed, and it is now thought that Berne will probably enjoy that honour,

The ancient parish church of Mortlach, in Banffshire, was recently reopened for worship after undergoing extensive repairs. So old is this sacred edifice that the date of its foundation is lost. It is believed, however, that the oldest part of the building—for this is not its first "restoration"—belongs to the eleventh century. In a receptacle of the wall of the church there yet lies the ancient Ronach hand-bell, used to summon the people to church in the old times, and also at funerals—the bell-man going before the coffin and tolling the bell while the body was being carried to the grave. Another relic of antiquity brought to light by the excavations was an iron "jong" attached to a chain which had been fixed in the wall and which, were it endowed with speech, might have some strange stories to tell about church discipline in Pre-Reformation times. It is worth mentioning that the original dimensions of this old church were 90 feet by 23 feet, corres-

ponding more closely with the proportions of Solomon's Temple than most modern edifices.

The Presbyterian Church of England has raised over \$350,000 as a thank-offering for Union, within the past few months. The amount aimed at is one million dollars. There is a proposal to raise £100,000 sterling in the Free Church of Scotland for Home Missionary purposes. It is a day of large-hearted enterprises for the benefit of mankind and the glory of God, shall the Presbyterian Church in Canada lag behind?

Our Trinidad Mission.

A letter from Rev. Kenneth J. Grant, San Fernando, to Rev. John Mackinnon, Georgetown, P. E. I., gives an account of a Christmas festival given to 200 Coolie children. The children enjoyed the festival and the spectators rejoiced in the joy of the children. "Never," says Mr. Grant, "were our prospects brighter." "Our little English congregation at four o'clock in the sabbath afternoon is assuming more and more the aspect of a Presbyterian congregation. We now sing Psalms and Paraphrases as well as Hymns. As our Coolies sung a tune last sabbath,—an old familiar tune often heard in our home congregations,—I could not restrain my feelings. A friend by my side whispered, what would your Foreign Mission Board think if they were here to-day!"

SOME HINDRANCES TO THE RECEPTION OF THE GOSPEL ON THE PART OF THE COOLIE.

BY REV. JOHN MORTON, TRINIDAD.

MANY never heard who Jesus Christ was, or what he did for us. Even in this part of the Island so great is the number of the people, so laborious the work of reaching them individually, that many,—particularly those lately arrived from India—have not yet heard of the Saviour "How shall they believe on Him of whom they have not yet heard?"

2. Those who hear, hear with pre-occupied and prejudiced minds. It is not easy to understand how strong these prejudices are, but perhaps their force may be seen by considering what a Christian would think of the proposal that he should throw away the Bible which his parents venerated and loved, forsake the faith in which they lived

and died, and deny the Saviour in whom they trusted. And yet this is what Christianity asks the Hindoo to do. It would be strange indeed, if he had nothing to say against the proposal.

His pride is wounded. He is not a barbarian of the woods—without a history or a literature. Do not the records of his race and nation go back to all but countless ages? Are not the Sacred Vedras and Shastras a treasure for any people to be proud of? Has India not had her poets and pundits? And will a foreigner presume to say that all they wrote so beautifully of gods and men, and of the three worlds, is not worthy of credence.

Then, too, his feelings are hurt. Do not Christians eat beef? And he has always been taught to regard the Cow as his second mother, and in truth a goddess. It is shocking to hear any proposal which implies his eating cow's flesh. Now, it may be said, why awaken a man's prejudices? We never do unnecessarily. And the prejudice, as to eating beef, we always—so far as we can—waive aside. But you cannot teach a man the first truths of Christianity to any purpose without his seeing them to be destructive of Hindooism. The truth admits of no compromise. In a certain and very important sense, Christianity is intolerant. And hence, if correctly presented, it must awaken prejudices. It comes in as something new, as the revolutionary upturning of a venerated and long-established state of things; and we know how revolutionary ideas are generally met. Oh, it is revolutionary! Is not this the reproach generally cast upon any new doctrine—this the scandal, too often thrown in the way of important truths or improvements? Now the Gospel is to the Hindoo revolutionary in the highest degree. The world of his notions, religious, philosophic, scientific, and historical, it turns upside down.

3. Another difficulty is, that the Coolie generally sees Christianity misrepresented.

Romanism abounds, and it is a gigantic misrepresentation of the glorious simplicity of the religion of Jesus. The lives of Europeans are often very far from commending Christianity. And taking the sins that are more observable, such as drinking, sabbath-breaking, licentiousness, and dishonesty, the Creoles of the labouring class are as a rule, a reproach to the Christian name. Now, it must be confessed, these things are a serious drawback. The French Church is pointed to, and we are asked, have not Christians their idols? The careless and ungodly are pointed to, and we are asked, do not Christians live in sin, even as others?

4. Another hindrance, is the intention on the part of many of the Coolies to return to India. Having heard and understood what Christianity implies, some lay aside all personal interest in the matter, with the reflection that as they intend to return to India they can take nothing to do with it. The real hindrance here, is the fear of man, and the dread of becoming outcasts and a reproach among their brethren. When, however, all these hindrances have been got over—when the Gospel has been taught till it is understood—when the prejudice against it as a new thing has worn off—when the feelings have ceased to be shocked by the habits of Christians—when it is clearly perceived that Christianity is not answerable for man's corruptions of it, nor for the unbecoming lives of those who are Christians only in name—when it is seen to be a religion for the world, for India as well as Trinidad, what then hinders its cordial reception?

5. The chief hindrance still remains, namely: want of a proper sense of the evil and guilt of sin, and a conviction that they are sinners.

The natural heart treats sin lightly, and Hindooism has helped to blind the natural heart by making sin a matter of ceremony. Hence the Hindoo has no proper sense of sin, and whilst admitting himself a sinner, is but little affected by the admission. In this state of mind people neither weep for sin nor seek a Saviour. They may listen politely to one because he is a Sahib, or attentively to him because he is a philosopher and a pundit, and they like to hear new things; but how very different is this from the eagerness with which the condemned rebel listens to the proclamation of his pardon, or the slave to the decree of his emancipation. This awakening to a sense of sin and condemnation, we have seen in individuals, and noticed how it swept away every hindrance and led them to listen with a new and altogether different interest to the story of the Saviour's love. But taking the body of the Coolies to whom the Gospel has been preached, and who are somewhat acquainted with its doctrines and demands, there is as yet no general awakening to anxiety and earnestness. This is the point we have reached in the work of the Mission. Hindrances have been overcome—prejudices removed—light shed abroad, and fruit too, gathered, for which we thank God. But we want to see greater things than these. We look for more manifest tokens of the Lord's power in bowing the hearts of the people. And conscious that this is just the thing we need to give us more converts of the right kind from among whom suita-

ble Catechists and helps may be appointed, we tell the Church plainly our lack and our helplessness, that they may lift up their faces to Him with whom is the Gift of the Spirit.

Aneityum.

Dr. MacGregor has received a letter from Rev. Joseph Annand, written on Aneityum on the 11th December last. Mr. Annand, after gratefully acknowledging boxes of clothing, &c., forwarded by friends in the Maritime Provinces, says: "I am happy to report progress in our work. We are once more comfortably settled, and this time, we trust, beginning our life-work. The natives are shewing us their usual kindness. There is of course great need for constant training, instruction, and watchful care. Our work is always pressing us, and toil as diligently as we can, it is never done. Our church building needed a new roof, and we have succeeded in roofing it nicely. So too with our school-house, printing-room, and store-room, and a native house near us. We have also removed the old cook-house and erected a new substantial one on the old site. The whole station is now in good working trim, snug and comfortable. It is astonishing how quickly buildings, &c., go to ruin in these isles, by reason of the moisture and the heat. "I hope shortly to preach to the natives in their own tongue."—"The *Dayspring* arrived here yesterday, and she will leave to-morrow for Dunedin, (New Zealand.) Mr. and Mrs. Inglis, and Mr. and Mrs. Watt are ready to go on board. I am now sole missionary at Aneityum, and likely to continue so for some time. All the brethren are well except Mr. Neilson, who has had a bad attack of asthma from which he is recovering. There are to be only six missionaries in the New Hebrides this summer, and we shall have only eight when those return who are expected back." Mr. Annand then states that he has put in its place, in the church, the Tablet in memory of Dr. Geddie sent from Sydney, New South Wales.

Eromanga.

REPORT OF REV. H. A. ROBERTSON.

Mr. Robertson's report is dated, Dillon's Bay, Nov. 30, 1876. He had spent several previous weeks at Cook's Bay, visiting out-stations, settling teachers, and spending his nights as well as his days

from home. "We truly roughed it at Cook's Bay, from the 19th July, when the *Dayspring* landed us there, till her return on the 21st inst., when she sent her boat for us. We lived in a "grass" room, 13x8 feet, so badly built that wind and sand passed through it as through a sieve." The floor of the building was two feet below the surrounding ground. It afforded scarcely space for a little furniture and the missionary, his wife and two children. "We remained in our prison, and wished for the day."

STATISTICS.

The following are the statistics given by Mr. Robertson:—

Christian teachers in the Dillon's Bay side of Eromanga.....	5
Cook's Bay	7
At Portinia Bay.....	3
Teachers settled since Nov. 1875....	3
Suspended	2
Restored.....	1
New out-stations opened during the year.....	3

The chief station at the head of Cook's Bay was opened, a mission cottage was built (29x15) plastered and made passably comfortable. The ground seems well prepared at Cook's Bay for a new missionary.

Two daily morning schools have been held regularly on the Dillon's Bay side of the island, and ten on the Cook's Bay side, making twelve schools in all.

Adult Baptisms 15,—11 males and 4 females. Infants baptized 3. Admitted to the Lord's Supper, 7. Church members (not teachers) suspended, 2. Number of Eromanga Christians at Nguna and Havanah Harbour, 3. Total assisting missionaries on the islands, 4. Deaths among the Christians, 2. Births at Dillon's Bay, 4; deaths, 3.

Mr. Robertson landed on Eromanga in June 1872. At that time there were 7 Church members in full standing on the island,—and 2 under suspension,—making a total of 9. Since that time Mr. Robertson has baptized 49, and restored the two who had been under suspension. This gave a total of 58 Church members on the island. Six have been removed by death; and this loss with the exercise of discipline, has reduced the present full membership to 46. Of this number 15 are teachers and most of the remainder are under instruction with the hope of becoming useful.

About two hundred attend the Sabbath Services on the Dillon's Bay side with more or less regularity; and 400 on the Cook's Bay side,—making a total of 600. Number of heathen 2,040.

A class of children was taught by the missionary and his wife at Cook's Bay. Two classes are taught at Dillon's Bay, four days a week, for the first four months of the year.

Much labour was involved in erecting and repairing buildings necessary for the mission.

A PLOT.

Mr. Robertson describes a plot, by the natives of a district named Unepang, to murder him. Some of the missionaries on other islands had requested Mr. R. to procure for them a quantity of down (for beds, &c.) which is found abundantly on the stem and branches of a fern growing on Eromanga. He sent word to the natives to bring him the down and that he would pay for it. The people of Unepang gathered a large quantity and brought it to the missionary's premises at Dillon's Bay, intending, it is stated to assassinate him. When they came, however, they found on the premises a band of Christians well armed, and no sooner had they received their pay than they hurried away. Their guilty secret had been betrayed by a young man belonging to Unepang who had overheard their planning and hastened to tell all to the Christians at Dillon's Bay. Hence their watchfulness. It appears that after the murder of James Gordon some of the friendly natives had killed a young chief of Unepang, and hence the desire to kill the missionary as a measure of revenge. Mr. Robertson knew nothing of the plot till all was over.

HEATHEN OUTRAGES AND MURDER.

On the 13th Feb. a small cutter, the *Maria*, from Figi, called at Dillon's Bay. Word was sent to a heathen village within a mile of the Mission that the captain of the vessel wanted pigs and other provisions. A native came and told the captain to send his boat for seven large hogs which would be sold for axes, knives, clothing, tobacco, &c. The captain sent his super-cargo and two men in a small boat. When they touched the shore the natives immediately plundered the boat and it was found that no pigs were for sale. The robbed men hastened to the missionary, but no redress was possible. The robbers shortly afterwards went to a heathen feast made by the two sons of the murderer of John Williams, almost opposite the mission house. A fine young man belonging to a Christian village, but not himself a Christian, was foully murdered at the feast. Mr. Robertson and the Christian natives buried his remains. The same miscreants attempted to induce the people of a friendly village, Sufu, to murder the missionary, but the Sufa people utterly

refused, declaring that the missionary was their friend.

Lieut. Coffin, of H.M.S. *Beagle*, visited the savages with Mr. Robertson, and the visit did good.

After relating these circumstances at length, Mr. Robertson recurs to

ENCOURAGING FACTS.

On one occasion there were 325 in Church at Cook's Bay. The natives made a "great oven of food" in honour of the completion of the cottage at Cook's Bay. The people gave all the aid they could in building, cutting down trees, and carrying them on their shoulders. The men helped with the heavy work, and the women sewed the cane-leaf to thatch the roof.

GORDON'S GRAVE.

The people also assisted Mr. Robertson to erect a structure of stone and lime over James D. Gordon's grave at Pontinia Bay and to build a stone-and-lime fence around it in the form of a capital G.

GIVING.

The people gave their labour very freely for a long time, and, besides that, supplied in abundance all the native food the missionary's family required,—giving among other things no fewer than 19 pigs! Such generosity is entirely new in Eromanga.

The high chief of Cook's Bay—a sorcerer—gave up his gods to the missionary and with seven of his young men was baptized. If another missionary cannot be secured this season, Mr. R. intends to spend some months at Cook's Bay.

The report on the whole is a very hopeful one.

India.

LETTER FROM REV. J. F. CAMPBELL.

ADVICES from the Revs. Messrs. Douglas and Campbell have reached us through Professor McLaren just as we are going to press. Mr. Campbell's letter is dated, Madras, 13th January, 1877.

"I have now been long enough here to be able to form some opinion of the field and the work—and the advantages for carrying it on afforded by my residence and partial connection with this Institution."

In the first place as to the extent of it,—There are four or five thousands of students at present attending this and other institutions in this city, and several thousands more who have either passed their University examination or at least have been

studying for some time and are now engaged as teachers, clerks and otherwise. All of these are more or less acquainted with English and many of them are good English scholars, talking English more correctly than many Englishmen. Probably three thousand are in Mission Institutions and these all receive some acquaintance with Scripture and Christian doctrine. So great however, is the amount of secular work required, in order to secure the Government grant in aid, which every mission Institution in Madras has (four hours a day) that but little time can be given to this. And all engaged in Educational work seem agreed as to the great importance of having some missionaries who can give their whole time to dealing with the hearts and consciences of the students as well as to reading to those in Government and Hindoo Schools, and other young men. The next question is, are these young people accessible? I find them exceedingly so; scores of them have already come to see me and talked more or less freely of general religious subjects and their own convictions. I go to-night by the request of some of them to preside at a little Literary Society of their own—the subject of the essay to be read by one of them, being “Happiness.” You see the opportunity thus afforded me. Many of them are quite ready to attend lectures, addresses, and classes for Bible instruction. Next; as to the number of workers for this department of the work. A Mr. Slater (London Wesleyan) has been engaged in it for two years. The only others are Mr. Todd, from the Free Church of Scotland and myself, and we have as yet only begun. Shortly after arriving, I heard that a Wesleyan had just arrived for the same work; and this almost determined me to start for Indore. But I soon learned that he had come to take charge of one of their Eurasian Churches, and could undertake nothing more. At the same time it occurred to me that as the Holkar of Indore, his principle men, and the British President, would be away at Delhi for some time, my duty was clearly to remain and open my commission here, giving an opportunity so to speak for God to show whether He had sent me to work here or not. I am now confident that this was the right thing to do, and though I think it not unlikely that I may ultimately go to Indore, as I have said from the beginning, I indulge the hope that it will only be after receiving some blessing on my work here. Already I find it intensely interesting, and, if in some respects difficult, in others delightful. Young men and lads of various ages, castes, worldly circumstances, education and religious opinions,

come to see me and speak to me with varying degrees of frankness. My residence in this Institution is of the greatest advantage to me in this respect. Present and former students are thus introduced to me, and these in some cases bring their friends. Some have already visited me several times but, though I have courted an invitation, I have not yet received one to visit any of their homes. That will come ere long, and perhaps it is better that I should see only themselves and see them by themselves.

Here is a Brahmin, as several of these are, also deeply in earnest, an honest manly fellow, and he has reached several stages beyond the others. Of him one ventures to say he is not far from the kingdom of heaven. Here are others who have come to laugh at transmigration and other Brahminical doctrines; but are resting for the present in a sort of Naturalism. Of all these, some are earnestly seeking the truth, others less so, others again careless, and one young Brahmin realizes the descriptions I have read of his class, shrewd, subtle, argumentative, but arguing from love of debate, seeking to baffle his opponent's pursuit of him rather than to discover the truth. Some are the sons of men of wealth and high position, others are poor. The father of one of them is said to have lost £12,000 stg by the failure of an English firm.

I have reserved for the last two young gentlemen who profess to believe in Christ and to love Him as their Saviour, and who for some time have been anxious to receive baptism. Both are students in this Institution and the Principal has thought it prudent to keep them back till they receive further instruction, and that they may have time more fully to realize what the step will cost them. They are to come to me daily for instruction. The result I hope to tell you by and bye. Meantime they seem much in earnest, and though indulging a hope, which I fear is vain, that their fathers will not disinherit them, declare they wish to be baptized at any cost. They have been away from Madras for the last few weeks, and came to see me only last night, so I have not had time to make such enquiries about them as to enable me to pronounce an opinion. Both are of pretty high caste, and are sons of almost wealthy men.

I must tell you an answer I got to-day from a fine frank lad, a scholar in a superior Hindoo school, whose English is imperfect. He told me his parents were averse to his reading the Bible, “*but I will not convert*; for if I do my father-in-law will cry, for he wishes to give his child to me and if I convert he cannot.” This, in one form or another, would express the mind of many.

REV. JAMES DOUGLAS' LETTER.

ALLAHABAD JUMNA MISSION HOUSE,
January 12th, 1877.

In the good providence of God, the "Europa" reached Bombay on the 22nd of December last, five days later than we had anticipated. This delay was occasioned by our getting a-ground in the sands of the bitter lakes near Ishmalia. In the whole passage from England we had neither gale nor storm. The fellowship of so many dear servants of Christ with their lengthened experience in mission work did much to widen my views of christian effort in India. Our services also were on the whole well attended, and not without manifestations of a present Spirit. The day before we landed the ordinance of the supper was administered, in which all the christian people joined. It proved a precious season to many of us, and a befitting climax to the fellowship we enjoyed.

We received a most hearty welcome from the Rev. R. Stothert, of the Free Church Mission. My spirit was much cheered to find that both he and Mrs. Stothert, were not only conversant with, but deeply interested in, our Canadian enterprize. My first sabbath was spent in ministering to the congregations of St. Andrew's and the Free Church. The services were well attended in both churches. The Free Church College and Mission School were enjoying their holidays, consequently we saw but little of the work. We made the acquaintance of nearly all the protestant clergy of the city. All alike were cheered by the prospect of reinforcement from Canada. After a brief stay we set out for Allahabad in company with Drs. Scott and Johnston of the American Methodist Mission, passing through a most beautiful and fertile country, we reached this point in 36 hours.

The Synod of the American Presbyterian Mission was just over, but the brethren had not all dispersed. The Rev. Messrs. W. F. Johnston and Francis Heyl received me at the station. The same day we met at Jumna Mission House the venerable Dr. Warren, Rev. Messrs. Holcomb and Alexander, and their ladies, together with Misses Fairweather and Rodger, Wilson, Scott and Stewart, M. D., a noble mission band, all deeply interested in India's Evangelization. The same evening Mr. and Mrs. Groundwater, formerly of Knox church Toronto, called. They seem charged with the special care of what they call the Canadian force, and have since shown us all manner of kindness. The intercourse we have had with these brethren will be

most useful to me both in present arrangements and future work. It is every day becoming more apparent that the establishment of a mission in a native state will require much prudence and careful thought.

It was useless to proceed to Indore till after the fifteenth, as all officials, and the gentlemen to whom I have letters of introduction, were in Delhi, at the great darbar, or proclamation of the Queen's title. In the meantime our hands have been full of work, in the study of the language, correspondence with brethren of experience at various points, and in preparation for a tour of inspection. I have learned on good authority that Holkar has forbidden all street preaching. This, if true, is a serious difficulty in the way evangelistic work. The Cowley Fathers are before us in the field. They are most zealous and devoted high-church-men, who adopt native dress and subsist on native food. They are obliged to go outside to preach and have an agency at work near Mhow.

A Presbyterian Banker at Indore, thus writes concerning our contemplated mission. "I do not anticipate any difficulty in settling in the native state of Indore. Holkar is not likely to offer any obstacles, although he certainly would furnish no facilities. General Daly will not feel justified in giving any assistance, because there would arise the question of protection, and the connection of government with evangelizing agency. The security of the mission would be in not bringing itself under the notice of the authorities, because any row, would be sure to lead to an ejection." He recommends a visit to Dojein, where a settlement would be more easily effected. This ancient city is 36 miles from Indore, on the line of railway, and within Scindia's territory, who is said to be more friendly than Holkar.

The Rev. Charles Gayford, who has been labouring for some years in Hoshangabad, invites me to visit the upper valley of the Nerbudda which is in the border of the native states and under British rule. It presents a wide and most interesting field. We were delighted with the appearance of it in passing by rail. Beautiful fields of wheat lay in either side as far as the eye could reach, and the graceful mango groves, added greatly to the perspective. The whole district abounds with villages, and teems with population.

The Rev. R. Montgomery, senior missionary of the Irish church at Surah, thus writes, "Our experience at Porebunder, in one way was not such as to encourage settling in native territory, although it was there we met with our first success. Should

you decide in making the attempt at Indore, I should strongly advise the securing, (if possible) some property as a first step." He adds he should be delighted to see the Canadian Mission occupying Kattiawar, or to the south of the gulf of Camboy in Hup-perwang.

We leave this on the 18th, on a tour of inspection. Hope to visit on our way to Indore, in the line of travel, Hoshangabad, Hurdah, and Khandwah. The latter is an important place at the junction of Holkar's railway with the Indian P. Railway. It would be a fine centre from which to reach the whole district of Minarwar. Than we proceed to Mhow, and possibly Ooj-in.

The Rev J. F. Holcomb, of this mission, will accompany me. This is a favour which I highly esteem, and more than I could have expected. It is the mind of the brethren here, that an experienced catechist is an absolute necessity from the very beginning of our work, and even two would not be amiss. They suggest this rather than the sending of so many ladies for Zenana work at present. The ladies can only follow after the ground is broken up. The cost of an experienced catechist would be about \$12 per month. This is the highest given to any in the service. This would enable me to begin work at once among the people with a daily morning service. This intercourse with the people from the first is of immense importance for manifold reasons. I hope in at least three months to begin to say a little of the people.

Arrangements have been made for Misses Rodger and Fairweather to leave Futteh-gurh and get settled in Central India before the hot weather sets in. Miss Rodger evidently needs a change. She has been much exposed to the sun, in her work walking considerable distances, and it has told upon her. She has been advised to go to the hills for a time this summer. This she is unwilling to do at present. The Malah, or great annual feast of the Hindoos is in full blast. Pilgrims are pouring in from all quarters, and thousands have assembled at the junction of the Jumna with the Ganges. The mission tents are struck in the midst of the zealous throng. All evangelistic appliances are at work. I have been in the midst of it every day. Last sabbath was a great day. It was supposed that not less than one hundred thousand visited the place. Here we have witnessed idolatry in its most foolish, extravagant, and repulsive forms, we cannot specify or give particulars, but, suffice it to say that we believe, did our Canadian churches witness what I have seen and heard during the past week, it would do more for the cause of foreign mis-

sions than all the missionary addressees they have heard during the past five years.

It was a grand occasion for preaching the word. The audiences were good, and on the whole patient. Many standing full two hours listening to the word. The singing of the Bhajans, or christians hymns set to native music, is especially attractive to them. This would always muster a crowd. What a contrast there is between the spiritual light of christian lands, and the moral darkness of heathenism. One feels like lifting up high hands to heaven in devout thankfulness to God for christianity. What a boon when seen on the dark back-ground of Hindooism!

Let it be the prayer of God's children at home, that the Lord may guide us to such a field where we may best magnify the Saviour's name, and by his blessing gather souls into the kingdom.

ANOTHER LETTER FROM MRS. STOTHERT.

WE are indebted to Mrs. Harvie, Secretary of the Women's Foreign Missionary Society at Toronto, for permission to publish the following letter dated at Bombay, 22nd September, 1876.

"In this letter I purpose telling you about the Gunputi festival which took place about three weeks ago. This festival is held annually about this time of the year. An image of Gunputi is brought to each house with as great pomp as the means of the family will allow. I ought to say that every house is decorated with pictures, mirrors and lights for its reception. The Brahmin priest comes and invokes the spirit of Gunputi to enter the images. His efforts are always supposed to be successful, and, immediately after, the people come and worship the idol. Gunputi's appearance is not very interesting. He has the body of a little boy, the head of an elephant, and four arms. These idols are kept in the house, from three to twelve days, during which (puja) worship is offered and the room is brilliantly lighted every evening. When the worship is completed, the Brahmin again comes and takes out the spirit of Gunputi and the idols carried off, accompanied by bands of music, tom-toms, and brass instruments, also wild dancing, and an immense crowd of people, to the sea, when amidst incense burning and howling he is cast into the sea. This year the common people seemed to be more mad after their idols than I had seen them before, and amongst the immense processions we saw many educated men of whom we expected

better things. These sights, as you may suppose, sadden us, but, if we turn from them to God's own words, our hearts are cheered, because we are assured of the ultimate success of Christ's Kingdom. Our earnest prayer is "Thy Kingdom come speedily Lord!" We have been getting into a number of new houses lately. Last week we were asked to go to the house of a woman who had been attending our Medical Mission Dispensary. We went, but we were able only just to make friends, almost nothing more; and why was this? The Brahmins followed us, also women and children, inquiring what we had come for and looking very suspiciously at our books. The women of the house said, "how kind of you to come." My companion (a dear old Bible-woman) replied, "we have done nothing meriting thanks, but what has Jesus done? He came from heaven to save you and me, and He died too for us." The woman smiled and said *Yes*. We took our leave immediately, thanking God for helping us to leave *our* little seed. We both felt glad when we found ourselves at the end of the road, for the Brahmins looked angrily on us. We visited that same day a rich family where there are seven or eight women (I suppose I ought to say ladies.) Here we got a very warm reception. My companion (the Bible-woman) is called *Auntie* by these women to show how much they respect her. We had a long conversation with them, and they asked us to sing some hymns, which we did, after reading them and giving a little exposition. There were three widows in this house, consequently we sang "Here we suffer grief and pain, &c., &c." One of these widows looked particularly sad and I made inquiries about her, thinking her husband must have died very recently. But such was not the case, her husband had died twenty years ago when she was a tiny girl. Poor thing, I longed to rush to her and embrace her and tell her that God would be her husband, and that Jesus loved her, and that we loved her and wished to see her happy. But I had to restrain myself and be cautious. How much we feel for these poor young widows; their lives are in general very sad. Many just live on because they have little or no spirit in them. Naturally, life is a weariness to them. There are exceptions, where the widows are really loved and respected, but as yet these cases are rare. Our next hymn was "What a friend we have in Jesus," which they all seemed to like. One woman in the house is the wife of a young medical man who became a Christian about five years ago. She will not join him, indeed her love for him is very small. I suppose

she hardly knows him and, as she has not any desire in the meantime after Christianity, she says, why should I go to him? I must ask you please to remember Vitabai and her family very especially in your prayers. Her husband has been using her very badly and the Roman Catholics among whom they live are exerting their influence on him and the children, which is not for good."

The Presbyterian Record.

MONTREAL: APRIL 1, 1877.

JAMES CROIL, }
ROBERT MURRAY, } Editors.

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ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert MURRAY, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Remittances should be made in Dominion currency—Provincial Notes being subject to a discount in Montreal. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the *stated* meetings of their respective Courts.

We are out of the January numbers and therefore cannot fill further orders for complete sets of the Record for 1877. Parties who have spare copies of that month on hand would confer a favour by returning them to us. We have still a few of February and March left, but they are "going," too. First come first served.

Official Notices.

MEETINGS OF PRESBYTERIES.

Montreal—Tuesday, 3rd April, 11 a.m.
Glengary—Tuesday, 9th April.
Kingston—Tuesday, 10th April, 7.30 p.m.
Newfoundland—Thursday, 3rd May, 7 p.m.
Miramichi—Tuesday, 1st May.
Ottawa—Monday, 7 May, 3 p.m.

Barrie—Tuesday, 1st May.
 Guelph—Tuesday, 8th May, 10 a.m.
 Toronto—Tuesday, 17th April, 11 a.m.
 Lindsay—Tuesday, 29 May.

THE SYNODS.

The Synod of Montreal and Ottawa, will meet at Ottawa and within St. Andrew's Church there, on the second Tuesday of May next, at seven of the clock in the evening.

Clerks of Presbyteries are requested to send up their Rolls, Reports of changes, and all papers for the Synod, so as to be in the hands of the undersigned at least eight days before the meeting.

JAMES WATSON,
 Clerk of Synod.

Huntingdon, Quebec, }
 1st April, 1877. }

The Synod of Toronto and Kingston will meet within Knox Church, Toronto, on Tuesday, the 1st May next, at half-past 7 o'clock p. m.

All necessary documents and papers to be laid before the Synod, will be handed in to the undersigned, at least eight days before the meeting.

The opening sermon will be preached by Professor J. H. Mackerras, M. A., the retiring Moderator.

JOHN GRAY,
 Orillia, 1st April, 1877. Synod Clerk.

The Synod of Hamilton and London will meet in Knox Church, Woodstock, on Tuesday, 10th April, at seven o'clock p. m. The Clerks of Presbyteries within the bounds meet at four o'clock to prepare the business. All necessary documents should be in the hands of the clerk one week before the date of meeting.

WILLIAM COCHRANE, D. D.,
 Synod Clerk.

Brantford, 1st April, 1877.

HOME MISSION COMMITTEE.

The Western Section meets in the Deacon's Court Room of Knox Church, Toronto, on Monday, 2nd April, at 7 p. m. The Half-Yearly Reports of Presbyteries, Extract Minutes bearing on the revision of grants, and all other documents for the Committee, should be in the hands of the Convener prior to the meeting.

WILLIAM COCHRANE, D. D.,
 Convener.

JUVENILE MISSION TO INDIA.

Sabbath Schools which have not yet sent their usual remittances to the Treasurer of

the Juvenile Mission Scheme, are requested to do so at their earliest convenience, that the remittance to be made to Edinburgh in the beginning of April, may be as complete as possible.

Literature.

BELFORD'S MONTHLY MAGAZINE: BELFORD BROS., TORONTO. The out-and-out admirers of Alfred Tennyson, will be glad to find the concluding portion of *Harold* in the March number, which contains a chapter on *The Capital of Canada*, a clever review of current literature, and the usual amount of light reading. From the same publishers we have *Moody's Anecdotes and Illustrations, Ten years of my life*, by Princess Felix Salm-Salm, *The Bastonnais*, by John Lesperance, and *Thankful Blossom*, by Bret Harte. Also, *The Home Cook Book*, a very useful publication for young housekeepers, price, \$1.50.

They have also in press, *The Cruise of H. M. S. "Challenger"* by W. J. J. Spry, R. N., and a new edition of *Ocean to Ocean*, by Rev. Geo. M. Grant—both valuable and interesting works.

PROTESTANTISM: ITS ULTIMATE PRINCIPLE, by R. W. Dale, M. A., Birmingham.—The Milton Publishing League. This is the title of three very able essays, (1) *The right of private judgment*, (2) *The Authority of Holy Scripture*, (3) *Justification by faith*.

THE ART OF TEACHING, by F. C. Emerson, M. A.: Dawson Bros., Montreal, is an exceedingly useful little volume in which others besides teachers will find hints that may be of service to them in their intercourse with the young.

THE FREE CHURCH RECORD, after giving an outline of the appeal to the parent Churches from a committee of our Assembly, adds: "We have seldom read a more powerful appeal than this paper presents, and we are satisfied that it will not be disregarded by those to whom it is addressed." And it has not been disregarded. THE CHURCH OF SCOTLAND RECORD, and the MISSIONARY HERALD of the Presbyterian Church in Ireland, give the paper in full.

POMPONIA, OR THE GOSPEL IN CAESAR'S HOUSEHOLD, AND ALYPIUS OF TEGASTE, by Mrs. Webb, are the right kind of books for Sabbath School libraries, and good samples of the Presbyterian Board of Publication's books for the young. Catalogues may be had on application to Rev. Andrew Kennedy, London, Ont., or to Mr. Black, 1334 Chestnut St., Philadelphia.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2ND MARCH, 1877.

ASSEMBLY FUND.

Received to 2nd Feb., '77	\$1977.00
Mount Pleasant & Ome- mee	8.00
Fingal	10.00
English Settlement	7.10
Montreal, Stanley Street	14.50
Seaforth	15.00
Leaskdale	3.20
Brook	7.00
Woodville	13.35
Port Hope, Mill Street,	2.00
Sarawak	1.35
Springville	2.00
Erin	9.00
Montreal, Cote Street	40.00
Cote des Neiges	5.00
Garafraxa, St John's	7.70
Jarvis	6.00
Walpole	4.00
Drummondville	3.55
Cookstown	1.36
Bradford	2.00
Honeywood, Osprey and Singhampton	5.56
Owen Sound, Division St	6.93
Toronto, Charles St	15.00
Port Dover, Knox Ch	8.00
Hibbert	12.65
Yarmouth	2.00
North Bruce	4.30
Carlton Place, St Andw's, Franktown, St Paul's	5.00
Shelburne	1.00
Primrose	2.00
Lyn and Yonge	3.00
McKillop, Duffs Ch	4.25
Listowell	3.00
Leeds	6.00
St Louis de Gonzague	5.00
Kincardine, Knox Ch	16.00
Langside	8.48
Greenock	4.25

\$2251.53

FRENCH EVANGELIZATION.

Received to 2nd Feb., '77.	\$1346.06
Dunblane	5.00
Montreal, Stanley St	60.00
Sarawak	1.40
Friend, Turnberry	3.00
Toronto, Gould St	58.77
Do do Sab Sc	35.00
Do Caer Howell St S S	10.00
Jarvis	15.00
Walpole	2.00
Watford	10.00
Rev H McGregor, Kintyre	10.00
Dunbar	4.00
Drummondville	11.50
Owen Sound, Division St	26.28
Toronto, Charles St	30.00
Dunbarton Sab Sc	7.25
Do do for Rev C Chiniquy	7.25
Member of Wick Congre- gation, for Rev Chiniquy	2.00
Friend, London	20.00
Hibbert	16.00
Toronto, Central Ch Pres- byterian Sab Sc	12.67
Yarmouth	5.70
A friend from the North	5.00

North Bruce	16.70
Nichol, Zion Ch	15.00
Do do Sab Sc	3.00
Alma	14.50
Wakefield	6.45
Carlton Place, St Andw's, Franktown, St Paul's	12.00
Shelburne	11.30
Primrose	10.50
James Wilson, Primrose	0.50
McKillop, Duffs Ch	13.27
Listowell	10.00

\$1814.10

HOME MISSION.

Received to 2nd Feb., '77.	\$14247.83
Fingal	35.00
Port Dalhousie	11.50
Friend	10.00
Rockwood	3.50
English Settlement	40.40
Dunblane	6.00
Harwich	20.00
Montreal, Stanley St	145.00
Cornwall, Knox Ch, add	5.00
Peterborough, St Paul's Sab Sc	50.00
Leaskdale	6.61
Brook	18.55
St Ann's	3.18
Wellandport	2.82
Caledonia, Argyle St, & Allan Settlement	52.00
Brucefield, Union Ch	20.00
Huntingdon, St Andw Chatham, Wellington Street	30.00
Toronto, Bay St	40.00
Friend, Turnberry	39.95
Braacebridge	4.00
Do Outlying Stat	16.16
Bethany	7.14
Scarborough, St Andw Markham, St John	8.00
Erin	26.66
Avonton	18.70
Montreal, Cote St	27.00
Claremont	38.00
Cornwall, St John's & Knox Churches Mis- sionary Meeting	300.00
Teeswater, Westmin- ster Ch	10.00
Ayr, Knox Ch	13.27
Toronto, Gould St	24.00
Do do S S	53.00
Do Caer Howell Street Sab Sc	800.00
Hamilton, Central Ch	60.00
Do do S S	21.50
Milverton and North Mornington	450.00
Dunsford	170.00
Garafraxa, St John's Church	27.00
Legacy of the late Jas Mair, Nottawa- saga	6.40
Newmarket	12.30
South Gower	100.00
Mountain	9.00
Bobcaygeon	9.00
East Zorra, Burns Ch	6.00
Manchester	7.30
Jarvis	7.00
Walpole	15.00
Watford	30.00
Spencerville	5.00
Mainsville	25.00
Prescott	12.81
Lanark	8.86

Dunbar	do	10.00
Drummondville	do	35.00
Cookstown	debt	5.10
Bradford	do	7.50
Honeywood, Osprey, and Singhampton	do	20.85
Morewood	ordy	15.00
Prescott	do	25.15
Kippen	do	25.00
Oliver, Section Dover	do	10.25
St Catherine's, 1st Presbyterian Ch	do	150.00
Toronto, Charles St	do	20.00
Free Ch of Scotland	do	1455.00
Lake Shore	do	19.44
Brantford, Zion Ch	do	90.00
Leeds	do	22.70
Friend, London	do	20.00
Darling, Mission St	do	5.85
Pickering, Erskine Ch	do	4.00
Cote des Neiges	do	23.00
Gencoe, St Andrew's	do	20.00
Hibbert	do	13.35
Wroxeter	do	13.70
Forwich	do	7.32
Toronto, Central Ch Sab Sc	do	15.00
Middleville	do	8.15
Dalhousie	do	7.00
Sm th Falls, St Andw Darling, St Andrew's	do	75.00
Yarmouth	do	13.50
Blytheswood	do	4.00
Leamington	do	10.00
Hastings	debt	6.00
Lachute, Henry Ch	ordy	18.00
Waddington, N.Y.	do	26.80
Bathurst, Mission Stat	do	71.34
North Bruce	do	3.00
Guelph, St Andrew's	do	42.00
Alma	do	50.00
Hawkesbury	do	18.00
L'Original	do	8.11
Hampstead	do	4.14
Do	debt	19.50
Blakeney, Missy Meetings	do	7.20
Clayton	do	4.31
Franktown, St Paul's	do	7.69
Appleton, St Andw's	do	7.92
Almonte, St Andrew's	do	10.07
Do St John's	do	9.20
Pakenham, St Andw's	do	9.20
Do Victoria St	do	6.02
Fitzroy, Harbour and Tarbolton	do	17.00
Carlton Place, St Adw do	do	14.00
Carlton Place, St An- drew's, Franktown, St Paul's	do	14.00
Petrola	debt	8.00
Shelburne	ordy	6.00
Primrose	do	16.00
North Easthope	do	20.00
Brantford, Wellin- ton St	do	35.00
Do do do	do	5.00
Port Hope, Mill St	do	6.00
Langford, Missionary Meeting	do	20.00
Moore, Burn's Ch	do	12.15
Ravenswood	do	26.00
McKillop, Duffs Ch	do	5.25
Listowell	do	13.30
Middleville, add	do	25.00
Thamesville, Botany, &c	debt	1.00

\$20053.08

FOREIGN MISSION.

Received to 2nd Feb., '77.	\$4523.82
Fingal	30.00

Toronto, Gould St, Hope- full Gleaners Band, China.....	50.00
English Settlement.....	6.00
Montreal, Stanley St.....	135.00
Cornwall, Knox Ch.....	18.00
Peterborough, St Paul's Sab Sc.....	4.00
Cobourg, Sab Sc, China.....	7.50
Do do India.....	7.50
Brucefield, Union Ch.....	10.00
Carradoc, Cooke's Ch.....	4.15
Huntingdon, St Andrew's.....	13.50
Chatham, Wellington St.....	20.00
Toronto, Bay St.....	39.96
Friend, Turnberry.....	3.00
Springville.....	5.50
Bethany.....	8.00
Wakefield.....	8.25
Montreal, Cote St.....	150.00
Toronto, Gould St.....	210.00
Do do Sab Sc.....	60.00
Do, Caer Howell St S S.....	10.00
Hamilton, Central Ch.....	60.00
Do do S S.....	30.00
Legacy of the late James Mair, Nottawasaga.....	100.00
Quebec, St Andrew's Ch.....	100.00
King, St Andrew's.....	25.00
Jarvis.....	20.00
Walpole.....	8.00
Watford.....	15.00
McKillop & Tuckersmith.....	26.33
Kintyre.....	8.15
Drummondville.....	11.60
Morewood.....	15.00
St Catherine's, 1st Presby- terian Ch.....	67.00
Toronto, Charles St.....	95.00
Dunbarton and Canton.....	29.75
Lake Shore.....	16.70
Leeds.....	18.30
Friend, London.....	20.00
Hibbert.....	25.00
Toronto, Central Presby- terian Ch Sab Sc.....	25.00
Smiths Falls, St Andrew's.....	25.00
Egmondville.....	15.00
Yarmouth.....	6.50
A friend from the North, China.....	10.00
Waddington, N Y.....	78.24
North Bruce.....	21.00
Alma.....	15.00
Wakefield, Add.....	1.00
Carlton Place, St Andrews Franktown, St Paul's.....	5.00
Shakespeare.....	19.75
Prince Arthur Landing.....	8.00
Fort William.....	3.00
Prince Arthur Landing Sab Sc, China.....	11.00
Miss Cameron, Prince Ar- thur Landing.....	4.00
Shelburne.....	6.00
Primrose.....	6.00
North Easthope.....	17.00
Ravenswood.....	5.25
St Sylvester.....	3.00
McKillop, Duffs Ch.....	10.00
Listowell.....	16.25
New Edinburgh.....	11.50
Tilbury East.....	6.00

\$6377.90

COLLEGES, ORDINARY FUND.

Received to 2nd Feb.'77..	\$2752.83
West Gwillimbury 1st.....	13.00
Fingal.....	30.00
Fergus, St Andrew's.....	50.00
Longwood, Guthries Ch.....	9.00
Chippawa.....	2.04

Brook.....	10.00
Peterborough, St Paul's Sab Sc.....	10.00
Chatham, Wellington St.....	15.00
Toronto, Bay St.....	50.00
Springville.....	5.50
Cranbrooke.....	9.00
Middleville.....	2.25
Dalhousie.....	2.75
Harwich.....	15.00
Toronto, Gould St.....	350.00
Hamilton, Central Ch.....	182.00
Garafraxa, St John's.....	5.00
Newmarket.....	7.00
Jarvis.....	20.00
Walpole.....	5.00
Drummondville.....	20.00
Pembroke.....	64.78
Holstein.....	8.23
Amos.....	10.04
Fairbairn.....	5.44
Brown's Mission.....	2.00
Owen Sound, Division St.....	21.51
Carradoc, Cooke's Ch.....	1.50
St Catherine's, 1st Presby- terian Ch.....	85.00
Toronto, Charles St.....	140.00
Pickering, Erskine Ch.....	2.00
Hibbert.....	25.00
Yarmouth.....	6.25
Blythwood.....	5.00
North Bruce.....	20.00
Nichol, Zion Ch, add.....	5.00
Alma.....	18.00
Hamstead.....	6.00
Carlton Place, St Andw's, Franktown, St Paul's.....	12.00
Shelburne.....	12.00
Primrose.....	12.00
North Easthope.....	20.00
Brantford, Wellington St.....	5.00
McKillop, Duffs Ch.....	10.00
Listowell.....	12.00

\$4094.32

KNOX COLLEGE BUILDING FUND.

Received to 2nd Feb.'77..	\$12530.25
St George, per Rev R Hume.....	18.95
Nairn Ch, Strabane, per Rev A McLean.....	34.00
John Scott, Westminster.....	6.00
Fingal, per Rev G Suther- land.....	39.00
Toronto.....	372.66
Embro, per D R McPherson.....	92.00
Harwich, per Rev A W Waddell.....	22.00
Exeter, per J Anderson.....	57.00
Belgrave, per Wm Allison.....	34.00
Brucefield, per G Walker.....	5.00
East Nissouri, per P Mc- Donald.....	32.00
Barton, per Rev J G Mur- ray.....	8.00
Grimbsy, per Rev J G M.....	4.00
John Cerswell, West Gwil- limbury.....	18.00
Rockwood, per W Torrance.....	81.74
M C Cameron, Goderich.....	100.00
Orillia, per A J Alport.....	118.50
John Douglas, Woodstock.....	40.00
Dunnville, per Rev George Yeomans.....	10.00
Tilsonburgh, per John Ham- ilton.....	15.00
Hullett, per R B Taylor.....	42.00
C E Hamilton, St Cathe- rines.....	15.00
North Brant, per W Boyd.....	6.00
Innisfil, per T McConechey.....	57.00
Simcoe, per Rev Thos Mc- Guire.....	8.00

Vittoria, per Rev T McG..	7.25
Acton, per Robt Little..	6.00
Argyle Ch, per D Stalker..	49.00
Park Hill, per John Gibb..	15.00
Hastings, per D Morrison..	28.40

\$13833.75

WIDOWS' FUND.

Received to 2nd Feb.'77..	\$1466.45
Cornwall, Knox Ch.....	17.00
Brucefield.....	13.00
Glenceoe, St Andrew's.....	22.00
Chatham, Wellington St.....	40.00
Springville.....	2.25
Bethany.....	5.25
Montreal, Cote St.....	50.00
Cote des Neiges.....	15.00
Jarvis.....	6.00
Walpole.....	2.00
Drummondville.....	5.00
Owen Sound, Division St.....	18.32
Yarmouth.....	2.05
Kildonan.....	6.60
North Bruce.....	7.00
Nichol, Zion Ch.....	10.00
Alma.....	16.00
Petrolia.....	4.00
St Sylvester.....	5.00
McKillop, Duffs Ch.....	3.50
Listowell.....	10.00

\$1720.42

With Rates from Revds H Sinclair, G Sutherland, \$16.00; J L Murray, R Bennie, J McConechey, W Ross, \$12.00; Prof Gregg, \$16; D McKenzie, J B Scott, \$10.00; J Fotheringham, J A F McBain, J W Smith, P Scott, \$12.00; Wm Burns, \$8.00; D Cameron, H Crozier, \$16.00; J Porteous.

AGED AND INFIRM MINISTER'S FUND.

Received to 2nd Feb.'77..	\$351.43
Rev A Cross, Toronto.....	4.00
Landsdown & Fairfax.....	3.60
Jarvis.....	6.00
Walpole.....	2.00
Drummondville.....	5.00
St Catherine's, 1st Plyn Ch.....	20.00
Toronto, Charles St.....	30.00
Hibbert.....	18.00
Avonton.....	7.25
Egmondville.....	6.00

\$453.28

BURSARY FUND.

Received to 2nd Feb.'77..	\$60.00
A F Skinner, by a family of Gould St Ch.....	60.00
Toronto, Gould St Ch.....	60.00
Galt, Knox Ch Ladies Ass.....	50.00
Rev D Camelon, London..	10.00

\$240.00

ORPHANS OF THE LATE REV. JAS. NESBIT.

Received to 2nd Feb.'77..	\$380.75
Fergus, Melville Ch S Co.,	21.00

\$401.75

MANITOBA COLLEGE, ORDINARY FUND.

Received to 2nd Feb. '77..	\$22.50
Toronto, Gould St.....	20.00
Huntingdon, 2nd Presby- terian Ch Sab Sc.....	5.00
	\$47.50

FRENCH CANADIAN MISSIONARY SOCIETY.

Received to 2nd Feb. '77..	\$20.00
Toronto, Gould St.....	25.00
	\$45.00

MARITIME PROVINCES, DAY SPRING.

Hamilton, Pearl St Sab Sc for 1875-6.....	\$20.00
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FRENCH EVANGELIZATION.

*Received by Rev. R. H. Warden,
General Agent of the Board of
French Evangelization, 210 St.
James Street, Montreal, up to
1st March.*

ORDINARY FUND.

Acknowledged to 7 Feb..	\$4880.82
W A Milne, Malvern....	13.00
A "Lover of Jesus".....	2.00
Spencerville Sab Sc.....	10.00
Member of Argyle St, Ca- ledonia.....	10.00
R A Hamilton, S Dummer	1.00
Mary Black Moffat.....	20.00
Miss Margaret Andrews, Montreal.....	6.00
Rev L McPherson's Cong, E Williams.....	49.02
One who would fain give more.....	1.00
A poor labouring man, Cookstown.....	1.00
M E Ch, Augusta.....	12.75
Knox Ch S S, Montreal..	100.00
Henry Cox, Burford.....	5.00
Barton, Stone Ch Sab Sc..	10.00
Tiverton, Presb Sab Sc..	11.00
Friends in Stratford.....	3.00
G Irving, Milton West..	5.00
Thos Scott, Eversley....	5.10
Caroline Dean, Whitby...	2.00
Friends, per Mr Sellars, Huntingdon.....	21.00
E & M A Twitchell, Clin- ton.....	2.00
R R McJannet, Toronto..	3.00
Friend, per do do.....	1.00
Nathan Taylor, Union....	50.00
Free Ch, Cote St, Montreal	150.00
Anonymous.....	1.00
Thos Russell, Alton.....	10.00
Wellington St, Chatham..	25.00
R Switzer, Owen Sound..	5.00
Friends in Tracadia, N B	3.00
Erin Cong.....	9.39
Erin Sab Sc.....	3.00
A Clark, Smiths Falls....	10.00
W Stewart, Logierait....	2.00
Collected by Mrs Am- bridge, Kingsville.....	11.20
Collected by A Rodgers, Woodville.....	4.00
Collected by a member of Antigonish Cong, N S ..	23.80

Springville.....	15.00
Bethany.....	5.40
J Armstrong, Shrewsbury	3.00
A sympathizer.....	5.00
J Webster, Woodstock...	1.00
T R, Guelph.....	25.00
Members of Chalmers Ch, Elora.....	34.25
Mrs E E McCormack, Tyrone.....	2.00
Friends in Niagara.....	22.55
S B Thurber, Irvine.....	2.00
R B & J McD, Amberley..	2.00
Eldon Cong & Sab Sc...	26.00
Collected in Pembroke by Mrs Irving and Miss Maggie Bell, Sr.....	23.00
W H, Clarksburg.....	2.00
J A Morrow, N Lake....	1.00
A friend to Missions, P E I	30.00
St Paul's S S, Peterboro..	15.00
Central Church, Hamilton, (special).....	210.00
Central Ch, Hamilton S S	46.00
Per P Young, Milby.....	2.00
Luicknow Sab Sc.....	2.60
John Thom, Toronto.....	20.00
J A Fraser, Georgetown..	5.00
Colonial Com Free Church of Scotland.....	482.22
Mrs J Aitken, Montreal..	5.00
Donald Lamont, Caledon..	5.00
A friend.....	8.00
A friend, Florida, U S....	4.75
Mrs M Kellie, Vankleekhill	3.00
Prescott.....	11.65
Columbus Sab Sc.....	20.00
Argyle St S S, Caledonia..	13.25
J W Brantford, per Rev T L	20.00
A family mite.....	3.00
Morewood Cong.....	26.00
Do Sab Sc.....	4.73
Mrs A Thompson, Clarke..	1.00
Mrs E Stewart, sr, Tilbury E	4.00
Mrs W Forrest, do.....	1.00
Friends in N Glasgow, N S	16.00
Free Ch, Cote St Sab Sc, Montreal.....	40.00
1st Presb Ch, St Catherines	60.00
Do do S S.....	40.00
H Burgess, Tilbury E.....	2.00
T J Hay, Hills Green....	3.50
Leeds.....	28.00
S S 9 Con, Roxborough...	9.00
Friends at Smiths Mills...	20.00
John Moffat, Wroxeter...	10.00
Maria Gale, Quebec.....	5.00
C Baird, Douglstown....	1.50
Knox Ch, Brussels.....	21.00
Mountain Cong, per Rev J L.....	7.00
Nairn, add.....	12.00
Dumfries St S Se, Paris ..	20.00
Stayner Sab Sc.....	5.00
Farnham Centre.....	3.30
St Andw's Ch, Darlington.	9.50
Campbellton, N B.....	15.00
Waddington, N Y.....	40.40
A W D, Drum.....	2.00
Rev W B Clark, proceeds of Lecture, add.....	5.50
Athelstane, per Rev J J Casey.....	50.50
Elgin, proceeds of Lecture by Rev J J Casey.....	73.00
Mrs P McNaughton, Not- field.....	5.00
Mrs D Marshall, Jackson.	3.00
Protestants in Bondhead & vicinity, per Rev W F	100.00
*An Episcopal friend, Windsor.....	4.00
J R & J W Harper.....	4.00
Boyd Settlement, Hin- chincrook S S.....	3.00

Beaverton.....	23.00
Friends in Whitby.....	2.00
Petrolia.....	5.00
H McKague, Teeswater..	5.00
Friends in Otonabee, per J K.....	16.00
Collected by Mrs Ilsey & Miss Tenant, Picton....	23.35
Knox Ch, Elora, add....	12.00
Geneva Sab Sc.....	4.00
Knox Ch, Vaughan.....	15.57
Albion.....	13.07
A friend.....	2.00

\$7333.67

BUILDING FUND.

*French Church, Canning Street,
Montreal.*

Acknowledged to 7 Feb..	\$2475.84
Member of Argyle St, Ca- ledonia.....	5.00
Huntingdon, St Andrew's Ch, proceeds of Lecture by Mr R Sellars.....	25.50
An old Elder, Eden Mills.	5.00
McIntosh Cong, per J Hal- liday.....	16.94
Belmore Cong, per J Hal- liday.....	4.06
North Easthope Cong, per Rev A S.....	17.00
Rev R S Patterson, Be- deque, P E I.....	5.00
A Hooper, Bedeque, P E I	5.00
D Montgomery, do.....	1.00
Mrs J Fairie, Montreal	10.00
P S Ross, do.....	10.00
R Duffin, do.....	5.00
John A Stewart, do.....	2.00
Collect in Dundee Centre	49.00

\$2636.34

RECEIVED BY REV. DR. MACGRE-
GOR, AGENT OF THE CHURCH AT
HALIFAX, TO 1st MARCH.

FOREIGN MISSIONS.

Acknowledged already..	\$5309.54
Sussex and Union, N B..	9.62
A friend, Summerside....	1.00
Middle Stewiacke.....	25.00
Mary Henry, Dalhousie	5.00
Mountain.....	82.00
Brown's Creek.....	2.50
Capt Matheson, St Peter's	10.00
Woodville & Little Sands.	18.00
Bridgewater.....	20.00
Dr Dawson, Montreal....	20.00
River Side Cong, for ½ year ending 1876:	
Bass River Section..	8.41
Port au Pique do ..	3.09
Castle Reagh do ..	3.08
From M C F, Little Har- bour, for Mr McKenzie's teachers.....	2.00
D Crockett, Vancouver Island.....	1.00
Gosce River Cong.....	12.00
Salem Ch. Green Hill....	9.95
The New Glasgow Section of Rev Dr Murray's Cong, P E I.....	8.00
Gabarus.....	4.00
W J White, Antigonish ..	5.00
Grand River, C B.....	10.50
A friend, Nine Mile River	1.00

Mr Donald Ross, Vale Colliery.....	4.00
Bridgetown	10.00
Proceeds of an apple tree appropriated to the Mission cause. Home and Foreign, by S Fulton, J Harvey, & McLeod Harvey, Newport	1.00
Poplar Grove Ch.....	45.00
Fort Massey S S, for support of Telaksingh.....	91.25
Int. from Geddie Memorial Fund	248.72
Fort Massey S S, for support of native teachers in Faté.....	14.61
Fort Massey S S, for support of native teachers in Erromanga	14.61
Spring Side	4.00
Cape North	3.75
Falmouth St Ch, Sydney.....	16.00
Glenelg	10.00
West River	10.00
Cavendish, Sec. of Cav & N G Home & For. Mission Soc.....	39.42
St Luke's Ch, Bathurst..	15.50
J Miller, W River, Pictou	100.00
	\$6184.15

DAYSPRING AND MISSION SCHOOLS-

Acknowledged already..	\$1421.59
Stewiacke	29.00
Sab Se of West River...	22.00
Valleyfield Sab Se.....	11.52
Bridgewater.....	10.00
Chatham Sab Se.....	17.00
Bathurst Sab Se.....	14.00
Tatamagouche Sab Se.....	17.00
Upper Musquodoboit.....	31.24
Fort Massey Sab Se.....	50.00
Chatham Sab Se.....	46.00
Sab Se of Sydney.....	30.00
J McPherson, Charlotte-town, for Trinidad.....	60.00

\$1750.35

HOME MISSIONS.

Acknowledged already..	\$2510.53
Sussex and Union. N B..	7.40
Middle Stewiacke.....	25.00
Mary Henry, Dalhousie Mountain	5.00
Brown's Creek.....	30.00
Capt Matheson, St Peter's	2.50
Woodville & Little Sands.	10.00
Bridgewater.....	18.00
River Side:	
Bass River Section	5.27
Port au Pique do	2.42
Castle Reagh do	3.08
James Ch, N Glas. for 1876	35.00
D Crockett, Vanc. Island	1.00
Salem Ch, Green Hill	20.54
The New Glasgow Section of Rev Dr Murray's Cong. P E I	8.00
Scotsburn	17.00
Antigonish for 1876.....	19.00
Grand River, C B.....	5.00
Bal. Int. of Kerr's Invest.	4.50
Spry Bay, Sheet Harbour	7.54
Proceeds of an apple tree appropriated to the Mission cause, Home and Foreign, by S Fulton, J Harvey, & McLeod Harvey, Newport	1.00

Poplar Grove Ch.....	20.00
Spring Side.....	18.00
Cape North	9.25
Falmouth St Ch, Sydney.	5.00
Cavendish, Sec of the Cav and N G Home & For. Miss Soc.....	28.17
J Miller, W River, Pictou	100.00

\$2918.20

SUPPLEMENTING FUND.

Acknowledged already..	\$3621.63
Buctouche & Cocagne....	7.00
Sussex and Union, N B..	14.35
Bridgewater.....	18.00
River Side for ½ year ending 1876:	
Bass River Section..	10.37
Port au Pique do	6.79
James Ch, N Glas. for 1876	30.00
Malagawatch	5.10
Grand River, C B.....	5.00
Spring Side	15.00

\$3733.24

COLLEGE FUND.

Acknowledged already..	\$3348.73
Sussex and Union, N B..	2.15
Brown's Creek	26.00
Woodville & Little Sands	6.00
River Side, for ½ year ending 1876:	
Bass River Section..	10.95
Port au Pique do	7.23
St John Pres Ch, St John	16.00
Salem Ch, Green Hill	3.89
Dividend, 250 shares,	
Union Bank.....	375.00
Grand River, C B.....	11.50
For Theol. Hall, Grand River, C B.....	12.50
Dividend, 150 shares,	
People's Bank, Halifax.	120.00
Bridgewater.....	18.00
Falmouth St Ch, Sydney..	4.00
Springville.....	4.40
Cavendish, Section of the Cav & N G Home & For. Miss Soc.....	21.42
St Luke's Ch, Bathurst...	5.00

\$3992.77

FRENCH EVANGELIZATION.

Acknowledged already..	\$2012.17
St Matthew's, Pugwash ..	24.41
Brown's Creek	51.50
Woodville & Little Sands	6.00
Collect. of weekly prayer meetings in Central School House, W River.	11.40
Gabarus	4.00
Grand River, C B.....	8.00
Mrs Donald Ross, Vale Colliery	2.00
A friend, Goldenville....	5.00
Westville	4.20
Middle River.....	5.55
Poplar Grove Ch.....	20.00
Falmouth St Ch, Sydney..	8.00
Eastville Sewing Circle,	
Upper Stewiacke.....	10.00

\$2172.23

AGED AND INFIRM MINISTERS' FUND.

Woodville & Little Sands	7.00
Bridgewater	4.00
Grand River, C B.....	11.50

JOHN A. McDONALD FUND,

James Ch, New Glasgow..	12.50
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The following sums received, by Rev. Dr. Reid, Toronto, from the 1st to the 12th May, 1876, appear to have been omitted in the list of acknowledgements at the proper time. They were all credited however in the Church Agents accounts submitted to the General Assembly.—ED. RECORD.

ASSEMBLY FUND CANADA PRESBYTERIAN CHURCH (1875, 1876.)

Amounts received to 1st May, 1876, \$2,487.64; Bowmanville, \$4.00; Martintown, Burns' Ch., \$1.00; London, 1st Pbyn. Ch., \$8.50; Lachute, Henry's Church, \$3.00; Galt, Knox Ch., \$50.00; Harrington, \$7.00; Mooreline, \$1.50; Toronto, Gould Street \$26.00 Clarke..... \$2593.64

ASSEMBLY FUND PRESBYTERIAN CHURCH IN CANADA. (1875, 1876.)

Amount received to 1st May, 1876, \$683.72; Bowmanville, \$1.00; Martintown, Burns Church, \$0.50; London, 1st Pbyn. Ch. \$1.50; Peterborough, St. Andrews \$1.00; Cow Bay, Strathalbyne \$2.00; St. John, Calvin Ch., \$2.50; River Charlo, \$1.50; Truro West, \$2.00; St. James, N. B., \$1.00; Grand River, N. B., \$2.50; St. Croix and Eilershouse, \$1.10; Newcastle, St. Andrew's, \$2.00; Pugwash, St. Matthew's, \$1.00; Fredericton, St. Paul's, \$2.00; Port Hill, \$2.50; St. John, St. David's, \$3.00; Ouslow, \$2.00; Kennetcoot & Gore, \$1.45; Middle Stewiacke, \$1.00; Springville, \$5.00; Musquodoboit Harbour, \$1.40; Murray Harbour, \$1.00; West River, \$4.00; Richmond, \$1.20; Belfast, \$2.50; Mount Stewart, \$1.50; Port Hastings, \$1.00; Chatham, St. Andrew's, \$10.00; Lachute, 1st Ch. \$1.00; Galt, Knox Ch. \$13.25; Harrington, \$1.00; Finch, St. Luke's, \$5.00; Mandamin, \$0.50; Toronto, Gould St., \$4.16; Clarke, \$1.00; Salt Springs and Hammond River \$1.00; Upper Musquodoboit, \$2.00; Richibucto, \$4.00; Sherbrooke, \$4.00; Kouchibouguac, \$2.63..... \$781.91

KNOX COLLEGE ORDINARY FUND. (1875, 1876.)

Amount received to 2nd May, 1876, \$6675.43; Bowmanville, 25.00; Kilbride, \$4.00; London, 1st Pbyn. Church, \$100.00; Durham, \$16.60; Seaforth, \$25.00; Columbus, \$20.00; Chatham, Saint Andrew's, \$5.00; Grimsby, \$15.00; Muir Settlement, \$4.50; Galt,

Knox Church, \$200.00; Harrington, \$24.00; Mandaumin, \$5.00; Mooreline, \$8.00; Clarke, \$14.00; Scarborough, Melville Church, \$30.88; Hamilton, St. Paul's \$34. Orillia, \$25.00..... \$7241.41

HOME MISSION. (1875, 1876.)

Amount received to 1st May, \$23469.44; Bowmanville, \$30.00; Kilbride, \$12.00; Elgin and Athelstane, \$22.00; Kirpen, \$24.00; Cayuga, \$7.00; London, 1st Phyn. Ch. \$70.00; London, 1st Phyn. Ch. Sabbath School, \$30.00; Procline, \$34.45; Indiana, \$29.25; Durham, \$36.05; Durham, Sab. School, \$5.36; Cornwall, St. John's \$70.00; Seaforth, \$60.00; Nichol, Zion Ch. \$20.00; Columbus, \$30.00; Chatham, St. Andrew's, \$30.00; Tilbury West, \$6.50; Grimsby, \$31.00; Muir Settlement, \$8.00; Lachute, 1st Ch. addl. \$8.00; Winnipeg, \$163.70; Kildonan, \$16.51; Manitoba College, in trust, \$210.00; Galt, Knox Church, \$400.00; Kingston, St. Andrew's, \$300.00; Cannington, \$30.00; Harrington, \$20.00; Friend, Port Stanley, \$5.00; Brockville, St. John's, for Manitoba, \$40.00; Finch, St. Luke's, \$16.00; Sherebrooke \$20.00; Holland and Markdale, \$9.00; Rev. Geo. Cheyne, Tapleystown, \$4.00; Mandaumin, \$5.76; Mooreline, \$9.38; Paris, Dumfries \$30.00; Synod of Hamilton, \$100.; Toronto, \$35.00; Clarke, \$20.00; Scarborough, Melville Ch. \$30.87; Hamilton, St. Paul's, \$70.00; Orillia, \$60.00; Woodville, \$99.80; Mitchell, Knox Church \$130.00; Quebec, St. Andrew's \$200.00; Balmer Island, \$5.90; Whitelake, \$12.50; Renfrew, \$37.00; McNabb, \$12.15; Adamston and Douglass, \$31.85..... \$26,177.47

FOREIGN MISSION. (1875, 1876.)

Amount Received to 1st May, \$13806.59; Rev. Alex. Kennedy Dumbarton Ch., \$5.00; Bowmanville, \$20.00; Kilbride, \$6.00; Brantford, Zion Ch. Addl, \$15.00; Cayuga, \$15.00; London, 1st Phyn. Ch. \$207.7; London, 1st Phyn. Ch. Sabbath School, \$16.69; Durham, Sab. School, \$5.00; Seaforth, \$60.00; Osnaburck, St. Matthew's, \$7.00; Columbus, \$10.00; Chatham, St. Andrew's, \$15.00; Grimsby, \$20.00; Muir Settlement, \$5.25; Barbara McLennan, Elmira, Illinois, \$20.00; Smith Ch. \$8.00; Lachute 1st Ch. \$6.00; Galt, Knox Ch. \$106.75; Harrington, \$37.00; Friend Port Stanley, \$5.00; Cookstown, \$46.20; Brockville, St. John's, India, \$51.00; Finch, St. Luke's, \$4.00; Mandaumin, \$5.00; Mooreline, \$8.00; Paris, Dumfries & Co., Addl, \$35.00; Martintown, Union meeting, \$14.00; Cornwall, Union Meeting, \$10.75; Lancaster, 9.27; Lochiel, \$2.12; Indian Lands, \$12.60; Gold Ring and Nuggett, \$7.60; Mr. Christie, Brockville, \$5.00; Perth, Union

Meeting, \$10.00; Smith's Falls, Union Meeting, \$27.00; Montreal Union Meeting, \$37.71; Lanark, \$12.50; Belville, Union Meeting, \$10.05; Appleton, St. Andrew's, \$3.08; Almonte, \$20.00; J. A. Gemmell, Almonte, \$10.00; A little Boy, Toronto, \$0.50; Arnprior, \$40.00; Pakenham, \$13.00; Toronto, Charles Street, \$25.00; Fergus, Union Meeting, \$13.00; Ottawa, Daly Street, \$31.80; Port Hope, Union Meeting, \$4.75; Clarke, \$12.00, per Rev. J. F. Campbell; St. Johns, New Brunswick, China, \$3.00; Hamilton, St. Paul's, \$40.00; Orillia, \$15.00. Mitchell, Knox Church, \$45.00. \$14747.00

FRENCH EVANGELIZATION.
(1875, 1876.)

Amount received to 1st May, 1876, \$5276.65; Kilbride, \$2.00; London, 1st Phyn. Ch. \$24.00; London, 1st Phyn. Ch. Sab. School, \$15.00; Durham S. School, \$5.00; Chatham, St. Andrew's, \$10.00; Galt, Knox Ch. \$75.00; Harrington, \$20.00; Friend, Port Stanley, \$5.00; Finch, St. Luke's, \$5.00; Woodville, \$73.88; Mandaumin, \$2.00; Mooreline, \$3.00; Clarke, \$12.00..... \$5528.53

WIDOWS' FUND. (1875, 1876.)

Amount received to 1st May, \$2332.84; Kilbride, \$2.00; Brantford Zion Ch. \$15.00; London, 1st Phyn. Ch. \$10.00; Seaforth, \$11.00; Lachute, 1st Ch. \$7.00; Kildonan, \$5.63; Harrington, \$10.00; Mandaumin, \$2.00; Mooreline, \$3.00; Clarke, \$10.00..... \$2408.47

With Rates from Revds. D. Allen, Angus McColl. \$16.00.

AGED AND INFIRM MINISTERS
FUND.

Amount received to 1st May, \$1728.34; Bowmanville, \$5.00; Chatham, St. Andrew's, \$7.75; Galt, Knox Church, \$75.00; Rev. Geo. Cheyne, Tapleystown, \$8.00; Orillia, \$10.00..... \$1834.09

BURSARY FUND. (1875, 1876.)

Amount received to 1st May, \$280.30; London, St. Andrews, \$100.00..... \$380.30

PRESBYTERIAN COLLEGE, MONTREAL

Warden King, Treasurer.

ORDINARY REVENUE,

To amounts for year 1876-7 received to date as per former reports..... 1167.63
Leeds Cong 16.60
North Georgetown..... 25.00
Spencerville..... 14.35
Mainsville..... 6.20

St Andw's Ch, St Andrews 12 00
Erskine Ch, Montreal.... 400.00
J Cornu..... 5.00
\$1646.18

BURSARY FUND.

Free Ch Sab Sc, Coté St, Montreal..... 40.00
Chalmer's Ch S S, Guelph, French Scholarship.... 40.00
David Morrice, Montreal. 60.00

BUILDING FUND.

James Hogg, Belleville .. 10.00

SCHOLARSHIP FUND.

Robt Anderson, Montreal 50.00

THEOLOGICAL CHAIR.

J Seiveright, Gloucester. 10.00

WIDOWS' AND ORPHANS FUND.

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

North Georgetown..... 16.25
Russelltown 13.00
Hemmingford 12.00
Valleyfield..... 12.50
Smiths Falls..... 12.00
Saugeen..... 12.00
Ottawa, St Andrew's Ch. 200.00
Osprey, Honeywood and
Singhampton..... 12.00
Kingston, St Andrew's Ch 80.00

JUVENILE MISSION SCHEME.

Miss Machar, Kingston, Treas.

Miss McLeod, Halifax.... 20.00
Bank St Sab Sc, Ottawa .. 20.00
Brockville, Sab Sc..... 20.00
St Andrew's S S. Ottawa. 42.00

Rev. C. A. Doudiet acknowledges receipt of \$20 for the Sabbath School of St. John's Ch., (French) Montreal, from the Unionists from St. Andrew's.

CARD.

Messrs. Riddell & Evans acknowledge with thanks the receipt of a sterling draft for £31 0 9, equal to \$150.36, on behalf of the Keay Fund, from Mr. George B. Wilson, secretary to the Colonial Committee of the Church of Scotland, and have notified the Executors accordingly.

The thanks of the Knox College Students' Missionary Society are due to Mrs. Wilkie and Mrs. Stewart, for the sum of eighty-one dollars (\$81.00), collected by them in and around Guelph, in aid of the society's funds.

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College.

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

Brantford, Ontario, }
Feb. 1st, 1876. }

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

Mrs. WATSON—Successor to the Misses (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Friday, 8th September. *A liberal deduction made in the case of Clergymen's daughters.*

Day & Boarding School for Young Ladies

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES
Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B.A., Wm. Wallace, U.G. *Mathematics*: Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages*: G. A. Chase, B.A., Medalist. *English*: Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music*: Carl Martens, Prof. Baker. *Drawing*: H. Martin. *Fencing, Drill, Gymnastics*: Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. Wm. TASSIE, M.A., L.L.D. Galt, Feb. 1st, '76. Head Master.



Four Departments: Arts, Preparatory, Commercial & Agricultural. Professors & Teachers. Board, washing, Fuel, Light, &c., \$2.50 per week. Tuition from \$5 to \$10 per term. The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness, and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

Rev. CHARLES A. TANNER,
Principal.

THE WHITBY HIGH SCHOOL. WHITBY: ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to GEO. H. ROBINSON, M.A., *Head Master*. High School, Whitby, 1st Dec., 1876.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the
HEAD MASTER.

MAY, 1877.

The General Assembly.

THE Annual Meeting of the third General Assembly of the Presbyterian Church in Canada is appointed to convene in the city of Halifax, and within St. Matthew's Church there, on Wednesday the thirteenth of June next, at half-past seven o'clock, p.m.

This Assembly will differ from its predecessors in that it will be a representative body, consisting of one-fourth of the whole number of ministers on the Rolls of the several Presbyteries, with an equal number of Elders. It follows that about three hundred and fifty Ministers and Elders, representing more than half a million of the people of this Dominion, may be expected to be in attendance. This is a large constituency for so young an Assembly—being not much less than that of the venerable General Assembly of the Established Church of Scotland. But it represents a territory vastly greater, one whose habitable area is stated to be larger than that of the United States, and within a fraction of the surface of the Continent of Europe.

Halifax may well be proud of the distinction that awaits her, and will, doubtless, throw open her doors to receive the strangers who shall come within her gates at that time, and will make them doubly welcome—for their work's sake, and their own. Some of these commissioners, in going and returning, will travel a distance of five thousand five hundred miles. The average mileage for each member will not be far short of fifteen hundred miles. Do we recognize as we should the logical inference

from these statements? Is it not just possible that there may come into our assembly brethren who will be more concerned about exhibiting their powers of debate, their knowledge of Church law, or their aptness for discussing the niceties of points of order, than in promoting the despatch of business? Is there not a tendency in all ecclesiastical courts to fritter away too much precious time in arguing technicalities? It will not *pay* to go so far and do nothing, or, what is worse, to indulge in much speaking, for mere speaking's-sake.

We do not need to specify what business lies before the Assembly. In connection with our Home and Foreign missions, our French Evangelization work, our Colleges, and our Widows' Fund—not to speak of the Rules and Forms of Church Polity that have to be adjusted and harmonized—there is more than enough to occupy the time at the Assembly's disposal. Our earnest hope is that nothing will prevent these subjects from receiving the consideration which their vast importance demands. In former times, in some of the Churches now united, if not in all of them, it was considered fitting to request the prayers of God's people for the Divine blessing on the deliberations of the Supreme Courts. It cannot be wrong now to suggest to all the congregations of the Church the propriety of united prayer to God that such a spirit shall pervade the coming Assembly as shall make it manifest that it is indeed an Assembly of ardent and hopeful Christian men, doing Christ's work, each esteeming other better than himself. Of this we are assured, that Christ Himself is present in all the assemblies of His people. Let us not doubt that He will be in the midst of our Assembly. This of itself is sufficient to make our meeting a glorious one.

The Missionary World.

IN India there are spots bright with the sunshine of material prosperity, but there are extensive regions wrapt in the deepest gloom and distress,—regions where famine and disease are literally decimating the people. The great Presidency of Madras, all Southern India, and the Island of Ceylon may be looked upon as clad in mourning and woe. A very wide door is opened for missionary enterprise. The gigantic efforts of the Government to feed the starving myriads, the bounty of the missionaries and the benevolence of Christians in general, make a favourable impression on the native mind, and thus the way is paved for preaching the Gospel and for its kindly reception. We read of continued progress in Japan. The whole nation appears to be rapidly rising to the dignity of a Christian community. One of the latest items of news received by us is that all Presbyterian Missionaries in Japan were about to unite in one organization. China is so great an Empire that the impression made by our missionaries, thus far, appears slight indeed in comparison with the enormous totality of stolid heathenism remaining to be reached. Still, we rejoice to hear tidings of increasing success, new stations opened, new provinces explored, new churches organized. Our own Chinese Mission is one of the most successful of which we read. The Missionaries in Turkey—many of them Presbyterians—live in the midst of racking anxiety, peril and sad distress. Thus far they have been on the whole very kindly treated under the conviction that they are English, and that the English Government is the stedfast friend of Turkey. We read of progress in various districts of Turkey in Asia, but the agitation connected with the impending war has been a most serious obstruction. The fanaticism of Islam shows a most ominous and alarming spirit of revival.

In Africa the old and well established Missions on the West Coast are steadily increasing in power and in numbers. A few months ago, all the Protestant Missionaries

belonging to this region met in Conference in order to strengthen the hands and cheer the hearts of one another. It is hard to elevate the Negro to the standard of ordinary Christian morality, yet the improvement made within the past quarter of a century is not more gratifying in itself than encouraging as a pledge of future growth. The Central African Missions planted by our parent churches are just getting into working order; but they have already exercised a most salutary influence in checking the accursed and cruel trade in slaves which has so long desolated the fairest portions of the ill-fated African continent. In Madagascar there is no falling back, though, unfortunately, corrupt forms of Christianity are being introduced in sections of that noble Island. Nothing remarkable has of late been reported from the sunny isles of the Pacific. New Guinea, one of the largest islands on our globe, has been partially explored by agents of the London Missionary Society, and it is proved that there too a field exists ready for harvest,—a field with attractions all its own.

From all parts of the wide world-field comes the cry of "more Missionaries." Alas that the response is so inadequate! Many Missionary Societies and Boards, we regret to say, are deeply in debt for last year's operations. This should not be so; and surely it will not continue. Wherever retrenchment may be talked about, it is impossible in relation to Foreign Missions. We cannot, we dare not, sound a retreat from any section of the field wherein Christ has given us a banner to display for Himself: nor dare we allow our missionaries feel the pinch of hunger or groan under the cruel burden of debt.

The battle is the Lord's. He has granted and is still granting success, all along the far-extending line. The call for reinforcements reaches us, loud and clear: and none whom it reaches can treat it with indifference. Whoever studies most closely the tidings with which our periodicals are freighted, will feel most strongly the conviction that the Lord is doing a work in our generation such as was never before witnessed on this earth. Well may we be ambitious of being fellow-workers with the Lord in this great work!

The Sabbath School.

INTERNATIONAL LESSONS.

BY REV. GEO. M. GRANT, M. A.

JEHU THE KING.

MAY 13th.—2 Kings 10: 20-31.

Golden Text: 2 Kings 10: 31.

JEHU—the son of Jehoshaphat, and grand-son of Nimshi—founder of the fifth dynasty of the Kingdom of Israel—was the instrument raised up by God to punish the house of Omri (1 Kings 19: 17. 2 Kings 9: 7-10), and to abolish the impure nature—worship that had been imported from Phenicia.

V. 20 28. *The artifice and the massacre.* The slaying of the Baalites—who according to the law of Moses were guilty of high treason—was legitimate; but Jehu's motives were selfish and his fraud inexcusable. An act of righteous punishment was thus reduced to the level of a St. Bartholemew's massacre.

"A solemn Assembly," a fast day in honour of Baal, Lev. 23, 36. Jo. 1, 14. Amos 5, 21.

"Vestments"—sacred robes which the priests put on only when officiating, and which were kept in a wardrobe of the vast temple.

"Jehonadab," descended from the Kenites, the Arabian tribe that entered Palestine with the Israelites. To keep his tribe from losing their wilderness habits, he bound them by strict vows which they with Bedouin tenacity observed even when forced to live in cities, Jer. 35, 6 8.

"The City of the house of Baal"—the inner sanctuary of the temple.

"Images"—wooden figures of the inferior divinities seated round the great stone statue of Baal. The images were burnt, and the stone statue broken.

V. 29 31. *Jehu's true character.*—Men zealous about one part of religion and indifferent about others are only zealous for self, Matt. 23, 23; yet even partial obedience may be useful, and rewarded with temporal blessings.

Le sons—(1) Zeal for God should never tempt us to sacrifice truth. He does not need our lie, Deut. 32, 4. That "faith should not be kept with heretics" is a maxim worthy only of those who slew the Albigenses.

(2.) Men are apt to compound for sins they love by condemning sins that are against their own interests or inclinations.

(3.) Even partial reformers are used by God as instruments, and their work is owned by Him, Phil. 3, 16.

(4.) We must depart from every sin, and be wholly the Lord's. Jas. 2, 10. 2 Cor. 11, 2. A Greek said "he would like to be a philosopher in a few things." So would many like to be religious.

HOME STUDIES.

M. 2 Kings 9: 1-13—*Jehu anointed king.*
T. 2 Kings 9: 14-26—*Jehoram slain.*
W. 2 Kings 9: 30-37—*Jezebel slain.*
Th. 2 Kings 10: 1-14—*Ahab's sons slain.*
F. 2 Kings 10: 15-31—*Idolaters slain.*
S. Ezek. 6: 1-10—*Warnings against idolatry.*
S. Jer. 10: 1-15—*False gods shall perish.*

JONAH AT NINEVEH.

MAY 20th. — Jonah 3, 1-10.

Golden Text: Matt. 12, 41.

The Prophet.—Jonah, the son of Amittai, born at Gath-hepher a small village of Zabulon; said to have been a disciple of Elisha; according to general opinion the first of the 16 canonical prophets. Having prophesied a restoration to Israel, probably in the days of Jehoahaz, (2 Kings 14, 25), he was sent to the East by God to warn Nineveh. Obeying the voice of nature, he flees to the West. As a patriot he shrank from being the instrument of saving the people Israel had most cause to dread, (4, 2.)

The Message.—"The second time." Jonah had fled once from duty, but the duty remained. Had he fled again, he would—after more suffering—have been brought to it the third time, unless God cast him off. Obey God at first, no matter how hard it may seem.

The walls of Nineveh enclosed a great space for tillage, so that in case of a siege, it could supply itself with food. Like Babylon it had "the circumference of a nation rather than of a city." "One day's journey" of 20 miles would enable Jonah to traverse it from end to end. How vivid the picture of his preaching! He walks from street to street in his rough garment of hair cloth, repeating the one cry God had commanded him to cry; and the result of that one day's simple preaching was the conversion of the whole people.

The Repentance of the Ninevites.—Our Lord says that Jonah was a sign to them, Luke 11, 30. They must then have heard of what befel him, and believed that God who avenged his disobedience would avenge theirs.

"A fast," abstinence from all food till evening, 2 Sam. 1, 12; and that continued for 40 days. It seems to have been proclaimed by common impulse, even before

the King ordered. Compare this instantaneous universal penitence with the stubbornness of the Jews, Jer. 7, 25-28. Matt. 12, 41.

"Sack-cloth," hair-cloth—irritating to pampered bodies. The crying of the children, the lowing and bleating of herds and flocks would mark the sense of a great common danger. God's word to Jonah, 4, 11, proves that He heard those cries.

v. 8. This—a change of the whole life—is true penitence, Isa. 58, 5-7. Every one must do it for himself, for each has his own favourite sin. Violence—cruelty and rapacity—was the special sin of the Ninevites. See Nah. 3, 1; 2, 12.

v. 9. Same form of words as in Joel 2, 12-14. "The promises of God are certain; but well may the sinner be uncertain whether his is the true penitence that makes him the object of those promises."

The repentance of God.—"God saw their works," not their faith, their public confessions, and prayers. These without works are dead. They left off not this or that sin, but "their whole evil way."

"God repented." "Though God changeth the thing, He doth not change his counsel." When we change the outward act, it is because our inward thought has changed, and the word we use for man in such a case is applied to God. That it is only by accommodation to human forms may be seen from 1 Sam. xv, 11 and 29. God foretold to Hezekiah "thou shalt die." Death would have taken place as the result of causes then at work, but when a superior divine cause came in, Hezekiah lived. So here. The very purpose God had in sending Jonah was that Nineveh might be spared.

Lessons.—(1) Jonah a type of Christ. "He who had been the prophet of Israel only was after three days' burial restored to life, and then the heathen were converted through him." This fact was "a sacred enigma, a hidden prophecy," in the forefront of the great volume of written prophecy that testified of Him.

(2.) "A greater than Jonah is here." How shall we escape if we hear not Him.

HOME STUDIES.

M. Jonah	1: 1-17— <i>Jonah's flight.</i>
T. Jonah	2: 8-10— <i>Jonah's prayer.</i>
W. Jonah	3: 1-10— <i>Jonah's preaching.</i>
Th. Jonah	4: 1-11— <i>Jonah's anger.</i>
F, 2 Kings	14: 23-29— <i>Jonah's prophecy.</i>
S. Matt	12: 38-45— <i>A greater than Jonah.</i>
S. Matt	11: 20-30— <i>The doomed cities.</i>

THE DEATH OF ELISHA.

MAY 27th.—2 Kings xiii., 14-21.

Golden Text: Heb. xi., 4.

The death-bed of Elisha.—He had outlived many kings, but now he must die. "God reveals Himself in many ways." Elijah was translated. Elisha lingers through illness, and dies in the ordinary manner. That the wicked king Joash should visit him, and show such emotion in the prospect of his death, is a wonderful tribute to his worth and national influence.

v. 15. See 2 12.—The expression may have become proverbial, on the death of a great man. The one thought in the mind of the dying prophet, is of his country then being wasted by the Syrians. He gives the king a symbolical promise of deliverance, and leaves it to his faith to appropriate much or little of the promise. Eastward, the direction of Gilead which the Syrians had conquered (10, 32). He puts his hand on the king's, to indicate that in the use of the warlike means that would deliver Israel, the power would be from God. Joash could not be ignorant of the meaning of the symbol; and had his faith been energetic, he would have shot every one of the arrows into the ground. The prophet is wroth at his coldness and indifference. Rev. 3. 16.

Elisha after death.—The spring following, there was a funeral procession. The corpse was not in a coffin, but simply wrapt in linen cloth. A band of marauding Moabites is seen approaching, and the mourners hurriedly open the nearest tomb. It happens to be Elisha's, and as they cast the corpse on the shelf, it touched the remains of the prophet, and the man "revived."

Lessons.—(1.) The bed-ridden christian may be as useful as the active worker or the triumphant martyr. From the sick-bed of Elisha went forth "the arrow of the Lord's deliverance, and the arrow of deliverance from Syria."

(2.) Christ has promised us deliverance from sin. Let us then strike with determination against the sins that press and beset us most. Rom. vi., 6-13.

(3.) In life we may seem less honored of God than others are, but our influence after death may be greater. Elisha was not translated, but from the bones of no other man did ever virtue come forth.

(4.) Elisha dead is a type of Him who "through death destroyed him that had the power of death," who spoiled the strong one in his own house.

HOME STUDIES.

- M. 2 Kings 13: 1-9—*Jehohaz.*
 T. 2 Kings 13: 10-25—*Joash and Elisha.*
 W. 2 Kings 14: 1-15—*Defeat of Amaziah.*
 Th. 2 Kings 14: 23-29—*Jeroboam the second.*
 F. Mark 5: 21-34—*The healing touch.*
 S. Luke 6: 12-19—*Healing virtue.*
 S. Acts 19: 1-12—*Healing power.*

THE LAMENTATION OF AMOS.

JUNE 3rd.—Amos v., 1-15.

Golden Text: 1 Chron. xxviii., 9.

The Time.—Our lessons follow the history of Israel. Elijah appeared in Ahab's day. Elisha anoints Jehu—the destroyer of the house of Ahab. Jonah's mission was probably in the reign of Jehu's son. Elisha dies when Jehu's grandson was king. And Amos prophecies in the last 25 years of the reign of Jeroboam II. the great-grandson of Jehu.

The Prophet.—Ch. i, 1: and vii, 10-15. As he followed his sheep, 12 miles to the S. E. of Jerusalem, in the "wilderness of Tekoa" (2 Chron. xx., 20), God revealed Himself to him as He had done to Moses, and said, "go, prophesy to my people Israel." He had not been previously trained in a "school of the prophets," yet, even as the fishermen and others obeyed the call of Jesus (Matt. iv. 18-22: ix, 9), so did Amos abandon his occupation, and appear in his shepherd's dress in the proud capital of Israel, to shake the land with his words of woe.

The condition of Israel.—To the outward eye, there was unclouded brilliant prosperity. Jeroboam II., the greatest of all the kings that reigned in Samaria, had victoriously driven away foreign enemies, and restored the coasts of Israel to the old boundaries, 2 Kings xiv., 23-28; Amos vi., 1-3. Only by inspiration from God could Amos possibly have foretold the destruction of his house, and the captivity of Israel.

v. 1-3. *A Funeral Dirge.*—To the prophet's eye, Israel is as good as dead, for God had pronounced sentence. Nineteenths of the people would be destroyed in a common doom. A "remnant" would be saved, v. 15.

v. 4-6. *How to avoid the doom.*—What they should do, and what not do. Two Hebrew words, both in the imperative, and repeated over and over again, tell their duty and the reward of duty. To seek God is to live. Rom. viii. 6.

There were seats of idol worship at Dan in the North, Bethel in the Centre, Gilgal in the East, and Beersheba in the extreme South. The Israelites had found it too far to go from Bethel 12 miles to God's temple in Jerusalem, but they willingly went 64

miles to an idol in Beersheba, (viii. 14). Gilgal, where God first rolled away the reproach of Egypt (Josh. v. 9), shall itself be rolled clear away. Beth-el or God's house shall become nought, Beth-aven or Vanity House, Ho. iv. 15. The play on the words would fix them in men's minds.

v. 7-13. *The Character of God and of Israel contrasted.*—They were idolaters, and had cast righteousness down to the ground, Deut. xxix., 18-20. Worshipping nature, they had lost sight of God as distinct from the Creation. Amos reveals God as the self-existent, and the Creator and Disposer of all things. They hated the prophets who publicly reproved them. They habitually trampled on the poor, so as to gratify their own luxurious tastes. Reproof only made them worse, so that prudence dictated silence, Luke xxii. 67: Prov. ix. 7: Matt. vii. 6. Amos reveals God as the Just One, who redresses all violence and injustice in His own time.

v. 14, 15. *A second exhortation to avoid doom.*—We do not really seek good unless we hate evil, Ps. xxxvi. 27: Isaiah i., 17: Matt. vi. 24. "As ye have spoken." Though idolaters, they prided themselves on being God's people, Matt. iii. 9. "It may be,"—see notes on Jonah—"the repentance of God." "The remnant of Joseph." Joseph, not Ephraim, is here named, because "Joseph in his deeds and sufferings was a type of Jesus Christ, in whom the remnant is saved."

HOME STUDIES.

- M. Amos 3: 1-15—*Judgment against Israel.*
 T. Amos 4: 1-13—*Idolatry reprov'd.*
 W. Amos 5: 1-15—*Repentance enjoined.*
 Th. Amos 7: 1-17—*The wall and plumb-line*
 F. Amos 9: 1-15—*Israel's destruction.*
 S. Micah 1: 1-16—*Samaria's utter ruin.*
 S. Hosea 4: 1-13—*Glory changed to shame.*

Our Colleges.

THE Sessions of Knox College, Toronto, and the Presbyterian College, Montreal, were each brought to a close with the usual ceremonies, on the fourth of April. Judging from the statements made on these occasions, both Institutions appear to be in a very flourishing condition. In Knox, there had been forty students enrolled in the Theological course, and twenty-two in the Literary department. There were seventy-three resident students in the College—all with the ministry in view. Principal

Caven stated that there had been subscribed for the building fund, in round numbers, \$129,000. The ordinary revenue was a matter of some difficulty, and he could see little prospect of permanent relief till the Endowment should be considerably increased. There were *thirteen* students who now finished their curriculum, and were going forth to their great work. Professor McLaren delivered the closing lecture, taking for his subject: "Justification." There was a large number of interested spectators—the fine Hall being crowded to its full capacity.

The closing of the Montreal College took place in Erskine Church, in the presence of a large congregation. Principal MacVicar stated that the Session had been characterized by uniform success. The number of students attending upon the lectures of the various departments was sixty-one. Of these, *five* had completed their Theological course—when these shall have received license to preach the Gospel, this College will have already given to the Church thirty-six ministers. *Forty-five* students will be engaged in missionary work during the summer. At the close of the usual formalities, Dr. MacVicar delivered an able address to the graduating class, in a pointed and pithy style which he has almost made his own. His theme was "preaching," and the preaching of Christ Jesus and Him crucified as the Alpha and Omega of all preaching that is to become effectual for saving the souls of men.

Home Mission Committee.

THE Western Committee met, April 2nd and 3rd, in the Deacon's Court Room of Knox Church, Toronto, the Conventer, Dr. Cochrane in the Chair. A very large amount of business was transacted. Rev. Mr. McKellar was appointed to the Mission field in Manitoba.

Arrangements are in progress for the regular induction of Mr. D. McKeracher, at Prince Arthur's Landing and Fort William, the people engaging to contribute \$500 per annum towards his support. Mr. McKera-

cher has occupied this field as ordained Missionary for the past three years, and done much to consolidate and strengthen our cause. The construction of the Canada Pacific Railway, westward from Fort William, will necessitate the sending of additional Missionaries to this district, and that ere long.

Rev. W. Stuart has been appointed to Sault Ste. Marie, where he began work in the end of December last. Here a new church is being built, and the cause appears hopeful. The Committee agreed to invite Mr. Hugh McKay to go as an ordained missionary to Manitoulin Island for a term of two years. The Student's Missionary Society of Knox College employ two laborers in this field during the present summer.

In the Province of Quebec, new ground has been broken in the Eastern Townships at Massihippi, where the Montreal College Missionary Society has sent one of the most efficient of its members. A new Mission has been opened at the Tanneries in the West-end of Montreal; and Hochelaga has been disjoined from the Station with which it was formerly worked, and is now to have two services each Sabbath.

A scheme for the more continuous supply of Mission Stations and their more efficient working, has been drawn up by the Committee, and is to be submitted to the several Synods, with a view to its recommendation to and adoption by the Assembly.

Encouraging reports were submitted from many of the Presbyteries as to the extension of the work. In several cases, congregations which have hitherto been on the Supplemental Fund, have reported their ability to maintain the ministrations of the Gospel without the aid of the Fund. The state of the Finances at date of meeting were reported somewhat as follows:

There has been received of the \$10,000 asked to pay off last year's indebtedness, \$8,000. In all there has been received since last May over \$25,000, and there has been expended over \$26,000. In addition to about \$1,000 of present indebtedness, new claims payable 1st May, were passed, amounting to \$7,500. To this is to be added payments to British Columbia, Manitoba, and the Lake Superior regions, and certain claims of Presbyteries delayed, amounting in all to about \$3,000. The sum of \$11,000 is therefore *urgently needed* to pay off all indebtedness up to the 30th of April. We hope that congregations who have not yet transmitted, will do so at once, and that individuals who can help this most important of our Missions, will not be slow to respond to the call now made.

Our Own Church.

AT the time of our going to press we cannot speak definitely as to the actual condition of our mission funds. But from what we do know, and the probability of the treasurers receiving a full average amount for April, we feel warranted in congratulating those who have been at the helm of management on the success which has attended their efforts during a year of exceptional difficulty. We believe that the Reports of our Home, and Foreign, and French Evangelization committees will be exceedingly satisfactory. We say this much for the encouragement of any who may be hanging back under the impression that "the little they can do will be of no avail." It is a great mistake to argue in that fashion. Rather, let each individual and congregation feel that *their* contribution, be it much or little, may be "the last straw," to turn the scale, trembling in the balance betwixt failure and success. There is perhaps reason for greater solicitude in respect of our College Funds in the Western Section. But the friends of Theological education there have it in their power, even yet, to come to the rescue. If present exigences cannot be fully met, we hope, at least, that many of our wealthy church members are making up their minds to the necessity of providing at an early day for the permanent *Endowment* of our Theological Halls.

We have already made reference to the generous donations for our Mission Funds received from the Free Church of Scotland and the Presbyterian Church of Ireland. In looking over the acknowledgements for the year we have been struck with the large amounts contributed by the Established Church of Scotland, through its Colonial Committee, towards the various schemes of the Presbyterian Church in Canada: £550 Sterling to Queen's College; £370 to the Theological Hall at Halifax; £787 for our Home missions—including aid to student catechists in both sections of the Church, and £200 for the work of French Evangelization. These together amount to \$9280

Canada money! in addition to which the sum of \$5000 was expended by the Church of Scotland last year in the interests of Presbyterianism in British Columbia. In this present issue there is acknowledged the further sum of \$1500 from friends in Ireland and Scotland—the first-fruits of Mr. Campbell's mission to the old country.

PROGRESS OF THE ENDOWMENT AND BUILDING FUND IN THE MARITIME PROVINCES.—Rev. Dr. Burns and Rev. Geo. M. Grant recently visited St. John and Fredericton in the interests of the Theological Hall Fund of the Maritime Provinces. The brethren in both these cities responded cheerfully. Considerable sums were subscribed and arrangements were made for efficiently prosecuting the enterprise. At Moncton, where Presbyterianism is comparatively young and weak, a very liberal response was made to the appeal of the deputies. Ground has thus being hopefully broken in New Brunswick. One of the rural congregations in the Presbytery of Halifax,—a congregation hitherto unable to raise a sufficient salary for a pastor,—was visited by Rev. A. Simpson on behalf of the Fund, and the result was the handsome subscription of \$500, with the prospect of increase to \$700. New Glasgow, which was visited by Rev. C. B. Pitblado, gave a large cash subscription, and a permanent annual contribution of probably \$300. Windsor was visited on the 8th ult., by Dr. Burns, and Antigonish at the same time by Mr. Grant, with very gratifying results in both cases. Thus the good work is going on most hopefully.

CONGREGATIONAL REPORTS.—From the large number of reports received during the past month, we mention the following, as in some respects, model reports. We wish however, that by some means it might be possible to secure uniformity in *size* at least, if not also in the arrangement of matter. Owing to the diversity in the way of presenting these annual statements, it is impossible to institute any comparison that would escape challenge, we therefore content ourselves with giving the number of communicants and the aggregate of contributions for the year 1876 assigned to each of the undermentioned congregations:—

	Communi- cants.	Total Contributions
1. Coté Street, Montreal,	250	\$18,412
2. St. Andrew's, Toronto,	409	17,249
3. Erskine, Montreal,	534	15,661
4. Knox Ch., Toronto,	731	14,720
5. St. Andrew's Ottawa,	414	10,406
6. St. Paul's, Peterboro,	398	6,406
7. St. Paul's, Hamilton,	298	4,843
	3004	87,696

The average contribution per communicant for all purposes is \$29.12. In regard to the modes of raising money for ordinary expenses, and also for the schemes of the Church, these reports contain some valuable hints. In numbers 1, 4 and 6 we find *The Deacons Court* taking a general oversight of the finances. In some, "the Schedule system" is regarded as the best means of collecting for the schemes, in others, the "envelope system." Nearly all of them have missionary Associations, and a system of from house-to-house visitation, for the purpose of receiving the contributions of the people. Several make mention of district prayer-meetings conducted regularly by the Elders and Deacons.

In all, the Sabbath Schools receive prominence and constitute an important auxiliary in missionary efforts. Five out of the seven Reports publish the names of each individual contributor to the schemes; the amounts opposite their names ranging from 25 cents to \$600 per annum.

THE MISSION STATIONS, and vacancies throughout the Church are likely to be amply supplied during the ensuing season. In the Maritime Provinces, forty-two probationers and Catechists have tendered their services and have been placed on the list. Mr. Gillies, a Gaelic catechist, sent out by the Colonial Committee of the Free Church, arrived at Halifax on the 1st ult. He will labour specially in Cape Breton. We refer elsewhere to the Western Section.

ORDINATIONS AND INDUCTIONS.

FLORENCE AND DAWN, *Chatham, Pres.*:—Mr. W. C. Armstrong ordained and inducted, 8th March.

TILSONBURGH AND CULLODEN, *Paris*:—Rev. G. G. McRobbie, formerly of Mandamin inducted 3rd April.

WYOMING AND S. PLYMTON, *London*:—Rev. George Cuthbertson, Presbytery clerk, inducted 18th April.

SCOTSBURN, *Quebec*:—Mr. M. McLeod ordained and inducted, 21st March.

ARTHUR, *Saugeen*:—Rev. Donald Stuart, formerly of Enniskillen and Cartwright, inducted 24th April.

SPRINGHILL, *Wallace, N.S.*:—Rev. Charles Gordon Glass of Montreal, formerly of Woodstock, N.B., inducted 27th March.

REV. RICHARD WATERSTON, of Glasgow, Scotland, has declined the call to Free Church, Coté Street, Montreal.

The congregation of Bridgewater, N. S., contributed during the past year, for stipend, \$800; Missions \$165; expenses and Church debt \$700. This is one of the congregations built up by the Supplementing Fund of the

Maritime Synod. Aid judiciously given often converts weak congregations into strong and helpful ones.

The Church at Springville, Ont., has undergone thorough repairs, and has been greatly improved.

A church in Carlow Township, of hewn timber, 48x30 feet, is just completed, costing \$1500; of which almost \$1000 has been paid. This is in the centre of a fine mission field for a devoted young servant of the Lord to go and oversee for the Master. Families 50, members 65; no tavern and little opposition.

Meetings of Presbyteries.

QUEBEC, 7th March: Rev. J. McConechy was elected Moderator. In regard to the remits, it was agreed to recommend that there be but one Home Mission Fund. With some slight amendments, the others were approved, excepting the fifth. It was reported that Mr. John McKenzie had been ordained and inducted to the charge of Hampden, on the 13th of February last, and that the Rev. John McDonald, of Winslow, had been inducted to Scots-town on 1st March. It was agreed to proceed to the ordination and induction of Mr. McLeod, at Lingwick, on 31st March. Commissioners to the Assembly were appointed, one-half by rotation, beginning at the top of the roll, the other half by ballot, which resulted in the election of Rev. Dr. Cook, Messrs. W. B. Clark, James Wright, and M. McKenzie. It was agreed to leave the election of Elders in the hands of certain Kirk-Sessions then named. Messrs. Cattenach and Dewey made application to be taken on trial for license. Mr. Wright furnished a highly satisfactory report in regard to the Home Mission work within the bounds.

MONTREAL: 13th March.—An adjourned meeting was held in St. Matthews' Church, Montreal, for the induction of Rev. S. Sommerville Stobbs to the pastorate of this charge which, in the course of a few years, and by successive steps, has now reached the position of a large and prosperous congregation.

April 3rd.—At the regular meeting of the Presbytery, there was a large attendance. The following members were elected by open vote:—Dr. Jenkins, Dr. MacVicar, Professor Campbell, Messrs. Baxter, Warden, Watson, Muir, *Huntingdon*, D. Patterson, Scrimger, *Ministers*. Messrs. W. King, J. Stirling, J. Walker, D. Macfarlane, A.

Macpherson, Dr. Rodger, W. Drysdale, David Aikman, and Dr. Christie, *Elders*. Rev. J. S. Black obtained leave of absence for three months to visit Britain. Rev. J. Macfarlane resigned the charge of Farnham Centre. The Rev. R. Warden reported on behalf of the Presbytery's Home Mission, that arrangements have been made for supplying the various Stations during the summer, and that Cote des Neiges had now come to occupy the position of a self-sustaining congregation. Five students of the Presbyterian College, Montreal, passed satisfactory examinations for licensure, and were recommended to the General Assembly. Revs. Messrs. Duclos and Provost, the President and Secretary, respectively, of the French Protestant Synod, applied to be received as ministers of this Church, and the Presbytery took the usual steps to bring their application under the favorable notice of the General Assembly.

BROCKVILLE, 20th and 21st March.—A large amount of business was transacted. *inter alia*. Arrangements were made with a view to uniting Mainsville and Edwardsburgh, and Iroquois and Morrisburg, into pastoral charges. Commissioners to the General Assembly were elected as follows: Dr. Bain, Messrs. Canning, Crombie, Clark, McKibbin and Dey, *Ministers*—Messrs. Cassels, Gill, Frost, Kerr, Anderson and Carmichael, *Elders*. A motion approving of Presbyterial visitations was adopted, and a Committee appointed to prepare a form.

PETERBOROUGH, 27th March: Rev. James Ballantine, and Messrs. G. Gillespie, and W. E. Johnston, *Elders*, were appointed Commissioners to the Assembly in room of brethren previously elected, but who could not attend. The remit in reference to the Widows' and Orphan's Fund was considered. The provisions contained in the draft were agreed to with the exception of those contained in Section 7, for which the following was recommended to be substituted: "that one child, both parents being dead, shall receive \$150: two, \$200: three, \$240, and four, \$270."

LINDSAY, 15th March: The Presbytery met at Victoriaville for the induction of the Rev. D. MacLennan, of Luther, to the charge of Kirkfield and Victoriaville. Thereafter the Presbytery took up several items of business. The connection between N. Mara and Carden was dissolved. The Rev. J. McClung, of Wick, tendered the resignation of his charge.

At an adjourned meeting held on 29th March, the Presbytery very reluctantly agreed to accept Mr. McClung's resignation.

They also declined to receive Mr. Crabb's application to be admitted as a Catechist, on the ground that his doctrinal views are not fully in harmony with those entertained by the Church.

WHITBY, 13th March: The following were elected Commissioners to the General Assembly,—Messrs. Drummond, Roger, and Ross, *Ministers*; Messrs. Parker, Fairbairn and Ratcliffe, *Elders*. It was agreed to ask the congregations to take up collections to defray travelling expenses. A union of the two vacant congregations of Clarke having been mutually agreed upon, the Presbytery appointed the Moderator of the Kirk Session to preach and declare the union completed. Mr. Hogg reported that he had moderated in a call from Columbus and Brooklin in favor of Rev. J. Carmichael, of Manassas, Virginia. Stipend \$800. The call was sustained.

TORONTO, 6th and 7th March: Present, thirty-two Ministers and fourteen Elders. Dr. Topp submitted an overture, praying the General Assembly to consider the propriety of separating the two departments of the Home Mission Committee's work, viz: Home Missions proper, and the supplementing of weak congregations, so as to enable the Church to prosecute the former more efficiently, and, on the other hand, to endeavour by a distinct fund to raise the stipends of all ministers, whose congregations are unable to do so, to the minimum of \$800. The overture was adopted. Rev. J. M. King reported that he had organized a congregation at Brockton, in the suburbs of Toronto, which already numbered fifty-nine communicants. The Presbytery then proceeded to elect Commissioners to the General Assembly by open vote. On motion of Dr. Topp, the following members were elected: Principal Caven, Professor McLaren, Revs. Dr. Robb, J. M. King, D. J. Macdonnell, John Smith, J. Alexander, J. Carmichael, of King, James Breckenridge, and Dr. Topp, *Ministers*. Honble. J. McMurrich, Jas. Campbell, John Harvie, Rev. Dr. Reid, M. Stanton, John Bain, Archd. McMurchy, John Bruce, Jas. McLennan, and John McBean, *Elders*. The congregations of Mono East, Mono Mills, and St. Andrews' Church, Caledon, were united into one charge. It was reported on behalf of the congregation of old St. Andrews' Church, that an eligible site for their new church had been secured on Jarvis Street. Nineteen Kirk-Sessions reported that they had held missionary meetings with satisfactory results.

OWEN SOUND, 20th March: The following Commissioners were appointed to the

General Assembly by ballot: Messrs. D. Morrison, J. Cameron and J. Sommerville, *Ministers*. Messrs. McKnight, Creasor and Douglas, *Elders*. Mr. Whimster obtained leave of absence for three months to enable him to accept an appointment from the Managers of Knox College, to canvas for the Building Fund. The evening sederunt was devoted to a conference on Sabbath School work:

SARGEEN, 20th and 21st March: Arrangements were made for the induction of Rev. D. Stewart, of Enniskillen and Cartwright to the charge of Arthur, on the 24th April. A call was sustained from Clifford and Balaclava to Mr. A. M. Hamilton, probationer, with promise of \$800 stipend and a manse. The time of the Presbytery was largely occupied with Home Mission business.

GUELPH, 15th March: A suitable minute was adopted in reference to the death of the late Dr. Hogg. Commissioners to the General Assembly were elected by ballot, as follows:—Messrs. Bentley, Middlemiss, Macdonald, Davidson, Cameron, and Smellie, *Ministers*. Thomas McCrae, A. Campbell, C. Davidson, J. Ross, W. Kerr, and J. Massie, M.P.P., *Elders*. A conference was held on the state of religion. Dr. Barrie tendered resignation of his charge of Erasmus.

PARIS, 13th March: There was a full attendance. A call in favour of Rev. G. G. McRobbie, of Mandaumin, from Tilsonburgh and Culloden, was sustained, and arrangements made for his induction on the 6th April. A Committee appointed at a previous meeting reported in favour of transmitting an overture to the General Assembly on the subject of Theological Colleges, embracing the following recommendations:—

1. That immediate steps be taken to materially reduce the expenditure of Manitoba College.
2. That the members of the Theological Faculty of Queen's College be transferred to Knox and Montreal Colleges, as the Assembly may direct.
4. That Queen's University be brought into closer relations to the Church.
4. That the Theological Halls of the Church be affiliated with Queen's University.
5. That the territorial system for the support of the Colleges be discontinued.
6. That the lectureships be discontinued.
7. That no Church Lectureship be instituted without consent of Presbyteries.
8. That no appointment be made to any such without a reference to Presbytery.

Rev. John McTavish was granted leave of absence for three months to visit Britain.

HAMILTON, 20th March: Thirty ministers and fifteen Elders were present, and transacted a large amount of business. *inter alia*, a call from Beverley to Rev. B. Thynne, was sustained. The following Commissioners to the General Assembly were elected by ballot:—Messrs. Fletcher, Bruce, Black, Little, Smith, McBain, McGuire, Fisher, *Ministers*. Messrs. H. Young, Dr. McDonald, Dr. Aberdeen, W. Henderson, W. J. McCulla, B. McQueen, A. Kennedy, W. Buntin, J. Charlton, M.P., *Elders*. Rev. E. W. Waits, of Waterdown, signified his acceptance of a call from St. Andrews' Church, Stratford. An overture to the Synod anent the Bible in the Public Schools was received and ordered to be transmitted.

LONDON, 20th and 21st March: Rev. G. G. McRobbie, of Mandaumin, accepted a call from Tilsonburgh. Rev. Geo. Cuthbertson also intimated his acceptance of a call from Wyoming and South Plymton. The Presbytery also sustained a call from Melbourne and Caradoc, in favour of Rev. R. W. Leith, of Camden and Sheffield, and another from East Williams to Rev. Joseph Eakin, formerly of Parkhill. Commissioners to the Assembly were elected from the Roll in the order of ordination as follows:—Messrs. D. McKenzie, W. R. Sutherland, J. B. Duncan, Dr. Proudfoot, and James Ferguson; also, by ballot, Messrs. N. McKinnon, G. Munro, L. Cameron, and G. Sutherland, *Ministers*. The Elders elected, are as follows:—Messrs. T. Gordon, A. Murray, J. Cowan, R. Gowe, J. Allan, A. Steele, J. Brown, T. Patterson, and H. S. McKay.

STRATFORD, 13th and 14th March: The attendance was unusually large. A Conference on the state of religion occupied the first evening till ten o'clock, after which, business was resumed and continued till half past one o'clock next morning. Much of the time was occupied with discussing two cases of reference and complaint. A petition was presented by parties representing the Presbyterian Church of Canada in connection with the Church of Scotland at West Zorra, requesting to be recognized as a congregation of the United Church.—Revs. Messrs. Macpherson, Hall, Mitchell, and McAlpine, together with four Elders, were elected Commissioners to the General Assembly.

BRUCE, 27th March: Messrs. John Ewing, Robert Esplin, and C. McRae, were appointed Commissioners to the General Assembly

as alternates. The remits of the General Assembly were considered *seriatim* and several amendments to the proposed regulations for the Widows' and Orphans' Fund were suggested. Mr. D. Fraser gave notice of an overture to the General Assembly *anent* the mode of appointing Commissioners.

HURON, 20th and 21st March: Mr. Scott, of Edmondville, adhered to his resignation, and his congregation was to be cited to appear in their interests at the next meeting. East Ashfield is to be supplied by a student during the summer. Moderations in calls were granted to the congregations of Duff's Church, McKillop and Winthrop, to Walton and to Belgrave, when they are prepared for it. Mr. Young was instructed to organize a congregation at Landesboro', and to give it supply every Lord's Day till next meeting. A report on the state of religion was read by Mr. Ferguson. The remits of Assembly were then considered. It was recommended that there should be *two* separate Home Mission Funds. The remit on the aged and infirm Ministers' Fund was not approved.

PICTOU, 27th March.—After appointing Commissioners to the General Assembly, the remits from the last Assembly were dealt with. It was decided that there should be a Home Mission Fund, and a Supplementing Fund. Emendations were proposed in the Rules for the Widows' and Orphans' Fund. The Draft Act for the General Assembly was approved *simpliciter*. The Barrier Act also was approved. Rev. Jas. Quinn accepted the call to Sherbrooke, and arrangements were made for his induction. Rev. James Bennet was nominated for Moderator of the General Assembly.

TRURO.—This Presbytery met on the 13th March. Acadia congregation asked for Moderation in a call, promising \$600 stipend. Their petition was granted. Delegates from North River asked that that station be created into a separate charge. The matter was deferred for fuller information. Supplements of \$100 each were asked for Acadia, Coldstream, and Parrsboro.

PRINCE EDWARD ISLAND.—Rev. William Grant was inducted into the pastoral charge of West and Clyde Rivers, and Brookfield, on the 7th March. On the 8th, a meeting of Presbytery was held in Charlottetown, at which Rev. Allan Maclean tendered his demission of Dundas. Rev. J. Bennet was recommended as Moderator of the General Assembly. In reference to the Home Mission and Supplementing Funds, it was agreed to recommend the General Assembly to adopt the system now existing in the ma-

ritime province, viz., two separate funds administered by distinct Committees. With regard to the Widows' and Orphans' Funds it was agreed to recommend that there be but one fund for the whole church.

Applications were made for Supplements as follows:—Covehead, \$80; Bay Fortune, \$100; Tryon and Boushaw, \$200; West Point, \$200. Steps were taken to evoke the liberality of the congregations towards the Supplementing Fund. The Presbytery expressed cordial approval of the movement for raising \$100,000 for the Theological Hall, and asked for a delegation, consisting of Dr. Burns and Rev. G. M. Grant, to visit the Island in the interests of the enterprise. The congregation of New London asked moderation in a call to Rev. Isaac Murray, D.D., which was granted. The Presbytery met at Dundas on the 20th March, to deal with Mr. Maclean's demission. He had laboured diligently amid many difficulties, for fifteen years, and the congregation had risen from a preaching station to be what it is to-day. Still, arrears of salary had accumulated, and difficulties had arisen which induced Mr. M. to tender his demission. After hearing Commissioners, who testified to the continued affection of the congregation for their pastor, the Presbytery appointed a Committee to visit the congregation and report. A handsome new church was opened for public worship at Lot 16, on the 11th Feb.

ST. JOHN.—This Presbytery met on the 13th March, and continued in Session two days. Rev. K. McKay, Richmond, declined a call from Coldstream, Truro. Rev. James Gray withdrew his demission of Sussex.

Rev. Dr. Burns and Rev. G. M. Grant, Halifax, appeared as a deputation from the Theological Hall and delivered stirring addresses on the advisability and best methods for carrying out the Synod's instructions regarding the raising of the \$100,000 fund.

The Presbytery having expressed their great gratification with the speeches delivered, appointed the Rev. Messrs. Macrae, Dr. Waters, Bennet, Mitchell, Hogg; and Messrs. Cruikshank, Hon. J. J. Fraser, Judge Stevens, J. Logan, Matthew Lindsay and J. L. Dunn, a Committee to aid in carrying out the scheme.

MANITOBA: The Presbytery met in Knox Church, Winnipeg, on the 14th March. A request for moderation in a call from High Bluff and Portage Creek was considered and sustained, and Mr. Bell was appointed to attend to the matter. A similar petition from Little Britain, accompanied with a guarantee for \$319 towards stipend was also agreed to, and Dr. Black was appointed

to give it effect. A third application, of a like kind, came from the congregations of Springfield and Sunnyside, promising, with Caledonia and Clear Springs, \$450 towards stipend. This was also agreed to, and Professor Hart was appointed to preach and moderate in a call at the house of Mr. Jas. Smith, Sunnyside. Mr. Mathewson, the missionary in charge at Little Britain, was granted leave of absence for three months. Revs. Dr. Black and Mr. J. Scott were elected Commissioners to the General Assembly by rotation, Mr. Robertson and Professor Bryce by ballot. Duncan MacVicar, *Winnipeg*, James Campbell, *Toronto*, and Messrs. James Court and James Croil, *Montreal*, were elected as Elders. The Presbytery expressed itself in favour of only one fund for Home Missions, and Supplemented Congregations and agreed to all the other remits with only one slight amendment. The Convener of the Foreign Mission Committee reported that the Rosseau Indian School was in a flourishing state, with an attendance of 36, and that the salary of the teacher had been provided for.

It was announced that Mr. McKellar had retired from the service of the Foreign Mission Committee. Mr. Flett, missionary at Okanase was present, and gave much interesting information in reference to the progress of the work in that district. He wished to establish another station about fifty miles to the Northwest. There are eight members of the Church in communion at the Little Saskatchewan, ten at Okanase, and ten at Fort Pelly. Professor Bryce read the report on Home Missions, which was adopted. It recommended that Mr. Stewart be relieved on the 1st July next, and that the offer of Rev. Hugh J. Borthwick to proceed West to Battleford be accepted, provided that another missionary can be secured for the Boyne and Pembina districts.

A Voice from Heaven.

A venerable lady residing in Scotland, having noticed in the March number of the RECORD, the anecdote related of an aged invalid who could not discover in any of the beautiful hymns of earth one "that will do to sing in Heaven," has kindly sent us the following, in the hope that, if the said old woman is still to the fore, it may suit her.

We are informed that a copy of this hymn has been presented to Her Majesty the

Queen, but we have no clue to its authorship.

I SHINE in the light of God,
His likeness stamps my brow;
Thro' the shadows of death my feet have trod,
But I reign in glory now!

Rev. xxi. 23; 1 John iii. 2; 1 Cor. xv. 55.

No fainting heart is here,
No keen or throbbing pain,
No wasted cheek, where the frequent tear
Hath roll'd and left its stain.

Matt. xxvi. 38; Job xxxii; Rev. xxi. 4.

I have found the joys of Heaven,
I am one of the sainted band:
To my head a crown of gold is given,
And a harp is in my hand!

Isa. xxxv. 10; Heb. xii. 22; 1 Peter v. 4

I have learn'd the song they sing
Whom JESUS hath set free;
And the glorious hills of Heaven resound
With my new-born melody!

Isa. xxxviii. 20; John viii. 36; Isa. lx. 18.

No sin—no grief—no pain,
Safe in my happy home!
My fears all fled—my doubts all slain,
My hour of triumph come!

Isa. xxv. 8; John xiv. 2; Acts vii. 55.

Oh! friends of mortal years,
The trusted and the true,
Ye are walking still in the vale of tears,
But I wait to welcome you.

Prov. xvii. 17; 1 John i. 7; Heb. x. 36.

Do I forget?—Oh no!
For memory's golden chain
Still binds my heart to yours below,
Till we meet and touch again.

Mal. iii. 16; 2 Peter i. 15; 1 John iv. 7.

Each link is strong and bright,
And love's electric flame
Flows freely down like a river of light
To the home from whence I came.

John i. 51; Daniel ix. 21; Rev. xxii. 1.

Do ye mourn when another star
Shines out from the glittering sky?
Do ye weep when the raging voice of war
And the storm of conflict die?

1 Cor. xv. 41; Daniel xii. 3; Deut. xxxii. 1.

Then why should your tears run down?
And your hearts be sorely riven?
For another gem in the SAVIOUR'S crown,
And another star in Heaven?

Luke viii. 52; Prov. xiv. 10; Isa. lxii. 3.

Ecclesiastical News.

THE EARL OF GALLOWAY will be Her Majesty's Lord High Commissioner at the ensuing General Assembly of the Established Church of Scotland which meets on the 24th instant. It is understood that Rev. Dr. Phin will be the Moderator, and that the Rev. Dr. Gould will be Moderator of the Free Church. The United Presbyterian Synod meets in the John St. U. P. Church Glasgow, on the 5th May.

The Presbyterian Church of the United States meets at Chicago on the third Thursday of May, the 17th instant.

As the time approaches for the assembling of the PAN-PRESBYTERIAN COUNCIL in Edinburgh, the public interest in its success increases on both sides of the Atlantic. From outside, there will be the inducement afforded by reduced rates of travel: on the other side, nothing will be left undone by the good people of Edinburgh to secure the comfort of the delegates who shall come from all parts of the world. As to the Council itself, it is sure to afford material for a grand chapter in the history of Presbyterianism. Those who are indulging the idea that it will be a suitable arena for discussing the revision or the modification of creeds and confessions, will probably be disappointed. It is more likely that attention will be chiefly directed to those points on which Presbyterians, the world over, are most nearly agreed. The provisional programme that has already been sketched contemplates an eight days' Session. The public reception of delegates will take place on the evening of Monday, the 2nd July, and the opening Sermon will be preached by Professor Flint, on the forenoon of the following day.

The United Presbyterian Presbytery of Paisley and Greenock, while recognizing the competency of a motion for the revision of the Standards, have felt themselves constrained "to record their deep regret and pain at the many unguarded utterances of Mr. McRae in support of his overture in which he appears to charge with hypocrisy and dishonesty the profession of public teaching of his Church, as well as the terms in which he characterizes the general sense of the Confession." At the same time, they deem it sufficient, meanwhile, to admonish their brother "to study more closely both the Scripture and the Confession, and to refrain in future from using language calculated to reflect injuriously on the honour of brethren, or to subvert the design of the Standards. Dr. Walter C. Smith, of Edinburgh, speaking at a public meeting in Glasgow, said he did not intend to take part in the present agitation for a new Confession of faith: that important document had its faults, but he would leave it alone in the meantime, or at least would leave it in the hands of the "young gentlemen" who were taking it up. At the same time he expressed the hope that subscription to it on the part of the laity might not be made compulsory, as many

of the most active and useful men in the Church could not conscientiously accept office in consequence of subscription to everything contained in this elaborate symbol being required of them equally with candidates for the Ministry.

[One of the Churches now constituting the Presbyterian Church in Canada, prior to the Union, so far met the difficulty complained of by Dr. Smith, in demanding from its Elders at ordination only a declaration of their adherence to the doctrine contained in the Shorter Catechism.]

If we are to believe all that appears in the public prints, "unrest" is too mild a word to describe the present state of religious feeling in Scotland. "The battle for the Standards" and "the Crusade against Establishments," are revolutionary terms, and Professor Flint sees even worse troubles than these impending—"storm and conflict are looming in the distance," he says, "The armies of faith and the armies of unbelief, the forces of God and the forces of evil, are converging towards Armageddon. The struggle into which the Church is entering is one as to the very foundations of its faith. 'Is there a God? is there a revealed Word of God? has any Saviour ever been sent into the world?' These are the questions which the world would soon be putting to the Church with an openness of which they had as yet no experience in this country."

The proposal to appoint Professor Christlieb to a Theological Chair in the English Presbyterian College, has given rise to a good deal of excited correspondence, in the middle of which the eminent German has requested his name to be withdrawn, and the eyes of the leaders of the Church are now directed towards Dr. J. Oswald Dykes, of London, as the coming man.

An old Ecclesiastical controversy has been revived among the Episcopalians in Scotland, by the appointment of Bishop Beckles, formerly of Sierra Leone, and now Vicar of St. Peter's, Bethnal Green, London, to fill the office of Bishop of the English Episcopalians in Scotland. Various attempts have been made to secure an amalgamation of the English and Scotch Episcopal bodies, but hitherto without effect. Their differences in doctrine and practice appear to be irreconcilable, and this act on the part of the English party seems like the abandonment of all hope of reconciliation. It is questioned by many whether the movement is a wise one. At best the Episcopalians of Scotland are not a strong body.

The Presbyterian Council.

THE following are the Delegates appointed to represent the Presbyterian Church in Canada. Owing to the meeting of our General Assembly in the middle of June, it may be impossible for some of these to go to Edinburgh, hence the list may yet be changed somewhat:—Rev Dr.

Cook, Quebec; Principals Snodgrass, Cavenaud and MacVicar: Professor McLaren, Toronto; Drs. Wills, London, (Eng.), and Robb, Toronto; Revs. Geo. Smellie, Fergus, John Burton, Belleville, K. MacLennan, Charlottetown, Thos. Sedgwick, Tatamagouche, N. S., Robt. Campbell, and Jas. S. Black, Montreal, MINISTERS; and Jas. Croil, Montreal, Henry B. Webster, Kentville, N. S., George Hay, Ottawa, ELDERS: with Revd. John Munro, Wallace, N. S., John Kerr, Toronto, and Professor J. C. Murray, L. L. D., Montreal, as alternates.

Arrangements have been made with the Agents of the ALLAN LINE of Steamships—sailing from Quebec every Saturday—by which Delegates going *via the St. Lawrence*, will receive return tickets at a reduced price. For further information in this regard, application may be made to the Editor of the RECORD, 210 St James Street, Montreal.

The following have been appointed as Delegates from the United States:—

Drs. William Adams, Howard Crosby, S. I. Prime, Philip Schaiff, William M. Paxton, Cyrus Dickson, John Hall, Jas. McCosh, Lyman H. Atwater, Henry J. Van Dyke, Elias R. Beadle, William Blackwood, William M. Thomson, C. C. Beatty, William E. Moore, A. A. Hodge, David C. Marquis, William C. Roberts, R. W. Patterson, S. J. Nicholls, S. M. Campbell, Francis L. Patton, James Eels.

Our Trinidad Mission.

LETTERS written at the end of the first week in January have been received from our three Missionaries in Trinidad. They are all well, and have had a busy time, meeting with the Coolie School children, examining and entertaining them at the various stations. We present brief notices from Missionaries' letters, chiefly in their own words:—

Mr. Morton in his report of progress at *Mission Village*, says:

"The services here have been well attended, the teacher and a number of children from Jordan Hill coming very regularly, and forming our choir.

"I baptized three in my own field during the year, and six (6) are to be baptized here to-morrow. They were to have been bap-

tized Dec. 31st, but the service was postponed on account of Annagee and Tejah being absent in Cedros.

"One of our members, Ann Jalabeeate Kantoo, was removed by death on the 27th of November. She was wife of the Jordan Hill teacher, and but 20 years of age. She read both English and Hindostani, and from her quiet exemplary conduct, was a favorite on the estate. At times she suffered much, and any relief she got was through the deadening influence of narcotics. In these trying circumstances, her hope in Christ was steadily sustained and quietly expressed.

"She left a babe three weeks old, which was baptized by the side of her mother's corpse. The name chosen by the grandmother and approved by the father, was Dukbani—the sorrowful; but we did not like to perpetuate in the child's name the sorrows of its birth. As a babe, she is to be called Dukbani, but if spared to grow up, the name of sorrow will no doubt be dropped, and her christian name Jalabeeate be taken up. Jalabeeate is the name of a delicate kind of sweet meat. How often do our Dukbani's of sorrow become Jalabeeates of delight. 1 Chron. iv., 9th: "And Jabez was more honorable than his brethren; and his mother called his name Jabez, saying, Because I bare him with sorrow."

SAN FERNANDO.

Mr. Grant reports decided progress in the San Fernando School, under charge of Miss Blackadder, since the opening of the new School premises there.

He also states that the new School room on *La Fortune Estate*, had been opened. Under date of January 8th, he says: "Yesterday we opened the little Church, 40 by 21. Mr. and Mrs. Frost drove down to the service. Ten other Scottish friends from San Fernando accompanied us. The house was filled with Coolies and Creoles. Dr. Anderson spoke in English, and I. in the Hindustani, and no section of our field appears more hopeful.

COUVA.

Mr. Christie writes:—"We have had very busy times for some weeks, but we finished up with the Schools yesterday, with a gathering of over a hundred children: They seemed to enjoy themselves very much playing; then we had some singing, and then distributed clothes, books, cakes, &c, &c. We are glad Christmas doesn't come oftener than once a year. Mrs. Christie, with a little outside help, on the sewing machine, made nearly one hundred garments. These, with the clothes she received from Nova Scotia, went as rewards to the

children who had attended best. We also gave them some books and cakes..

Mr. Grant also had a grand gathering yesterday; and to-day Miss Blackadder came over here to spend her holidays.

The above extract gives a glimpse of what has proved a draft on the salaries of the Missionaries in Trinidad, the cost of little entertainments and rewards, found to be necessary, to encourage the regular attendance of the School children. These burthens must, in great measure, at least, be placed on other shoulders, as they are rather heavy to be borne by Mission families. We are happy to notice that some of the Ladies' Societies have begun already to help by sending contributions in material for clothing.

A LETTER from Rev. John Morton, dated Feb. 7, reports the severe illness and slow convalescence of Mrs. Morton. Otherwise the missionaries were well.

A letter from Mr. John A. MacDonald, of the same date, reports progress regarding the Savannah Grandé school. Measles prevailed among the children, still the attendance was up to 70. The children are making good progress. Six boys are reading the New Testament. A little girl is reading the Second Book. When any of the parents visit the school, and they do so frequently, Mr. MacDonald shows them the cleverness of this little girl in reading and arithmetic as a proof that their doctrine of female stupidity is false. There are five other girls in attendance; parents cannot believe in the disinterestedness of the teachers and missionaries. "They frequently tell us that we are paid by the Queen, and that every scholar we have counts so much in our favour." The schools at Picton and Wellington, taught by one teacher, are attended by an average of 61 pupils,—an increase of 22 on last year. Eleven boys are reading the First Book. At Cedar Grove School a class of five are reading the First Book. They read the New Testament daily and can repeat portions of it by heart. All this is regarded as very satisfactory. Two of the scholars had been baptised before the close of the year.

Mr. MacDonald conducted three Sabbath Schools during the past year. The average attendance at Marabella and Union was 63; and at Les Efforts 24. Soudeen assisted at all these schools. Lal Bahari held meetings with Mr. MacDonald as often as possible at the San Fernando Hospital, the attendance varying from twenty to thirty.

Later despatches from Mr. Morton and

Mr. Grant are to hand and will appear next month. Mr. Morton announces the baptism of six persons on the 7th January.

NEW HEBRIDES.—REV. JOHN INGLIS and his wife have arrived safely in New Zealand on their way from the New Hebrides. They are expected in Scotland in May. Mr. Inglis arrived in Aneityum four years later than Dr. Geddie, and he was a true fellow-labourer with that devoted servant of Christ. He leaves the field after witnessing much precious fruit.

India.

LETTER FROM REV. J. M. DOUGLAS.

THE following letter from Mr. Douglas, dated at Indore, 23rd February, continues the narrative commenced in his letter which appeared in the Record last month, and gives us a graphic account of the impressions made on his own mind by his first Indian experiences.

"On the morning of the 19th Jan., we set out for Central India, a part of the Empire concerning which very little is known either in Bombay or Allahabad by Mission circles. It was a time of most serious thought to me in view of all that was depending upon the result. Our prayer was 'If Thy presence go not with us carry us not up hence.' We were much strengthened by the assurance that many of God's dear children in Canada, Edinburgh, Liverpool, and London were exercised in prayer to the Living God on our behalf.

On our way down the valley of the Nerbadda we visited several towns of considerable size and importance, such as Hoshungabad, Hurdah and Khanduah, in which places services were held as we had opportunity, and, generally, we got a patient hearing. These places however interesting and necessitous were not suitable for a mission centre such as we desired to occupy. This valley is one of the finest wheat growing districts in the whole Empire. Beautiful wheat crops now can be seen, far as the eye can reach, to the base of the Vindhya Mountains on the one hand and to the Sautpoona on the other. Immense quantities of excellent wheat were piled up in bags at every Railway station. From 9,000 to 30,000 bags at each place waiting to be conveyed to the famine districts in the south-west.

On the morning of the 22nd Jan., we were on our way for Mhow by Holkar's Narrow Gauge Railway, running up a heavy grade

to Choral Chowke at the base of the Vindhya Mountains. Here is the terminus at present. The tunnelling of the Ghauts though nearly completed will not be formally opened till June next. Then there will be Railway communication from Bombay to Rajputana. When completed to Jeypoor we will have direct communication to Cashmere. This will then become the great highway of travel for the north-east to the sea-shore. The opening of this line will greatly enhance the value of Holkar's State, and open up the whole interior. The mode of conveyance from Ehorat to Mhow is by bullock tonga—a distance of 20 miles. The mountain scenery was very interesting and the Government road excellent. So we passed through the home of the *tiger*, without alarm or danger, and reached Mhow the same night. Here my letters of introduction did us good service; Major Van Heythysen warmly received us in the name of the Lord, declaring that we were the answer to his many prayers. He was brought to a knowledge of the truth during Moody's visit to London. Himself, his lady and daughter are eminently devoted Christians full of love and zeal.

On the evening of the 25th we entered the city of *Indore*. The dream vanished in the presence of stern reality, and it was an evening of deep emotion to me. It was a solemn thought: a lone missionary in a heathen city of 70,000 inhabitants! but when God holds us by the right hand, *His own right hand of power* is free to execute his will, and minister unto us. How precious the truth becomes in such circumstances. We soon made the acquaintance of the European banker, a native of Dundee, Scotland, and a Presbyterian, through him we effected an arrangement with the civil engineer for rooms in the "Public Works Department." It was to us a striking providence that the very day we entered, the "Executive Engineer" should be packing up for a two years leave of absence in Europe. Thus the Lord, thanks be to His name, had prepared the way before us and appointed the place of our habitation. Here we have secured accommodation also for the ladies; the rooms are small but comfortable.

Our catechist preaches every day in the city and frequently standing in the *shade of Holkar's palace* with a crowd of patient hearers around, listening, most of them for the first time, to the everlasting gospel of the Blessed Lord. The people buy our books and tracts most willingly. We have disposed of one box already and have got in a fresh supply. Several of the Babus in good employ have called on me and expressed their good wishes. Prince Wahiduddur, at

present resident here, has sent me word that he intends to call, and express his good wishes. We have many matters of interesting detail which we reserve for a future communication. Our ideas of the climate are fully realized. Every Sabbath we are preaching in Mhow to the Presbyterians of the 17th Regiment who were long stationed in Toronto. They give a good report of our land to the people here. Misses Rodger and Fairweather I expect here next week. The prospect for their work is also encouraging.

Let the Christians of the Dominion daily commit this infant mission to the Lord in believing prayer and He will assuredly magnify His great name in the sight of the heathen.

THE FAMINE.

Rev. J. Fraser Campbell, in a recent letter to Dr. MacGregor, writes of the frightful famine prevailing throughout the Presidency of Madras. He expects that through the effects, direct or indirect, of the famine, many children will be left orphans or abandoned. "The various Missions will have to exert themselves especially on behalf of the children thus left helpless and desolate. It is most distressing to see the poor villagers huddled about the streets, or sweeping up and sifting the sand about the pier for the sake of the grains of rice that may have fallen in it." Mr. Campbell reports very favourably of the weather, and expresses much delight in his own work.

Woman's Work.

LETTER FROM MRS. MURRAY MITCHELL.

BY her writings and her missionary labours in India, the name of Mrs. Murray Mitchell is widely known, and we feel sure that the following letter addressed to the President of the Toronto Woman's Foreign Mission Society will be read with much interest:—

"I cannot tell you how much we enjoyed Mr. Douglas' visit here. It was truly refreshing to see a man, *en route* for the field, so full of enthusiasm and zeal and hope.

I heard from him with the greatest interest of the formation of your "Woman's Foreign Mission Society," and it is delightful to see how flourishing and vigorous you seem. "The little one will soon become a thousand!" God will bless and prosper you. May He kindly foster the "little one"

and nurture it with the graces of His own spirit, so that it shall grow and expand until it covers all Canada, and bear great and good fruit in all India!

I need not tell you how intense my interest is in the women of India, and how I long that more should be done for them, and more adequate help sent to them. God has set open such a wide door and effectual! We have not now so much to pray that He would open this door, but, being open, that we may go in and occupy.

God enable you, dear friends, to go forward most zealously in this great work. Get money, and get workers. We can get workers here, but we can't get money enough. Your organizations seems very good.

In our Society we find the best way is to collect *congregationally*. Every woman in every congregation should be asked to give, the duty should be set before her, and *even one penny* if she could not spare more, but the point is every one should give something. I think you will find congregational collecting the most through plan, and I suppose you will find no difficulty in getting good collectors? These working parties are a grand centre. People take an interest in what they work for. I have one which helps me very much. We get all sorts of information read and spoken. I seize on every body who may be able to tell of work wherever it may be done in the foreign field. For instance, last Saturday I had Mrs. Stewart of Lovedale, Africa, who gave a most interesting account of the mission there, and on the former Saturday, I had a Colonel in the army, home on furlough, a good zealous man who told us all he had seen of Zenana work in the Punjab.

Where I have not the living voice, I get letters from agents on the spot, and read them aloud. About these letters,—we have a copying staff, when an interesting letter arrives from any agent or teacher, it is handed to one of the copiers, and these are forthwith sent off to all the auxiliaries in turn to be read at *their* meetings. This is a great matter: only information will keep up interest, it is the oil which keeps the machinery in motion. Tell Mr. Douglas and all your agents to send you plenty of interesting letters. How many ladies have you from Canada? and how many are preparing to go? I shall be so happy to send you anything interesting we may have, though I daresay you will have abundance direct. Have you had my *small* book on Zenana Missions. It is a good deal the same as the chapter in the bigger book you allude to so kindly, in "India," but we have found it of immense service for circulation. I am most thankful to say that it has gone

through the 9th thousand: the price is only 2d, or if your Society ordered, say, a thousand for circulation (as ours did) it would then only be 1½d each copy. In Ireland, too, they had a thousand, and I believe it has there also been blessed. It tells simply the story of woman's condition in Bengal, gives the information, and this is all that is needful I think to stir people to help in this great cause. It has brought me in a great deal of money, and caused many prayers to be offered for the poor secluded women. It simply tells what a Zenana is, and what their life is. May God bless and speed your efforts. I will commend your Society for prayer at our next meeting.

M. H. MURRAY MITCHELL.

We are given to understand, that 1000 copies of Mrs. Mitchell's pamphlet have been ordered and will be supplied to the members and auxiliaries of the Woman's Foreign Mission Society at the lowest possible price.—ED.

LETTER FROM MRS. DRURY.

Miss Machar, Treasurer of the Juvenile Mission Scheme has lately received a letter from Mrs. Drury at Madras, acknowledging the receipt of the native dresses, dolls, etc., sent out in the box kindly taken charge of by the Rev. J. Fraser Campbell, and contributed to by ladies in various places. Mrs. Drury says:

Very many thanks on behalf of my little friends in the Caste schools, (who number now just 400), to all the kind friends who have made and sent them such pretty neat jackets and skirts. Your kindly added contribution to that already sent from Edinburgh, will enable each child to be supplied. The prettiest will go to those who have been very regular in attendance, and neat in person during the year.....

This year God has blessed us abundantly in opening up to us thirty houses of high caste adult females for Bible teaching. And a young lady, thoroughly conversant with the vernacular is about to join us for this special branch of work—the work from which I hope much, as a means of bringing India's daughters to a loving Saviour. I have already had much blessing in house-to-house visitation, but I have had so very much else to do that I have not been able as I wished, to give sufficient time to conquering the difficulties of the language, so different colloquially from what it is in

reading. Now, with assistance given, I hope to give more time to it, for, while schools, of course, are good to a certain point, still I must say, I hope greater things from gaining the ear—then by God's blessing the heart—of the older secluded women for the acceptance of the "Old, Old Story."

P. S.—Will those who have hitherto supported orphans, kindly unite to support Bible women? I have supporters for only one at present. M. D.

SEALKOTE.

A CRY FROM THE MISSION FIELD.

The Rev. William Harper writes as follows respecting this important and interesting Mission field in the March number of the Church of Scotland *Record*:

Sealkote is a city of about 30,000 inhabitants, situated in what may be called the far north of India. Its latitude is about the same as that of Jerusalem, so that it is far removed beyond the tropics. It lies near the great Himalayan range, whose snow-clad summits form a most pleasing contrast to the vast monotonous plains the eye is generally doomed to rest on in India. The city of Jummoo—the winter residence of the Maharajah of Cashmere and Jummoo—is only about 27 miles distant, so that Sealkote is quite a border city. Its dwellers are a very mixed people, both as to religion and race. The majority is composed of Hindoos and Mohammedans, in nearly equal proportions; while there is a large mixture of Sikhs and Jains. Being so near the borders, there are many poor settlers from oppression in the "Happy Valley," as well as an element of the haughty Afghan. This diversity in religion and race is at once a difficulty and a help to the missionary. It is a difficulty, in that he has to school himself in all the great systems of faith prevalent in India, so as to be at home in all their innumerable phases of thought and belief, and in that he has to study and adapt himself to such wide diversities of character. It is a help, in that amid the inevitable clash and bewilderment of opinion the people are perhaps more tolerant of another faith, and the thoughtful mind is more open to doubt, and hence more willing to search after the truth.

As to the climate of Sealkote, opinion varies very much. Many look upon it as a sort of sanitarium, while others hold quite a different opinion of it. With the exception of the hill stations of Chumba and Darj-eling, it is probably the healthiest of our Church's mission stations. At the same

time, there is such vast differences of temperature, that no one who has not a thoroughly sound constitution should ever think of coming here as a missionary. The climate for five months in the year is undoubtedly very trying, and the heat is far more intense than in the south of India. On the other hand, there are five months of the most charming weather.

We have here two schools—one in the city and the other in the cantonments. I hope soon to see about 500 of the Sealkote youth in the city school alone. This is a glorious field for any man. I never liked teaching of any kind at home, but the exposition of truth and the battling with error in this field are intensely interesting. Then there is the city, with 30,000 souls to preach the Gospel to. This alone is an Ephesus for a Paul. Then there is the native church to minister to, and, in the absence of a Presbyterian chaplain, an English one too; though, I think, the less a missionary is seen in the cantonments the better. Then there is a field for itineration, and the planting and superintending of churches, that is worthy of any ambition. Such is a very brief outline of work lying immediately to hand, to say nothing of all collateral work that could easily be called into operation. Who will "come over and help us"? A missionary coming to Sealkote, unlike the pioneers of our faith, will come to receive the welcome of friends, and an excellent house ready waiting him. The voyage out and journey up country are highly interesting; and at the end of only seven years he may hope honourably to visit country and friends again. Why there is so much aversion among licentiatees at home to volunteer for the Indian mission field, I cannot tell. May the Great Father incline the hearts of *fil men* to come!

China.

AT the late meeting of the Foreign Mission Committee, (western section), it was decided to take immediate steps to secure a third missionary for Formosa. We are indebted to Professor MacLaren, Conventer, for the following letter just received from our enthusiastic Missionary, dated Formosa, 23rd January. We feel sure it will be read with interest by all to whom the Record comes:—

LETTER FROM REV. G. L. MACKAY.

I now send you a brief report of the work carried on here in North Formosa during the past year:

1st. Work at the Port of Tamsui by Dr. Fraser.

This consisted of studying the language in which he is still engaged—of carrying on hospital work, in which he was assisted by Dr. Ringer, who labored with me before his arrival; and, lastly, of preaching in English to the Foreign community at the Port. The success of the hospital can be judged from the fact, that 1356 patients received medical attendance. The Dr. made a few visits to the different stations during the year. There is a helper in the hospital, who exhorts the patients as occasion affords.

2nd. Work in the country; and, to give you a better idea of this, I must sub-divide:

The work of the helpers. There are now eleven chapels, and a trained native helper in each. I say trained, because from the very first, I gave all the attention I could to their education. Apart from the Bible (which is the grand subject of study), I taught them Boston's Four-fold State, Baxter's Saints' Rest, Hand-book of the Bible, by Angus, Watson's Complete Body of Divinity, Church History up to the present Century, Geography, Astronomy, Anatomy and Physiology. I still superintend their studies, and they meet regularly for review and examination. Well, these young men who are firm, devoted, and able to maintain their ground against any class in Formosa, have services every evening and morning for exhortation, prayer and praise. And on Sabbath preach twice to the hearers.

Chapels visited regularly by myself. I go with the Students to one of the chapels, and remain several days or several weeks, just as circumstances will permit. Then I proceed to another, and so on, until the round is made—then I begin again. During the day I teach the Students, and every evening and morning preach the Gospel of Jesus. As we found it absolutely necessary in some places to erect more spacious and substantial chapels, I had to attend to the building of them.

Schools. There were six open during the year, and the attendance was about sixty in all, with only two or three heathen children. This number may appear small, but you will remember that no girls attend, and that the converts are scattered throughout the country, and many of them a long distance from the chapels. With respect to the schools, there were many draw-backs and discouragements. Still, great reason for thankfulness.

Training Students. This has always been a delightful part of the mission work to me. During the year, I had six with me, studying almost daily. They travelled with me

from chapel to chapel, and *profited greatly thereby.* Travelling in this way, they meet with all classes, and by the time they become helpers, they will be familiar with every part of the field and work.

Tours through the Field. In addition to the work of visiting the chapels, I travelled during the past year *through the whole of Northern Formosa, and preached the Gospel in nearly every Village.* At every place I found abundant opportunities for relieving poor suffering ones. I gave medicines to 2,430 patients, and extracted 876 teeth. If I had time I might have dispensed medicines to 5 or 6,000 people; but as it was, I wished to give the most of my time to the Students.

I need scarcely tell you, that I find the people friendly wherever I go. During the year, 40 were admitted into communion, and there have been no suspensions yet. *I am more convinced to-day than yesterday, of the necessity of care in admitting Chinese by baptism.* From the beginning of the work here, about five years ago until now, there has been *steady progress without a single stand still.* When I look at the eleven chapels and eleven trained helpers—at the six Students who will ere long be ready for the field; and when I think that until now whenever there was an opening, there was a man ready to enter in—when in short, I think of 97 on the communion roll, and many, many hearers, and then turn around and gaze at China, the Gibraltar of heathenism, I feel like shouting “Glory to God in the highest,” “Marvellous are thy works, Lord God Almighty!”

Obituary.

REV. ALEX. McLEAN, the much esteemed pastor of the congregation of Nairn, Ont., died there on the 3rd of April, from inflammation of the lungs. Since 1844, Mr. McLean had diligently served the Master in different fields of labour, and wherever he was known he was respected and beloved.

REV. JOHN TAWSE, M.A., the venerable minister of King has also gone to his rest. His death occurred on the 8th April. Mr. Tawse was a native of Aberdeenshire, Scotland. He came to this country in 1837, under the auspices of the Glasgow Colonial Society, was inducted to the charge of King on the 8th March in that year, and remained here during the long period of forty years. A few years ago he retired from the active duties of the ministry, but he continued to

preach occasionally, and he superintended the Sabbath School and taught the Bible class up to the end of last year. Mr. Tawse was an accomplished scholar and a faithful pastor, greatly respected by his people and by his brethren in the ministry.

MR. GEORGE NEILSON, of Belleville, died very suddenly at the Union House, Ottawa, on the 23rd March. The deceased was an Elder of St. Andrew's Church, Belleville, one of the oldest members of that congregation, and one of its staunchest friends. His cheerful face and voice were familiar in our Church Courts. He was a man of noble exterior, the picture of health, so to speak, a warm-hearted, whole-souled, genial companion and friend. He was a native of Paisley, Scotland, full of the poetic element that belongs to his native land, whose lays he sang with marvellous sweetness. His sudden death reads us all a solemn lesson, "*Be ye therefore also ready.*"

MR. JAMES GLASGOW, of the township of East Flamboro, one of the oldest Elders of our Church, was gathered to his fathers on the 10th of March last, at the patriarchal age of 98 years. In many respects he was in his day a remarkable man, and will be long remembered by a very large circle of friends. He was a native of Berwickshire, Scotland, and immigrated to Canada in 1832. He was a member of the Waterdown congregation for forty-four years, and an Elder nearly all that time, first under the ministry of Rev. Wm. King, and, subsequently, under Dr. Skinner, beside whom he now lies buried in the Hamilton Cemetery.

Remittances should be made in Dominion currency—Provincial Notes being subject to a discount in Montreal. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the *stated* meetings of their respective Courts.

Editorial Notice.

SUBSCRIBERS and correspondents will please take notice that, as the Managing Editor of the Record intends leaving Montreal early in June with the view of attending the General Presbyterian Council in Edinburgh, it is desirable that remittances in payment of accounts, or other matters requiring his personal attention should reach this office during the present month.

STATISTICAL REPORTS.

Clerks of Presbyteries are respectfully and earnestly requested to forward their Statistical and Financial Returns to the Convener of the Assembly's Committee on Statistics not later than the 9th May, in order that they may be embodied in the general Report to the assembly. Those not in hand by that date will have to be omitted. Full and accurately prepared returns are called for by the Committee.

ROBERT TORRANCE, Con.

Guelph, 7th April 1877.

The Presbyterian Record.

MONTREAL: MAY 1, 1877.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

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ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Official Notices.

MEETINGS OF PRESBYTERIES.

Guelph—Tuesday, 8th May, 10 a.m.
Manitoba—Wednesday, 9th May, 9 a.m.
London—Friday, 13th July, 2 p.m.
Quebec—Wednesday, 4th July, 10 a.m.
Peterboro—Tuesday, 10th July, 11 a.m.
Brockville—Tuesday, 3rd July, 7 p.m.
Whitby—Tuesday, 15th May.
Ottawa—Monday, 7 May, 3 p.m.
Barrie—Tuesday, 1st May.
Lindsay—Tuesday, 29th May.
Newfoundland—Thursday, 3rd May, 7 p.m.
Miramichi—Tuesday, 1st May.
Parie—Tuesday, 3th July, 11 a.m.
Bruce—Tuesday, 10th July, 3 p.m.
Montreal—Tuesday, 10th July, 11 a.m.
St. John—Tuesday, 8th May,
Pictou—Tuesday, 8th May, 11 a.m.

MEETING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

The third session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Halifax, and within St. Matthew's Church there, on Wednesday, 13th June next, at 7:30 p. m.

Presbytery Clerks will please forward rolls, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licensure, deaths, demissions and depositions within the several Synods, should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

All papers for the Assembly should reach the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Rolls and other documents should be addressed to Rev. Dr. Reid (Drawer 2567), Toronto.

WILLIAM REID,	} Clerks of
J. H. MACKERRAS,	
W. FRASER,	
	Gen. Assem.

RAILWAY ARRANGEMENTS.

Arrangements are being made with the leading lines of Railway for return tickets at reduced rates. Certificates will be sent so as to reach members by the 21st May; should any not have received them by that date, they will please communicate with Dr. Reid, Toronto.

Presbytery Clerks are requested to send to Dr. Reid, as soon as possible, lists of ministers and elders entitled to receive certificates, with their POST-OFFICE ADDRESSES and the RAILWAY STATIONS from which they will begin their journey. Inattention to this will occasion great inconvenience and trouble.

Literature.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW.—The April number comes to us in mourning for the death of Professor Henry Boynton Smith, one of its associate editors, perhaps the ablest reviewer of his day, and acknowledged to be the foremost scholar in the church to which he belonged. Dr. Martin Vincent,

his late pastor, contributes a just and graceful tribute to his memory. The Rev. J. M. Sherwood, known as a man of literary experience, judgment, and culture, takes his place in the editorial chair. Among other able articles in this number, are: *The Perpetual Authority of the Old Testament*, by Dr. Green, of Princeton; and *Evangelists and Lay-exhorters*, by Dr. Otts, of Wilmington.

THE CANADIAN MONTHLY AND NATIONAL REVIEW: Published by HART & RAWLINSON, Toronto, appears to have taken a new departure. It presents a most attractive appearance. The writers are nearly all Canadian. On this account, as well as for its intrinsic merits, it deserves encouragement. Price \$3.50 per annum.

BELFORD BROS., Toronto, have brought out the CRUISE OF H. M. S. CHALLENGER, and Mr. Grant's famous OCEAN TO OCEAN in good style. The former gives an interesting account of voyages over many seas, undertaken in the interest of science, and extending continuously over three and a half years. The latter, we need scarcely say, is the latest and most authentic description we have of our own Dominion, by one who has traversed its five thousand miles, from east to west, and who testifies to what he has seen. This second edition is an improvement on the first, externally, as well as in literary finish.

THE STARLING; by the same Publishers. Montreal: W. Drysdale & Co., is one of Norman MacLeod's best stories. Among the pamphlets that have reached us, are: "THE SECOND COMING OF THE LORD;" by Rev. John Lang, of Dundas, Ontario, containing an able refutation of the doctrines held by so-called Plymouth brethren: an exceedingly good Sermon on INFANT SALVATION, by Rev. W. A. McKay, of Baltimore and Cold Springs; and A. VINDICATION OF THEOLOGY; an address to Theological Students, by Rev. J. Clark Murray, LL.D., of McGill College, Montreal.

The British American Book and Tract Society, operating from Halifax, has within the past nine years circulated 150,000 copies of the Scriptures, about 7,000,000 pages of tracts, and \$137,000 worth of Christian books and publications. Over 1000 families were supplied with Bibles by the colporteurs. Over 1800 families were found with Bibles or portions of Scriptures, but without any other religious reading. About \$220,000 were received and disbursed by this Society in these nine years.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2ND APRIL, 1877.

ASSEMBLY FUND.

Received to 2nd March
\$2,251.53, less \$28.73,
intended for Home Mis-
sion.....\$2,222.80

Bluevale	5.00
Proffline	5.23
Coldsprings	9.00
Rocky Saugeen Mission- Stations	1.35
Lakefield & North Smith Chiniquacusey, 1st	4.00
Do. 2nd	4.00
South Kinloss & Lucknow Vernonville	3.00
Saugeen	2.50
North Nissouri	3.00
South Nissouri	5.00
Elma Centre & Monckton Whitby	9.00
Upper Londonderry	5.00
Middle Stewiacke	3.00
Springside Congregation. Grand River, C.B.	3.00
Sydney, 2nd Congregat'n Bayfield	7.00
Berne	2.00
St. Mary's	4.00
Glammis	3.00
Cobourg	18.47
Stratford, Knox Church. Mount Forest, Knox Ch. Bethesda	10.00
Alnwick	4.00
Carlisle	2.00
Brussels, Melville Ch'rch Walton	5.00
North Augusta	6.69
Tilbury, East	8.09
Woodbridge	4.00
Beckwith	4.00
Rothsay, Calvin Church. Angus & New Lowell ..	4.00
Weston	4.81
West Winchester	6.00
Lefroy	4.00
West Gwillimburg, 2nd. London, St. Andrews ..	25.00
North Gower	4.00
Keene	5.00
Drumbo	3.00
York Mills	2.75
Wallace & Pugwash	5.37
Central Church, Presb'y of Barrie	5.00
Toronto Cooke's Church Craigvale	17.50
Ethel	3.00
Alliston	1.00
Cambray	2.50
Brockville, 1st Church ..	7.05
Renfrew & McNabb	15.00
Uxbridge	5.00
Dunwich, Duff's Church. Port Stanley	2.50
English River & Howick Almonte, St. John's Ch ..	7.00
	5.00

\$2,556.11

FRENCH EVANGELIZATION.

Amt. received to 2nd
March \$1,814.10, less
\$6.00 intended for For-
eign Mission Fund....\$1,808.10

Rocky Saugeen Mission Station	2.00
Lakefield & North Smith S School	20.00
Port Elgin	10.45
Vernonville	7.00
South Nissouri	8.00
North Nissouri	7.00
Elma Centre & Monckton Bayfield	10.50
Berne	4.00
Stratford, Knox Church. Mount Forest, Knox Ch. Bethesda	3.00
Alnwick	50.00
Carlisle	15.00
Tecumseth	8.00
Hamilton, McNabb St. ..	3.00
Woodbridge	5.00
Beckwith, Knox Church. Rothsay, Calvin Church. Weston	15.00
Friend, Galt	176.80
Lefroy	7.00
Chatsworth, Add'l	10.00
M. Pleasant, Omemee & Lakefield	9.00
West Brant	10.00
West Gwillimburg, 2nd ..	10.00
Ridgetown	10.00
Keene	10.00
Drumbo	10.00
Wellington Square	10.00
Adjala	5.00
Central Church, Presb'y of Barrie	15.00
Waterdown, Knox Ch. ..	5.00
Toronto, Cooke's Church Craigvale	87.00
Fergus, Melville Church. Eadies	9.00
Ethel	38.00
Ottawa, Bank Street	4.00
Madoc, St. Peter's Sab- bath School	2.00
Alliston	2.00
Brampton, 1st	5.00
Beamsville & Mountain ..	25.00
Cheltenham	4.00
Mount Pleasant	7.50
Cambray	8.50
Brockville, 1st Church ..	2.50
Cannington	54.55
Princeton	13.00
Almonte, St. John's Ch ..	10.00
Newcastle, Sabbath Sch ..	15.00
Uxbridge	5.00
Guelph, 1st Congregation Dunwich, Duff's Church ..	8.00
Port Stanley	17.00
	4.00
	8.00
	\$2,672.53

FOREIGN MISSION.

Amount received to 2nd March, 1877	\$6,377.90
Guelph, Chalmers' Ch'rch Sabbath School	19.35
Spencerville, S. School ..	20.00
Cheltenham	15.35
Wingham Sabbath Sch ..	7.00
Proffline	33.80
Coldsprings	34.00
Montreal, Côté St S Sch Sask'n, for boy, D. H. McVicar	50.00
do do, China	50.00
do do do	
deceased Scholars' Mis- sionary box, part of	2.00
Aurora	40.00
Rocky Saugeen Mis Sta. ..	2.00
Lakefield & N'th Smith ..	15.00
Chiniquacusey, 1st	9.25
do 2nd	14.00
Port Elgin	15.70
Cranbrooke	9.00
South Osprey, Honeywood & Singhampton	15.00
Crowland Mission'y Ass'n Tecumseth, 2nd	4.00
Ottawa, St. Andrews	5.00
Vernonville	25.00
Norwood	10.00
Eramosa	7.50
Belleville, John St	15.00
Carlisle	75.00
Ailsa Craig	11.00
Nairn	16.30
Saugeen	2.70
South Nissouri	10.00
North Nissouri	20.00
St. Andrews Q.	8.00
Elma Centre, &c.	12.00
Fullarton	15.00
St Vincent	10.00
do S School	22.00
Whitby	2.00
Galt, Union Sab School China	15.00
do do do Sask'n	11.42
Bayfield	8.00
Berne	5.83
Glammis	5.00
Cobourg	50.00
Stratford, Knox Ch.	35.00
A Friend, Wallacetown ..	5.00
Hamilton, McNabb St.	200.00
Markham, Brown's Cor- ners &c	30.62
East Puslinch, Duff's Ch ..	30.00
Mount Forest, Knox Ch ..	25.00
Bethesda	18.25
Alnwick	11.00
Carlisle	10.00
Friend Towns'p, Carradoc Tecumseth, 1st	3.00
Brussels, Melville Ch'rch Hastings, Add'l	6.00
Mrs McLennan, Elmira, Illinois	40.00
Windsor, St Andrews	25.00
Clinton, Willis' Ch	85.00
Sunnidale, Zion Ch	5.00
Woodbridge	7.00
Ross	3.00
West Brant	4.31
Beckwith, Knox Church ..	10.00
Rothsay, Calvin Church ..	5.00
Dundee Centre	21.25
East Nottawasaga and Creemore	15.00
Paris, Dumfries Street ..	30.00
Mcrrisburgh	10.00
Irquois	8.00
Perth, Knox Church	40.00
do do S Sch'l	7.00
Weston	13.85
Montreal, Knox Church ..	100.00
West Winchester	24.00
Bear Creek	35.25
Friend, Galt	2.00
Lefroy	10.00
Hullett	15.00
Chatsworth, Add'l	4.85
Doon	4.00
Mt Pleasant, Omemee & Lakevale	15.00
Beaverton	43.00
Durham Sabbath Sch	5.61
Winterbourne, Chalmers Church	10.00
West Brant, Add'l	2.00
West Gwillimburg 2nd ..	10.00
London, St Andrews	145.00
do do S Sch, India	5.00
do do do China	10.00

		HOME MISSION.			
Alvinston, Brooke and Euphemia	4.63	Amount received to 2nd March, 1877	\$20,053.08	Ross	do 4.00
Montreal, St Pauls S Sch	16.66	Montreal, St Paul's Ch	500.00	West Brant, Add'l. debt	3.69
North Gower	10.00	Rockwood Miss'y M't'g	5.68	do do	6.00
Pine River	6.00	Hespeler	2.50	Beckwith, Knox Ch. do	15.00
Ridgetown	10.00	Guelph, Chalmers Ch'rch		Rothsay, Calvin Ch. debt	4.50
Keene	20.00	Sab School	20.00	do do S Sch. do	6.00
Manilla	4.50	Bluevale	20.00	do do S Sch. do	3.60
Paris, Dumfries Street	85.00	Coldsprings	75.00	do do S Sch. do	2.35
Greenbank	20.00	Aurora	24.25	Angus & New Lowell debt	10.00
Teeswater, Westminster Church	27.50	Rockey Saugeen Mis Sta	11.90	Stayner & Sunnidale do	6.50
Fraser Family Mission'y Box, China	1.50	Lakefield & N'th Smith	22.00	East Nottawasaga and Creemore	15.00
Drumbo	8.00	Boston Church	16.00	New Glasgow	10.00
Claremont	10.54	Milton, Knox Ch	8.50	Paris, Dumfries St.	50.00
Wellington Square	10.50	Chinquacousey, 1st, debt	8.00	Morrisburg, Missionary Meetings	15.00
Stayner	5.00	do 2nd do	8.35	Edwardsburg	15.00
Essa, 1st	29.00	Port Elgin	35.20	Iroquois	15.00
Adjala	4.00	South Kinloss & Lucknow	54.49	Matilda	3.00
Pickering, Erskine Ch	2.75	Eadies	18.00	Perth, Knox Ch.	80.00
Central Church, Presb'y of Barrie	15.00	S'th Osprey, Honeywood & Singhampton	12.00	Sarawak	4.50
Waterdown, Knox Ch	10.00	Crowland M'y Ass'n	12.00	Metis	2.52
Kemptville	12.00	Tecumseth, 2nd	46.00	Weston	20.14
Essa Town line	5.00	Utica	3.00	Montreal, Knox Ch.	115.00
Garafraxa, St John's	10.00	Oro Guthrie Ch Miss'y Association	6.00	West Winchester	20.00
Toronto, Cooke's Ch	100.00	Ottawa, St Andrews do	343.80	Frieno, Galt, Manitoba	2.00
Newmarket	6.00	Vernonville	15.00	Lefroy	20.00
Rockwood	2.00	Norwood	7.50	Hullett	18.00
Craigvale	9.00	do debt	20.00	Silver Islet	21.00
Westwood	16.00	Bellevue, John St.	175.00	Brantford Zion Church, Add'l	65.00
Fergus, Melville Ch	28.00	Carlis'e	22.00	Chatsworth	17.00
Côté de Neiges	15.00	Ailsa Craig	32.60	Caledon, East St And'ws, & Sandhill	7.89
Bluevale	8.56	Nairn	5.50	Brampton, 1st	60.00
Ethel	2.00	Belmont	23.03	Mount Pleasant, Omeme & Lakefield	45.00
Ottawa, Bank Street	95.00	do	7.97	Beaverton	51.63
Manotic & Gloucester	10.00	Strathroy	5.50	Durham	24.17
Madoc, St Peters S Sch	3.00	Komoka	2.00	West Brant, Add'l.	2.00
do do	8.00	Westminster, St And'ws, debt	10.00	Hols ein	11.41
Alliston	4.00	Saugeen	18.00	Amos	8.67
Beamsville & Mountain	4.00	South Nissouri	14.00	Fairbairn	4.04
Brampton, 1st	25.00	North Nissouri	7.00	Hanover and West Bentinck	8.00
Milvorton, Burn's Ch & Co	23.00	Elma Centre & Monckton	21.00	West Gwillimbury, 2nd	15.00
Hawkesbury	8.10	Fullarton	12.00	London, St Andrews ordy	150.00
L'Orignal	5.90	Chesterfield	25.00	Montreal, St Paul S Sch	16.66
Cambray	5.00	St Vincent	4.00	North Gower	19.55
Brookville, 1st Ch	34.75	Sydenham, St Pauls do	5.50	Durham, S Sch.	5.61
do do S Sch	77.45	Whitby	15.00	Manilla	2.00
Litchfield	9.26	Bayfield	20.00	Pine River	6.00
Renfrew & McNabb	20.00	Berne	12.00	North Augusta	6.00
Maidstone	4.25	Almonte, St And'ws do	20.00	Legacy of late Mr Mevey, London	372.00
Molesworth	10.00	Glamis	18.00	West Adelaide	11.66
Pakenham	4.00	Cobourg	42.40	Ridgetown	30.00
Cannington	20.00	do debt	30.00	Florence & Dawn	6.00
Pickering	8.00	Stratford, Knox Ch. ordy	85.00	Keene	30.00
Princeton	15.00	Glenallan	18.60	Greenbank	20.00
South Gower & Mountain	34.54	Hollin	13.50	Drumbo	17.00
Fenelon	18.75	Hamilton, McNabb S ordy	400.00	Alton	4.00
Demorestville	4.00	Shakespeare	4.00	Wellington Square	50.00
Almonte, St John's Ch	25.00	Markham, Brown's Corners, &c.	26.58	Stayner	6.00
Newcastle, S Sch, Sask'n	5.00	East Puslinch, Duff's Ch ordy	45.00	Essa, 1st	40.00
Newboro & Westport	5.00	Ratho	15.00	Adjala	15.00
Cartwright & Williamsb'g	4.00	Innerkip	15.00	Mountain & South Gower	10.00
Uxbridge	12.00	M't Forest, Knox C ordy	30.00	Head Station	8.50
Guelph, 1st Congregation	17.00	Eramosa	33.00	Central Ch., Presbytery of Barrie	35.00
Estate of late Rev Archdeacon Henderson	100.00	Bethesda	28.00	Waterdown, Knox Ch do	20.00
Dunwich, Duff's Ch	4.00	Alwink	18.00	Kemptville	11.00
Avonton	19.00	Carluka	10.00	Toronto, Cooke's Ch do	203.70
Port Stanley	10.00	Bothwell	41.00	Hibbert	40.00
Wick	30.00	do debt	6.50	Craigvale	20.00
Metis	3.20	Blyth	21.83	Westwood	16.00
Mille Isles	4.06	Tecumseth, 1st	8.00	Presbytery of Paris	38.65
English River & Howick	9.80	Brussels, Melville Ch do	15.00	Valleyfield	20.00
Quebec, Chalmers Ch	158.00	Hastings	3.93	Ethel	12.00
		Blackheath	8.00	Ottawa, Bank St.	125.00
		Tilbury, East	16.32	Manotic & Gloucester	12.00
		Clinton, Willis' Ch.	100.00		
		Sunnidale, Zion Ch.	7.50		
		Woodbridge	12.00		
	\$9,862.21				

N.B.—In the case of Peterboro Sabbath School the amount contributed was \$40.00; not as given, \$4.00.

Madoc, St Peters S S Co	3.00
Alliston..... do	8.00
Beamsville & Mountain, ordy	10.00
Cambray..... ordy	5.00
do..... debt	10.00
Brookville, 1st Ch..... ordy	96.65
Renfrew & McNabb do	80.00
Maidstone..... do	7.00
Molesworth..... do	12.00
do..... debt	8.00
Wallaceburgh..... ordy	26.75
Cannington..... do	30.00
Mono Mills..... do	23.75
St Marys..... do	100.00
Goderich, Knox Ch..... do	70.17
Princeton..... do	15.00
Smith Church..... do	6.00
Fenelon..... do	18.75
Demorestville..... do	8.00
Friend, Bluevale..... do	10.00
Almonte, St John..... do	29.00
Cartwright & Williams- burgh..... ordy	4.00
Newboro & Westport do	15.00
Uxbridge..... do	28.00
Port Colborne..... do	13.00
Guelph, 1st Congr'l. do	66.00
Estate of late Archibald Henderson..... ordy	100.00
Dunwich, Duff's Ch. do	5.00
Port Stanley..... do	20.00
Paris, Dumfries St. do	100.00
Wick..... do	25.00
Rockburn..... do	10.12
Keene, S Sch..... do	7.40
Friends, Durham and Priceville..... ordy	10.00
Mille Isles..... do	5.19
Quebec, Chalmers C. do	155.00
Delaware..... debt	5.25
Essa, Town line..... do	20.00
Friend, Galt..... do	2.00

\$26,229.73

WIDOWS' FUND.

Amount received to 2nd March, 1877.....	\$1,720.42
Fitzroy Harbor & Tarbol- ton.....	9.00
Coldsprings.....	15.00
Lakefield & N'th Smith.	14.00
Cranbrooke.....	3.00
Tecumseth, 2nd.....	5.00
Vernonville.....	7.00
Belleville, John Street.....	40.00
Elma Centre & Monckton Bayfield.....	9.00
Berne.....	6.00
Glamis.....	4.00
Cobourg.....	3.00
Hamilton, McNabb St.....	10.00
Mount Forest, Knox Ch.....	25.00
East Puslinch, Duff's Ch.....	15.00
Bethesda.....	20.00
Alnwick.....	3.00
Carluke.....	2.00
Tecumseth, 1st.....	5.00
Brussels, Melville Ch.....	4.00
Sunnidale, Zion Church.....	7.00
Woodbridge.....	3.25
Beckwith, Knox Ch.....	4.00
Rothsay, Calvin Ch.....	5.00
Paris, Dumfries Street.....	2.00
Perth, Knox Church.....	15.00
Weston.....	13.00
West Winchester.....	6.00
Lefroy.....	10.00
Chatsworth, Add'l.....	10.00
West Brant.....	2.65
North Gower.....	1.50
	5.00

Ridgetown.....	10.00
Keene.....	5.00
Drumbo.....	6.00
Wellington Square.....	6.00
Stayner.....	5.00
Central Church, Presb'y of Barrie.....	4.00
Waterdown, Knox Ch.....	15.00
Garafraxa, St John's Ch.....	5.00
Toronto, Cooke's Ch.....	3.00
Craigvale.....	50.00
Ottawa, Bank Street.....	9.00
Alliston.....	24.24
Beamsville & Mountain. Cambray.....	8.00
Brookville, 1st Church.....	6.00
Molesworth.....	2.50
Demorestville.....	31.00
Uxbridge.....	6.00
Rockburn.....	2.00
Mille Isles.....	5.00
English River & Howick.....	11.50
New Westminster.....	3.00
	6.75
	28.00

\$2,249.81

With Rates from Revs. James
Tait, \$16.00; C. Cameron, Gus-
tavius Munro, \$24.00; R. M. Croll.
J. Gourlay, D. Paterson, Thomas
McPherson, J. Ballantyne, A.
Frazer, A. Dawson, \$10.00; Jas.
Whyte, J. R. Scott, Jas. Carswell,
Jas. Baikie.

AGED AND INFIRM MINISTER'S
FUND.

Amount received to 2nd March, 1877.....	\$453.28
Port Elgin.....	11.56
Stratford, Knox Ch.....	30.00
Tecumseth, 1st.....	4.00
Rothsay, Calvin Ch.....	2.00
Waddington, N Y, Add'l West Winchester.....	3.15
Mount Pleasant, Ome- mee & Lakevale.....	10.00
West Gwillimbury, 2nd.....	11.00
London, St Andrews.....	11.00
McKillop & Tuckersmith S'th Osprey, Honeywood & Singhampton.....	4.00
Adjala.....	8.00
Essa, Town line.....	4.00
Mimosa.....	5.00
Fergus, Melville Ch.....	1.00
Ottawa, Bank Street.....	47.00
Cheltenham.....	15.00
Cambray.....	7.00
Brookville, 1st Church.....	2.50
Princeton.....	33.75
Almonte, St John's Ch.....	5.00
Estate of late Rev. Arch- ibald Henderson.....	5.00
Port Stanley.....	100.00
	5.11
	\$821.35

BURSARY FUND OF KNOX COLLEGE.

Amount received to 2nd March, 1877.....	\$240.00
Jas Loghrin, Speedside.....	50.00
M C Cameron, Goderich.....	60.00
	\$350.00

MONTREAL COLLEGE ORDINARY
FUND.

Amount received to 2nd March, 1877.....	\$13 00
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Fitzroy Harbor & Tarbol- ton.....	13.00
English River & Howick.....	7.45
	\$43.45

MONTREAL COLLEGE BURSARY
FUND.

Hamilton, McNabb St Ch	45.00
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MANITOBA COLLEGE, ORDINARY
FUND.

Amount received to 2nd March, 1877.....	47.50
Guelph, Chalmers Ch S S Co	10.00
Hamilton, McNabb St Ch	20.00
Hibbert.....	13.90
Waterdown S Sch.....	2.00
Thamesford.....	10.00
	\$103.40

ORPHANS OF THE LATE REV. JAS.
NESBIT.

Amount received to 2nd March, 1877.....	\$401.75
Belleville, John Street ..	11.50
	\$412.25

INDIAN ORPHANAGE AND JUVENILE
MISSION.

Lakefield & North Smith Sabbath School.....	\$20.00
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COLLEGES, ORDINARY FUND.

Amount received to 2nd March, 1877 \$4,094.32, less error in addition.....	\$4,074.32
Guelph, Chalmers' Ch S School.....	50.00
Mount Pleasant.....	10.60
Bluevale.....	10.00
Coldsprings.....	24.00
Rocky Saugeen Mission Station.....	2.00
Lakefield & N'th Smith.....	20.00
Chiniquacousey, 1st.....	8.00
do 2nd.....	24.13
S'th Osprey, Honeywood & Singhampton.....	15.00
Crowland Mission'y Soc'y Vernonville.....	4.00
Norwood.....	10.00
Eramosa.....	6.00
Saugeen.....	10.00
South Nissouri.....	8.00
North Nissouri.....	7.00
Elma Centre & Monckton Bayfield.....	10.00
Berne.....	6.00
Glamis.....	4.00
Cobourg.....	30.00
Stratford, Knox Ch.....	60.00
Hamilton, McNabb St Ch Markham, Brown's Cor- ners, &c.....	220.00
King, St Andrews.....	24.15
East Puslinch, Duff's Ch.....	35.00
Mount Forest, Knox Ch.....	60.00
Bethesda.....	25.00
Alnwick.....	17.00
Carluke.....	9.00
Brussels, Melville Ch.....	10.00
Hastings.....	14.00
Clinton, Willis' Ch.....	6.00
Sunnidale, Zion Ch.....	40.00
Woodbridge.....	7.50
Beckwith, Knox Ch.....	8.41
	10.00

Rothsay, Calvin Ch	5.00	Beer Creek	8.50	Per Dr Reid, Toronto....	792.67
East Nottawasaga and Creemore.....	15.00	Rev Alex McKay, D.D....	15.00	Erskine, Ch Missionary Society, Montreal....	114.08
Perth, Knox Church.....	30.34	Hamilton.....	82.00	Aurora	17.00
Weston.....	14.85	Grafton.....	9.00	do S School	40.00
Friend, Galt.....	2.00	Greenbank.....	34.00	Friend, Aurora.....	2.00
Lefroy.....	7.50	Wick.....	15.00	St. Marys, Ont, S Sch....	40.00
Hullett.....	10.00	Thamesville.....	42.00	A Lady Friend, Lancaster	1.00
Chatsworth, Add'l.....	6.15	Mr Killen.....	10.00	Edwardsburg.....	10.00
Mount Pleasant, Omemece & Lakevale.....	16.00	Geo Sheills, Pine River ..	2.00	Iroquois	10.00
Beaverton.....	25.37	Cranbrooke.....	14.30	Morrisburg	15.00
Durham.....	7.98		\$14,654.66	Matilda.....	3.33
West Brant.....	1.50			O T Smith, Glanford....	5.00
West Gwillimbury, 2nd.....	8.00			West Winchester.....	20.00
London, St Andrews.....	150.00			Perth, Knox Ch.....	30.00
Alvinston, Brooke & Eu- phemia.....	5.36			do do S Sch.....	7.00
St Anns.....	2.50			Scotch Line Centre, S Sc	2.00
Wellandport.....	3.00			Brantford Road S House, proceeds of entertain't	22.16
Elma Centre & Monckton Add'l.....	5.00			Montreal, St Pauls Ch SS	16.68
Ridgetown.....	10.00			Friend.....	20.00
Keene.....	10.00			Paris, Dumfries Street ..	70.05
Drumbo.....	9.00			Janet Huyck, Consecon ..	1.25
McKillop & Tuckersmith.....	6.00			Windsoir, St Andrews Ch	14.50
Wellington Square.....	10.00			A B C, Niagara.....	10.00
Stayner.....	5.00			John Cashman.....	5.00
Central Church, Presb'y of Barry.....	12.25			North Gower	5.00
Waterdown, Knox Ch.....	20.00			Quebec, Chalmers Ch ..	115.00
Kemptville.....	7.81			Scarboro, Knox Ch.....	24.00
Essa, Town line.....	10.00			Hampstead, S Sch.....	6.00
Mimosas.....	3.00			Anonymous.....	2.00
Toronto, Cooke's Church.....	170.00			Jno Pettigrew, Norwood	10.00
Craigvale.....	5.00			Friends, Kildonan, Man- itoba.....	40.00
Fergus, Melville Ch.....	38.00			Woodville & Little Sands	9.00
Eadies.....	9.44			Ingersoll, coll'd by Missy Meeting, Erskine and	15.25
Ethel.....	2.50			Knox Churches.....	19.70
Ottawa, Bank Street	55.00			Tecumseth, 1st.....	4.00
Alliston.....	4.00			North Augusta.....	10.00
Beamsville & Mountain. Cambray.....	2.50			Ratho.....	32.75
Brockville, 1st Ch.....	43.25			Chateauguay & Beauhar- nois.....	9.00
Molesworth.....	5.00			Innerkip	6.00
Pakenham.....	5.00			do S School	1,556.12
Princeton.....	8.00			Per Rev R Campbell	\$11,324.89
Demorestville.....	2.35				
Almonte, St John's.....	15.00				
Uxbridge.....	10.00				
Dunwich, Duff's Ch.....	5.00				
Chippawa, Add'l.....	2.25				
Avonton.....	19.00				
Port Stanley.....	7.00				
Egmondville.....	5.00				
	\$5,731.01				
KNOX COLLEGE BUILDING FUND.					
Amount received to 2nd March, 1877.....	\$13,833.75				
T Gibson, MPP, Wroxeter A L Gibson do	10.00				
Hastings.....	27				
Toronto.....	64.67				
Milton, Knox Church.....	22.00				
Boston Church.....	26.00				
H C Howard, Drummond- ville.....	3.50				
Ratho & Innerkip.....	152.67				
Cannington.....	21.00				
Elma Centre & Monckton Jas Nairn, Fullarton	12.50				
Ayr.....	3.60				
Glenallan & Hollin.....	13.00				
Brampton.....	22.00				
Vaughan & Albion.....	24.50				
Proton.....	64.00				
Alnwick.....	8.00				
Wroxeter.....	3.00				
North Pelham and Fort Robinson.....	17.00				
Craigvale.....	13.00				
Beaverton.....	28.00				
	71.00				
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Mr and Mrs W McLachlan, Galt	4.60
Friend, Bobcaygeon	5.00
Chatsworth, Cong.	7.12
W Webster, Florence	1.00
Mr Fordham, Florence ..	1.00
Rev G Cheyne, M A, Tapleystown	1.00
Coill'd by W Stewart, Logerait, O	21.25
Barrie, Ref Ep Ch S Sch. Rt Langwell, St Laurent ..	20.00
A A Stevenson, Montreal ..	10.00
D Cunningham, do	2.00
Jas Davidson, do	5.00
A Clark, Smith's Falls ...	20.00
Friend, Prescott	1.00
Dr Hutchison, proceeds of social, Wroxeter ..	5.00
Mrs J C W Daly, Stratf'd ..	1.00
Mrs Templeton, York	1.00
Paris, Dumtries St	28.25
Mrs W F Burns, St Johns Newfoundland	2.00
Perth, St Andrews Ch. ...	20.00
Coill'd by N. Farlinger, Fort Covington	24.10
A Friend of the French ..	1.00
H H Durham	5.00
Mrs Fraser, Montreal	10.00
Miss Torrance	5.00
Anonymous, Lindsay	1.00
Thomas Hamilton, North Georgetown	2.00
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	\$3,030.43

PRESBYTERIAN COLLEGE, MONTREAL

Warden King, Treasurer.

ORDINARY REVENUE,

Already acknowledged ..	\$1646.18
Alex McGirr, Metcalfe ..	2.50
Morewood Congregation ..	14.00
St Sylvester do	6.00
Edwardsburg do	7.25
Iroquois do	5.00
Morrisburg do	6.32
W Winchester do	20.00
Russeltown Flatts Cong'n ..	10.00
Montreal, Knox Ch	100.00
North Gower Congregat'n ..	10.00
Quebec, Chalmers Church Miss'y Soc'y	170.00
Montreal, Knox Ch S Sch ..	40.00
Rockburn Congregation ..	7.60
Mille Isles	5.00
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	\$2049.25

THEOLOGICAL CHAIR

J M Garland, Ottawa	25.00
A Mutchmor	20.00
Geo Hay	25.00
John Anderson, Montreal ..	25.00

SCHOLARSHIP FUND

John Stirling, Montreal ..	50.00
Peter Redpath do ..	50.00

ENDOWMENT FUND.

R Langwell, St Laurent ..	25.00
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WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

Trenton	14.00
Creemore & Dunedin	12.00

Rockwood	5.00
Seymour	35.00
Innisfil & Gwillimbury ..	12.00
Orangeville	4.00
Mill Point	2.00
Nelson & Waterdown	14.00
Rockwood	6.00
New Edinburgh	7.00
Parkhill	13.00
Glencoe	22.00
Litchfield	12.00
Pickering	12.00
Rev Frederick Home	6.00
Whitby	15.00
Perth	20.70
Nottawasaga	10.25
Owen Sound	30.00
Mulmur	6.00
Almonte	20.00
Montreal, St Andrews Ch. ..	20.00

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

Sherbrooke, Miss, Assn ..	20.00
Sherbrooke, S Sch.	22.00
Montreal, St Pauls S Sch. ..	45.00
South Georgetown S Sch. ..	20.00
Montreal, Pt St Sch, do ..	20.00
St John, N B, S Sch	20.00
Galt, S Sch	20.00

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE CHURCH AT HALIFAX, TO 1st APRIL.

FOREIGN MISSIONS.

Acknowledged already ..	\$6184.15
Campbelltown Cong, N B. ..	15.00
United Ch, N G	207.58
St Matthew's, Wallace	12.00
Stake Road	6.50
Fox Harbour	6.50
Union Centre & Lochaber ..	33.00
River Charlo, additional ..	4.00
Margaree	1.83
J A Fraser, New Glasgow ..	2.00
North Bedeque	70.00
Wallace & Pugwash	35.77
St John's Ch, Windsor for 1876	38.00
Great Village for 1876	21.25
West St Peter's & Mount Stewart	100.00
Plainfield District, by Miss Euphemia J Sutherland	10.50
New Kincardine	5.00
Dalhousie	18.50
Bay of Islands	18.00
Fort Massey Miss. Assoc. ..	100.00
Springfield and English Settlement	5.00
A member of St James Ch, Charlottetown, to pay the Salary of a native teacher for the New Hebrides Mission	15.00
Pictou Presbytery in connection with the Church of Scotland for Mission to India	134.75
For Rev Mr Robertson, Erromanga, Pictou Presbytery in connection with the Ch of Scotland ..	134.75
<hr/>	
	\$7179.08

HOME MISSIONS.

Acknowledged already ..	\$2918.20
St Stephen's, St John.add ..	45.75
Union Centre & Lochaber ..	30.00
Grant from Free Church of Scotland	968.88
Lake Ainslie	4.63
Rev Hugh Robertson, Erromanga	5.00
Gabarus	3.00
North Bedeque	10.00
St Croix	3.00
St John's Ch, Windsor for 1876	15.00
Great Village Cong.	21.25
Stewiacke, for 1 year	10.00
West St Peter's & Mount Stewart	20.00
Chipman, Queen's Co, N B ..	14.23
New Kincardine	10.00
Fort Massey Miss. Assoc. ..	60.00
Springfield and English Settlement	5.00
<hr/>	
	\$4143.99

FRENCH CANADIAN MISSIONARY SOCIETY.

Amount received to 2nd March, 1877	45.00
Chinquacousey, 1st	8.35
do 2nd	8.13
<hr/>	
	\$61.48

DAYSRING AND MISSION SCHOOLS.

Acknowledged already ..	\$1750.35
Musquodoboit Harbour ..	11.00
Calvin Ch S Se, St John ..	10.00
Union Centre & Lochaber ..	25.00
Cross Roads Sab Se	2.00
Eastville Sab Se	3.67
Newton Sab Se	3.03
Burnside Sab Se	1.60
Pembroke Sab Se	3.00
Margaree	5.93
Gabarus	2.00
North Bedeque	35.20
Wallace & Pugwash	13.16
Bible Class of 1st Pres Ch Truro to Trinidad Se ..	2.50
Donation from Mrs Johnson, Chipman Co, N B, to Trinidad Mission ..	5.00
Dalhousie Sab Se	5.00
Bass River Sab Se	24.00
<hr/>	
	\$1902.44

SUPPLEMENTING FUND

Acknowledged already ..	\$3733.24
Stewiacke Cong, 1 year ..	17.00
Union Centre & Lochaber ..	20.00
East River	20.00
Margaree	1.80
Gabarus	8.00
Wallace & Pugwash	8.50
St John's Ch, Windsor, for 1876	15.00
West St Peter's & Mount Stewart	16.46
Chipman, Queen's Co, N B ..	14.23
Merigomish	13.30
Fort Massey Miss. Assoc. ..	110.00
Springfield and English Settlement	11.00
<hr/>	
	\$3988.58

COLLEGE FUND.

Acknowledged already	\$3992.77
Stewiacke Cong for 1 year	10.00
Union Centre & Lochaber	20.00
Int. W Patterson, 1876 &	
1877	\$93.44
	93.44
	186.88
Lake Ainslie	4.00
Gabarus	2.00
North Bedeque	40.00
Wallace & Pugwash	8.00
St Croix	3.60
West St Peter's & Mount	
Stewart	45.00
Merigomish	13.30
Fort Massey Miss. Assoc.	100.00
St James Ch, Newcastle,	
N B	32.06
River Charlo	6.00
	—
	\$4463.61

FRENCH EVANGELIZATION

Acknowledged already	\$2172.23
Quoddy, Street Har	4.63
Pictou, Mount Thom Pryr	
Meeting	4.30
Union Centre & Lochabar	25.00
North Bedeque	6.00
St Croix	2.00
New Kincardine	5.00
Fort Massey, Mis'y Ass'n	35.00
	—
	\$2251.16

AGED AND INFIRM MINISTERS' FUND.

Sydney	2.00
Bathurst, St Luke's Ch	5.00
Frederickton, St Pauls Ch	9.00
River Charlo	5.00
Gabarus	2.00

SYNOD FUND.

Fort Massey Miss'y Ass'n	20.00
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MINISTERS WIDOWS' AND ORPHANS FUND.

Of late Church of the Maritime Provinces in connection with the Church of Scotland, from Jan. 1st, 1877

Geo. Mitchell, Halifax. Treas.

Pictou, N S, St Andws Ch	\$26.20
Wallace, N S, St Matth's	6.14
Rev Jas Murray, Wallace, N S, for 1875-76	24.00
City of Halifax Sc Deb'ts	5.80
Pugwash, N S, for 1875-76	10.00
Rev J M Sutherland, Pugwash, N S for 1875-76	24.00
Jno Robertson, Tabusintac, N S, for 1875-76	24.00
Merchants Bank of Halifax, dividend	3.20
Bank of Nova Scotia, divd	176.00
Belfast, P E I	10.44
People's Bnk of Halifax d	5.60
Merchants Bank deposit, interest	6.75

Rev J D Paterson, St J'ns Newfld	12.00
Rev Dr B ooke, Fredericton, N B	12.00
St John. N B, St Stephens	13.00
do Rev D McRae	12.00
Rev A McLean, Belfast, P E I	24.00
Rev AW Herdman, Pictou	12.00
Rev J Anderson, Newcastle, N B	12.00
Newcastle, NB, St Jas Ch	36.07

YOUNG MEN'S BURSARY FUND. MARITIME PROVINCES.

W. F. Knight, Halifax, Treas.	
St Andrews, N B	\$30.85
Interest on Legacy, late G Kerr	22.50

Correction.

In March No., among the acknowledgement of Mission goods to the New Hebrides, will be found a box from ladies of Middle Musquodoboit, for Rev. J W McKenzie, value \$15; it should have been: From Ladies Sewing Circle (as above) and a few other Friends, value \$40.

Another package, valued at \$15, was prepared and forwarded by the same diligent hands to Rev. T. Christie, Couva, Trinidad, for the benefit of that Mission, per M. G.

WHAT SCOTLAND HAS DONE FOR INDIA.

The *Daily Review* says: "How little we, who remain comfortably and sometimes very selfishly at home, know of the work done for our country, for humanity, for the highest of all causes, by Scotsmen abroad. And even when we do know, or are told, the spirit of sect in the Church and of party in the State so prevails, that we are apt to see little that is admirable in what is catholic, nothing that is worthy of sympathy or support in what is done by others who do not utter our Shibboleth. We want to tell in a few words the early story of a work done for the good, secular and spiritual, of those millions of our subjects who are now being threatened by the grim spectre of famine in Southern India. When Scotland had as yet only two big Churches, and not three, the General Assembly sent out Alexander Duff to evangelize Bengal. Dr. John Wilson was already at that work in Bombay, and soon after a similar enterprise was begun in Madras. Up to that time, now nearly half a century ago, Government had done no-

thing for the education of the natives of India in their own vernacular and in English, while the few missionaries had confined themselves to giving primary instruction to the poor. To this there had been only one exception, that of the Serampore College, under Carey and Marshman. Dr. Duff changed all that. He, more than any one man, compelled the Government to do its duty to the people in both the higher or English, and the lower or vernacular education. But as that meant a purely secular system, he supplied the Christian element to saturate it by establishing his famous Missionary College. From that and its many imitators ever since, there had gone forth a stream of young natives to become Christian ministers and schoolmasters, and even when not baptized Christians, to form in stations all over India the centre of high-minded, pure-principled, moral action and intellectual progress. While this system has gained among the Hindoos proper, for whom it is specially fitted, more actual converts than any other, as statistics prove, it has proved the only self-developing, self-propagating power for good amid the secularism of the Government colleges, and the seething corruption of an idolatrous state of society.

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College.

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

Brantford, Ontario, }
Feb. 1st, 1876.

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Friday, 8th September. *A liberal deduction made in the case of Clergymen's daughters.*

Day & Boarding School for Young Ladies

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES

Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B.A., Wm. Wallace, U.G. *Mathematics*: Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages*: G. A. Chase, B.A., Medalist. *English*: Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music*: Carl Martens, Prof. Baker. *Drawing*: H. Martin. *Fencing, Drill, Gymnastics*: Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. WM. TASSIE, M.A., L.L.D. Galt, Feb. 1st, '76. Head Master.



Four Departments: Arts, Preparatory, Commercial & Agricultural. 10 Professors & Teachers. Board, washing, Fuel, Light, &c., \$2.50 per week. Tuition from \$5 to \$10 per term. The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness, and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

Rev. CHARLES A. TANNER,
Principal.

THE WHITBY HIGH SCHOOL.

WHITBY: ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to GEO. H. ROBINSON, M.A., Head Master. High School, Whitby, 1st Dec., 1876.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the HEAD MASTER.

JUNE, 1877.

The Missionary World.

WE are vividly reminded of what the Gospel has done for India, when we read of the *suttee* of the three favorite wives of the late Sir Jung Bahadoor, who reigned in a region not yet under British sway. Amid blazing sandal-wood and spicery, songs of triumph, and moans of distress, the wretched devotees passed away.

The cruelties of the most refined heathenism are horrible. Its most sacred rites are hideous and revolting. On the other hand, from widely distant sections of India proper, we receive tidings of increasing eagerness to hear, to read, and to understand the Word of Life. The University of Cambridge is greatly strengthening a hopeful Mission at Delhi, which is intended mainly to influence the more cultivated and better educated classes. In Madras, in spite of the appalling famine, (perhaps partly in consequence of it), there is wide-spreading spiritual interest. Presbyterian, Methodist, Episcopalian, and other Missions, report progress at a much higher than the average rate. War and famine, and pestilence itself, are God's ministers, and are used by Him to open the way for the Gospel chariot.

From Japan, we hear of increasing Christian liberty and of rapid growth. Schools are multiplying. The printing-press is at work. Popular shrines are being deserted, and idols are fleeing away. Roman Catholic as well as Protestant Missionaries are meeting with much success. The Buddhists are alarmed, and are starting counter-Missions. We are glad to note that all Presbyterian Missionaries in Japan are co-operating with perfect cordiality. This is as it should be over the wide world.

The King of Siam, in a special message of recent date, to the United States Government, dwells with warm appreciation on the character and work of the Presbyterian Missionaries in that country. He declares that they are the best of all foreigners,—peaceable, laborious, unselfish, ever doing good to the people, and setting an example of law-abiding citizenship. This is wonderful testimony from a heathen king,—from the land of the white elephant!

From Persia, we hear of large accessions to the churches, brave endurance under persecution, and a noble spirit of self-sacrifice on the part of converts, and of native ministers. A spirit of enquiry is extending among the people. The rulers of the land are somewhat more liberal in their treatment of Evangelical Christians than they were wont to be. A government official was present at the late Conference or Synod of the Persian Mission. In his report to the Prime Minister, he expresses great satisfaction with what he had witnessed, and his surprise at seeing among the Shah's subjects so large a gathering of native preachers, forming a deliberative body, so orderly and dignified in its proceedings. This from a Mohammedan!

The Societies now so energetically engaged in evangelizing Central and Eastern Africa, have by their representatives met in London, and in a wise and loving spirit, have parcelled out the land so as to avoid unhappy collisions, heretofore so disastrous and so disgraceful. Episcopalians, Presbyterians, Wesleyans and Congregationalists have entered into this friendly arrangement. The spirit thus manifested is worthy of Christianity.

Presbyterian Missions have taken better hold of the people of Egypt than any others that have been attempted. Only one branch

of our Church, the United Presbyterians of America, have entered that field, and now they have five Stations, eight organized congregations, sixteen out-Stations, twenty-three native preachers, and twenty-nine Schools. It is hard to over-estimate the importance of this Mission in view of the prospective influence of Egypt in Africa.

Our Presbyterian brethren on the other side of the border established a Mission in China in 1844. For the first ten years, there was not a single convert. Our Mission in Formosa is hardly five years old, and yet its converts are numbered by hundreds. Success has crowned the efforts of the English Presbyterian Church in the same inviting field.

Such are some of the encouraging features that catch the eye as we glance over the vast field now open for Missionary effort. We can hardly venture to allude to the perilous position in which Protestant Missionaries and their converts are placed at this moment in the Turkish Empire. Day and night, in the cities and in the small districts, the danger is great and pressing. Nowhere do the heralds of the cross call for more kindly sympathy.

To every member of the Presbyterian Church in Canada we say, Help the Foreign Mission enterprise by your prayers and your money. Follow your own agents in Formosa, in India, in Trinidad, and in the New Hebrides, with ever-growing interest. The work is the Lord's, and when He calls on us for men and women to engage in the work, and for means to support those men and women, it is for us to hear and obey with grateful alacrity.

A Lesson of Contentment.

IN one of the wild gales that swept down from the North upon the coast of Cape Breton late last fall, a vessel which had sought shelter under the lee of Port Hood Island was driven upon a reef and became a total wreck. The fierce blasts were thick with snow, and bitterly cold. On board the

vessel were several men, and one woman with her two little children. Two of the men were washed overboard and drowned. The mother struggled with all her might to save the children, but, one by one, they were wrenched from her grasp by the angry waves. When daylight came, and the people on the island were able to see the wreck, they managed with difficulty to rescue the woman and the men that were left. The poor woman was so terribly frost-bitten that both her feet had to be amputated above the ankles. She is a Christian, and in all her trials and sufferings she acknowledged the hand of the Lord. Her physical condition was such that the surgeon did not venture to administer chloroform, but she bore the amputation of both her feet without a murmuring word. When the pain became insufferably severe, she would ask the surgeon to pause a moment in his work till she could anew gather up all her strength for prayer to the Lord Jesus. She would then calmly bid him "go on." And she is now a helpless, lonely, afflicted cripple: yet she rejoices in the Lord, and bears her affliction with a grateful heart. Sometimes she weeps for her children: "When I hear their dying cry, and see their little hands stretched out to me, their helpless mother, while the icy waves swept them away, my heart is very sore. But then I think that they are out of storms now, and with Jesus who comforts and shelters them."

Mothers, who gather around you your little ones in peace and safety, what think you of this case in its sorrow and its joy? As you sympathize with this sister in Christ ask yourselves what are you doing, and what more can you do, to spread the "good news of salvation" which alone is able to cheer and strengthen in the day of trouble and distress?

I heard the voice of Jesus say,
 "Come unto me and rest;
 Lay down, thou weary one, lay down
 Thy head upon my breast,"
 I came to Jesus as I was,
 Weary and worn and sad:
 I found in him a resting-place,
 And he has made me glad.

The Sabbath School.

INTERNATIONAL LESSONS.

BY REV. GEO. M. GRANT, M. A.

THE PROMISE OF REVIVAL.

JUNE 10th.—Hosea 14: 1-9.

Golden Text: Hosea 13: 9.

The Time.—Hosea's prophetic career extended over at least 59 years. He was contemporary at one time or another of his life with Jonah, Amos, Joel, Isaiah, and Nahum. He describes the frightful social and political state of Israel after the death of Jeroboam II; predicts the destruction of Samaria; and may have lived to witness the captivity of Israel, 2 Kings, xvii. The last chapter is very different in tone from the others. Every word is full of mercy, hope, and promise.

1. *The Entreaty.*—"Israel" the name of acceptance given by God to their forefather; not Jacob, nor Ephraim, nor Samaria. "Thy God," though they had cast Him off, Ro. 11, 2. "Fallen," and from no other cause than "thine iniquity."

2. *How shall we come to God?*—Not with sacrifices, not with silver and gold, not with merit; but with "words," worthless in themselves, precious as expressing the desires of the heart; with "words" and "turning to God."

The form of words given teaches, (1) what is between God and us; (2) that He alone can take it away; (3) that *all* must be taken away before He can receive us; (4) that not till it is taken away can we offer the sacrifices of thanksgiving, Ps. 51, 12-15: 69, 30.

3. *Renunciation of the world, the flesh, and the devil.*—Asshur was the chief of the princes of this world, Ps. 146, 3. The horse was the symbol of warlike strength, Ps. 20, 7; Prov. 21, 31; Deut. 17, 16. As they renounce false help they see Him—the Father—in whom is mercy and true help.

4-7. *God's gracious promises.*—Fickleness is the characteristic of man, Ps. 78. In healing this, He heals our root weakness, Matt. 16, 18, John 13, 1.

We love the love-worthy. He loves "freely," impelled by no motive. God is love.

Various figures to express the manifold grace of God, and the fruits of grace in the soul; the dew, silently distilled, renewed day by day, refreshing and fructifying; the lily, emblem of purity and beauty; Lebanon of stability; a wide-spreading tree, of en-

largement, Matt. 13, 32; the olive, of fruitfulness and perpetual green, Ps. 52, 8; the aromatic plants and flowers at the base of Lebanon, of the sweet odours of prayers and good deeds, 2 Cor. 2, 14; Phil. 4, 18; Rev. 5, 8.

8. *Dialogue between returned Ephraim and his reconciled God.*—Ephraim renounces idols forever. God hears and accepts his profession. Ephraim exults in his fresh and vigorous beauty. God reminds him of the source of all his fruit, John 15, 5.

9. *The lessons to be learned by us.*—Same as in Ps. 107, 43; Dan. 12, 10. "Prudent" and "wise;" or wise in action as well as in thought. We advance in grace only as we practise what we know. Christ is the way; and He is a stone of stumbling to the transgressors. Ps. 69, 22. 1 Peter 2, 7, 8.

HOME STUDIES.

M. Hos.	6:	1-11— <i>Repentance Enjoined.</i>
T. 2 Kings	15:	8-22— <i>Zachariah—Menahem.</i>
W. 2 Kings	15:	23-30— <i>Pekahiah—Hoshea.</i>
Th. Hos.	8:	1-14— <i>Destruction Denounced.</i>
F. Hos.	11:	1-12— <i>Israel's Ingratitude.</i>
S. Hos.	13:	1-12— <i>Israel's Self-destruction.</i>
S. Hos.	14:	1-9— <i>Promise of Blessing.</i>

THE CAPTIVITY OF ISRAEL.

JUNE 17th.—2 Kings 17, 6-18.

Golden Text: 2 Kings 18, 12.

I. *The Captivity.*—The Eastern and Northern tribes had already been carried off (15, 29); but the "pride and stoutness" of Samaria had not been humbled, Isa. 9, 9. Now, Samaria itself and the kingdom of Israel is utterly and forever destroyed. The Assyrians according to their uniform policy carried off the flower of the inhabitants to people other parts of their empire, and replaced them with heathen colonists, v. 24.

II. *The causes of the Captivity.*—Not their weakness nor the strength of the enemy, nor any of the secondary causes that men make much of; but (1) the rebellion of Israel against Jehovah their covenant God, the God which delivered their fathers from Egypt. The obligation which this imposed on them is set forth in the preface to the ten commandments, Exo. 20, 2. (2) Their secret sins and open idolatry. They covered the whole land—from the little towers in the wilderness and country built for the protection of the flocks and fruits to the strongest and greatest cities—with their altars and idols, v. 8-12. (3) Their disregard of the prophets who sought to recal them from their backsliding, v. 13-15. God not only gave them the law once for all, but raised up inspired preachers of it in every generation. (4) Their national apostacy, in the worship of the two calves, from the days of Jeroboam. Dynasty succeeded dynasty,

but not one ever proposed to abolish the calf-worship and restore the religious unity of the people. (5) Their worship of Moloch, the most cruel and unnatural form of idolatry, Deut. 18, 10.

Lessons.—1. God "hath not done without cause all that He hath done." The law of retribution extends to nations as well as to individuals. What nation or Church can hope to sin without being punished, when Israel is cast off, Ro. 11, 17-24.

2. All sin begins in disobedience, or rebellion against God.

3. The service of sin is slavery, Ro. 6, 20. God's service is perfect freedom, John 8, 32-36. Sin offers pleasure at first. In the end, it demands the sacrifice not only of ourselves, but of our children.

4. They "became vain." We become like that we worship, Ro. 1, 23-32. v. 15 expresses the nullity of the whole life when God is not its centre and chief object.

HOME STUDIES.

M. 2 Kings 17:	1-12— <i>Three Years' Siege.</i>
T. 2 Kings 17:	13-23— <i>Captivity of Israel.</i>
W. 2 Kings 17:	24-33— <i>Stranger nations in Samaria.</i>
Th 2 Kings 17:	34-41— <i>The worship of God & idols.</i>
F. John 4:	19-26— <i>Spiritual Worship.</i>
S. Ps. 137:	1-9— <i>Weeping in Captivity.</i>
S. Ps. 126:	1-6— <i>Out of Captivity.</i>

REVIEW LESSON.

JUNE 24.—Nahum 1, 1-13.

GOLDEN TEXT:—The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nah. 1: 3.

CATECHISM, Q. 56. What is the reason annexed to the third Commandment?

Along with our review of the quarter, including Nineveh's short-lived repentance, and the captivity of Israel in the days of Shalmaneser, we have also to consider the doom of Nineveh—Israel's destroyer—as foretold by Nahum in the reign of Hezekiah, Nineveh was seemingly secure (1, 12) and Judea was suffering sorely from it, (1, 11-13: 2, 2) when Nahum delivered this "burden."

v. 2-6. *The character of Jehovah in his dealings with his enemies.*—He had used the Assyrians to punish Israel, but in their pride and cruelty they had taken all the glory to themselves, Isa. 10, 5-15. He had not spared his own people. How then shall His enemies go unpunished? 1 Pet. 4, 17-19. God is love, but the foundation of love is justice, Exo. 34, 7.

v. 7, 8. *God's character to His people and to His enemies contrasted.*—A stronghold to the one: an overwhelming flood that sweeps everything before it to the other.

v. 9-11. *A prophecy of the utter destruc-*

tion awaiting Nineveh.—v. 11 refers to Sennacherib or his mouthpiece Rabshakeh, Isa. 26, 13-20: 37, 1-38.

v. 12, 13. *God's purpose declared to Judah.*—Though the Assyrians were secure in their numbers, they should be cut down, as the mower cuts down grass.

v. 14. *God's purpose declared to the king of Assyria.*—He was slain by two of his sons (2 Kings 19, 37,) and though Esarhaddon succeeded him, the Assyrian Kingdom was destroyed soon after by the Babylonians and Medes, and no more of his seed was sown upon the earth. v. 15. The messenger of the glad tidings of the destruction of Nineveh goes over the land, inviting the people to celebrate their feasts, and to pay their vows for their deliverance.

Lessons.—The certainty of doom, though the Lord is slow to anger, Prov. 11, 21: 16, 5, Jer. 49, 12. 2nd Pet. 3, 9-12.

HOME STUDIES.

M. 2 Kings 4:	1-37— <i>The Shunamite's son.</i>
T. 2 Kings 5:	1-27— <i>Naaman and Gehazi.</i>
W. 2 Kings 7:	1-20— <i>The Famine in Samaria.</i>
Th 2 Kings 10:	1-31— <i>Jehu the King.</i>
F. 2 Kings 13:	1-25— <i>The death of Elisha.</i>
S. 2 Kings 17:	1-18— <i>The Captivity of Israel.</i>
S. Nah. 1:	1-13— <i>Goodness and Severity.</i>

Our Own Church.

IT is to be regretted that, on account of the meeting of our General Assembly being so near to the time of the meeting of the Pan-Presbyterian Council, some of our Canadian delegates may be unable to reach Edinburgh in time to take part in the opening services of the Council. It is possible, however, that the business of the Assembly may be so far advanced as to admit of their joining the Allan Steamship at Rimouski on the 23rd instant, in which case they may still be in time to tyle an appearance at the subsequent sederunts. This at least we hope they may be able to do.

The list of acknowledgments which we publish this month is the largest we have had since the RECORD began. But we trust none of our readers will grudge the space thus occupied. It affords the best evidence we can present of the vitality of the Church, and the interest taken in the several departments of its work.

ORDINATIONS AND INDUCTIONS.

RICHMOND, Ottawa Presbytery:—Mr. A. M. McClelland, M. A., a graduate of Knox College, was recently ordained and inducted to the pastoral charge of Richmond and Stittsville.

RICHMOND HILL AND THORNHILL, Toronto: Rev. Isaac Campbell, formerly of Beverly, was inducted, 30th April.

SHERBROOKE, Pictou, N. S.:—The Rev. James Quinn, recently of St. James, N.B., was inducted on the 1st May.

WYOMING, London:—The Rev. George Cuthbertson, clerk of the Presbytery, formerly of St. Thomas, inducted 2nd May.

MOSA, London:—The Rev. Neil McKinnon, formerly of Belmont and Yarmouth, in the same Presbytery, inducted 22nd May.

BEVERLY, Hamilton:—The Rev. Robert Thynne, formerly of English Settlement and Proflaine was inducted 1st May.

DOON, HESPELER AND PRESTON, Guelph: The Rev. George Haigh, formerly of Laskey, was inducted to this charge, 24th April.

STRATFORD, Stratford:—The Rev. E. W. Waits, formerly of Waterdown, was inducted to St. Andrew's Church, on 9th May.

CALL.—The Rev. J. C. Smith, formerly of St. Paul's Church, Hamilton, has received a unanimous call to St. Andrew's Church, Guelph, vacant by the death of late Dr. Hogg.

NEW CHURCHES.—The corner stone of a large and very fine new Church to be called the CRESCENT STREET PRESBYTERIAN CHURCH, Montreal, was laid on 5th May, by Rev. Principal MacVicar. This is for the use of the majority of the congregation presently known as the Free Church, Coté Street. It is estimated to cost \$100,000 and will be seated for 1200 persons.

A beautiful new Church was opened at BURLINGTON, Ont., on the 13th May. Principal MacVicar officiated in the forenoon and Rev. R. M. Grant, of Ingersoll, in the afternoon.

At CHARLOTTETOWN, P.E.I., a very fine new Church, is being built by the St. James' congregation of which Rev. Kenneth MacLennan is pastor.

A new Church at SOURIS, P. E. Island, is nearly completed.

The new church erected by the CENTRAL PRESBYTERIAN CONGREGATION, Toronto, was opened on Sabbath, 6th May. It is allowed to be one of the most attractive of the many beautiful churches in that city. The Rev. David Mitchell is the pastor.

NEW MANSE.—The congregation of St. Andrew's Church, Clifton, Ont., have done

wisely in erecting a commodious and comfortable manse for their minister, and are to be congratulated on this pleasing evidence of their increasing prosperity.

CONGREGATIONAL REPORTS.—That of the Rev. John Gray's congregation at Orillia, exhibits satisfactory progress, as the result of methodical management on the part of a full staff of Elders and Deacons. The Sabbath school is large, having 212 scholars on the roll. The office-bearers have recently added \$200 to their minister's stipend—making it \$1000 *per annum*.

The report of St. Peter's Church, Madoc, shows that, notwithstanding the formation of several congregations within the bounds of the original charge, this church has still more than double the number of members it had twenty years ago, when Mr. Wishart became its minister. In course of his reply to an address from his congregation the other day, Mr. Wishart made the following, somewhat remarkable statement:

"During these 20 years neither storms nor the state of the roads has hindered me from my doing my duty, and I have tried to serve the Lord with all my might. I have baptized over 730 persons; admitted to the membership of the church nearly 400; made more than 4000 pastoral visitations; been instrumental in building 6 churches, and projected as many more; written fully 10,000 letters; preached about 5000 discourses, and travelled 50,000 miles, or twice the circumference of the globe."

Fort Massey Church, Halifax, contributed during 1876 for all purposes, \$9,654, being at the rate of \$110 for each family. Ordinances are supported entirely by church-door collections which amounted last year to \$4,757, or an average of \$89.77 per Sabbath. Missionary contributions, including those of the Ladies' Society and the Sabbath-School, were about \$1,500. Paid on account of debt on building \$2,647. The pastor (Rev. R. F. Burns, D.D.) has had his salary raised to \$3,000.

The Halifax WOMEN'S FOREIGN MISSION AID SOCIETY has 104 members. An auxiliary has been formed in St. John's, Newfoundland, which has already contributed \$100 towards Zenana Missions in India. The Halifax Society supports Miss Blackadder in Trinidad as teacher in a Mission School.

Rev. Isaac Murray, D.D., Cavendish, has delivered a series of very able lectures on the Baptist question at Charlottetown and other places in P. E. Island where controversy on that subject prevails.

COLLEGE ENDOWMENT IN THE MARITIME PROVINCES.—Rev. Dr. McGregor during his recent visit to Bermuda raised the sum of \$120 for this fund. Rev. John Forrest received \$1000 from an anonymous "Friend." Dr. Burns visited Windsor, N.S., where there is one Presbyterian congregation. Eleven members subscribed \$1600 and \$600 more is expected. Rev. G. M. Grant and Mr. John S. McLean, visited Antigonish, the congregation of Rev. P. Goodfellow, which is an oasis in a vast wilderness of Romanism. The sum of \$1800 was promptly subscribed, and a local committee was appointed to complete the work. Lochaber and Union Centre,—the congregation of Rev. J. F. Forbes, subscribed the sum of \$1064; some \$500 additional is expected. The campaign has opened in P. E. Island which has been visited by Doctor Mac-Knight, Mr. Grant and Dr. Burns. Professor Pollok, D.D., has visited St. Mary's, Guysborough county; but we have not yet ascertained the full results of his visit.

At Sherbrooke, Pictou Co., immediately after the induction of Mr. Quinn, a list was opened and \$1300 was subscribed before the meeting separated. Up to date, \$2750 has been subscribed in Sherbrooke, Goldenville, and Wine Harbour. There is now every reason to hope that the whole amount asked for (\$100,000) will be subscribed before the October meeting of the Synod.

Meetings of Presbyteries.

TORONTO, 17th and 18th April:—A letter was read from Rev. A. Carrick announcing his intention to demit his charge at Orangeville. Rev. J. M. King reported on behalf of the Presbytery's Home Mission Committee that during the past year, and within the bounds, regular supply has been given at seventeen distinct points, to an average attendance of 1428, with a communion roll of 486, and that towards the expenses these stations had themselves contributed \$2011, and the Assembly's H. M. Committee \$650. A report on the state of religion was read by Rev. J. Cameron, convener, and ordered to be transmitted to the Synod.

MAY 1st.—At a meeting held this day Rev. Mr. Carrick announced his intention of going to New Zealand. The Rev. Evan Macaulay was suspended *sine die* from the office of the ministry. In accordance with the instructions of the General Assembly, the Rev. D. J. Macdonnell handed in a written statement as to his adherence to the doctrinal standards of the Church, and the

same having been considered, in private, it was agreed to transmit the document to the General Assembly.

GLENGARRY, 10th April: The quarterly meeting was held in St. Andrew's Church, Martintown, with a full attendance of members. The following commissioners to the General Assembly were elected by ballot; Rev. K. McDonald, Dr. Lamont, and Robt. Binnie, *ministers*: Messrs. D. B. McLennan, H. Robertson and William Colquhoun, *Elders*. The evening sederunt was occupied with a conference on "Religious Life and Church work." Two overtures were introduced by Rev. Donald Ross: one limiting the representation of Colleges in the Church Courts to the Professor of Divinity in each Institution, the other establishing the order of Evangelists in the Church.

KINGSTON, 10th and 11th April: The meeting was held at Belleville, and the attendance was unusually large. The following were elected commissioners to the General Assembly,—Principal Snodgrass, Professor Williamson, Messrs. T. G. Smith, A. Young, J. M. Gray, M. W. Maclean, and D. Wishart, *ministers*: Rev. J. H. MacKerras, Messrs. J. Cook, Dr. Boulter, G. S. Hobart, G. Davidson, T. Rutherford, and A. G. Northrup, *Elders*. For the payment of their travelling expenses, a collection was ordered to be taken in all the congregations of the bounds on the last Sabbath of May. Rev. Mr. Leitch of Camden and Sheffield accepted a call from Dungannon and Port Albert in the Presbytery of Huron. Mr. Beattie's resignation of his charge of Madoc was accepted. A report containing much interesting and valuable information was received respecting the mission field in North Hastings.

OTTAWA, 7th and 8th May: Mr. Smith's resignation of the charge of Chelsea was accepted. Mr. H. Sinclair tendered the resignation of the charge of Ross. A committee was appointed with power to institute a Womens' Foreign Mission Association in connection with the Presbytery. Dr. Mann, Messrs. Ross, Farries and Armstrong, having declined their appointments as commissioners to the General Assembly, Revs. Messrs. McLean, Tait, Ballantyne, and McLaren were appointed in their stead. It was resolved to take up a collection from the congregations within the bounds to defray the travelling expenses of commissioners. Mr. Fairlie obtained leave of absence for three months to visit Britain. It was agreed to transmit an overture to the General Assembly asking that the Rules of the General Home Mission committee may be so far relaxed as to meet the case of certain supplemented congregations and Mission

Stations within the bounds of this Presbytery which, for reasons stated, are unable to comply fully with the terms of the regulations now in force. A minute was adopted in reference to the resignation of the charge of Westmeath by Rev. Alex. Campbell who carries with him the sincere esteem and best wishes of his brethren.

P. I. E. ISLAND, 10th April: The Rev. Allan McLean was released from the pastoral charge of Dundas. The Rev. A. Munro tendered his demission of the Cardigan section of his congregation.

LUNENBURGH and YARMOUTH: This Presbytery recently visited six congregations in the county of Lunenburg. All were found in an encouraging condition. Riversdale, though it has not enjoyed the services of a Pastor for more than a year, has made remarkable progress. A comfortable manse has been completed and a church is commenced. The congregation of New Dublin, recently formed, is looking for a pastor. The following commissioners to the Assembly were appointed; Rev. Messrs. Christie, Duff, and Henry, *ministers*, and Messrs. Robertson, Gow and Eisenhaur, *Elders*. Professor MacKnight was nominated as Moderator of the Assembly.

TRURO, 11th May: The meeting was held at Great Village, Londonderry. The Economy case was remitted to the Session with assessors. The following commissioners were appointed to the General Assembly: Dr. McCulloch, Rev. J. McG. McKay, and John McMillan, *ministers*, and Joseph Reppard, J. K. Blair, and S. Ryan, *Elders*. The remits of the Assembly were generally approved of.

WALLACE, 1st May: The following commissioners were appointed to the General Assembly, Revds. H. B. Mackay, James Murray and J. M. Sutherland, *ministers*, and Rev. Professor Currie, Wm. Blackwood and W. D. Main, *Elders*. Rev. John Munro obtained leave of absence in order to attend the Presbyterian Council to be held in Edinburgh in July. Two ministers of the Wallace Presbytery, Messrs. Sedgewick and Munro, are to attend the Edinburgh Council.

MIRAMICHI, 1st May: Rev. Wm. Wilson was earnestly pressed by the congregation and the Presbytery to withdraw his resignation, and he consented to do so. He accepted the offer of three or four months furlough. His decision was equally gratifying to the people and the Presbytery. Rev. J. P. Bryant's demission of Kouchibouguac was accepted. Rev. John Robertson's demission of Tabusintac, &c., was accepted. The Presbytery resolved to renew their application for a grant from the Aged and Infirm Minis-

ters' Fund to Rev. James Fowler. The following commissioners to the Assembly were appointed: Rev. Messrs. Johnstone, Wilson and Houston, *ministers*, and Hon. W. Hamilton, J. Nicholson and Dr. Gordon, *Elders*. The congregation at Campbellton applied to be received under the care of the Presbytery. The application was cordially granted. This act completes the Union in New Brunswick.

HALIFAX, 26th April: A call from Dartmouth to Rev. P. M. Morrison was sustained; also a call from Bridgetown and Annapolis to Rev. W. Stuart. The following commissioners were appointed to the General Assembly: Rev. R. Sedgewick, Dr. Burns, A. Stuart, T. Duncan, Professor MacKnight, G. M. Grant, J. B. Logan and C. B. Pitblado; and Dr. McGregor, C. Robson, H. B. Webster, J. S. Hutton, W. Anderson, Charles M. Forbes, Judge Blanchard and F. Frieze, *Elders*. The Presbytery met on the 9th May for the induction of Rev. E. McNab into the pastoral charge of Newport.

Meetings of Synods.

THE Synods in the Western Section of the Church held their respective meetings during the month of May. It does not appear from the published reports of their proceedings that any business of special importance was transacted, their work being rather that of preparing the way for the General Assembly by the convenient arrangement of matters originating in the Presbyteries.

In respect of the now somewhat celebrated overture from the Presbytery of Paris, in reference to colleges, the Synod of Hamilton and London, after prolonged discussion, came to the following finding:—"That the Synod, while disapproving of the paragraphs relating to Queen's College in the overture from the Presbytery of Paris, agree to transmit said overture to the General Assembly.

Our Colleges.

ON Wednesday the 25th April the session of the Halifax Theological Hall, which was a fortnight longer than usual, was brought to a close in St. Andrew's Church, Halifax, in the presence of a large assemblage. Rev. Dr. Burns presided. The Professors severally gave reports of the

Session work and spoke very highly of the diligence and progress of the Students. The Students sang a Hebrew chant with fine effect, and at the close they sang the National Anthem in the same venerable language. Mr. D. S. Fraser delivered a valedictory address, Professor Macknight gave suitable advice to the Students who had completed their course,—six in number, viz: Messrs. D. S. Fraser, J. A. Logan, D. McGregor, D. McLeod, W. C. Herdman, and B. K. McElmon. The Colonial and Free Churches had granted a sum of \$280 for scholarships which were awarded in the order of merit, as shown by written monthly examinations. Ten Students shared in the benefit. The Students were impressively addressed by Rev. W. Mitchell of St. John, and Rev. Thos. Duncan, Halifax. Altogether, this was the most spirited and hopeful closing of a Session ever witnessed in Halifax.

QUEEN'S UNIVERSITY AND COLLEGE.

The annual Convocation for the conferring of degrees, &c., was held in the College Hall on the 26th April. The attendance of alumni and citizens was unusually large. The installation of the Rev. Dr. Cook, of Quebec, as the first Chancellor of the University, invested the proceedings with special interest and afforded the opportunity for Dr. Cook delivering an admirable address. Principal Snodgrass stated that the Session had been a very agreeable and satisfactory one. After that the Professors had severally distributed a large number of prizes to the successful competitors, the ceremony of conferring degrees in the different departments of Arts, Medicine, and Theology took place. The convocation was preceded on the evening of the 25th, by a brilliant conversation held under the auspices of the Alma Mater Society, and it was followed by a meeting of the Board of Trustees which is composed of members from different parts of Ontario and Quebec. It would have done the Presbytery of Paris good to have been present and witnessed the enthusiasm which marked the closing ceremonies of the 36th session of old Queen's.

French Evangelization.

LETTER FROM REV. C. CHINIQUEY.

Montreal, 15th May, 1877.

YOUR readers will like to know that the "Good Master" continues to pour his abundant blessings upon this part of His vineyard. Since our new Church (The Saviour's Church) is opened in Canning street, not less than 3000 Roman Catholics have come to hear the word of God, of whom 700 have publicly given up the errors of Popery. After three weeks of preparation to the holy communion, during which we gave public instruction, almost every day, to large meetings of inquirers, one hundred and fifteen were found worthy to sit at the Lord's table; many more would have been admitted, if the want of decent clothing would not have prevented them to present themselves.

Many of those converts had to suffer the loss of everything in order to follow Christ. They had to bear the cursings of their best former friends, their brothers and sisters. Some have been ignominiously turned out from their happy homes, even by a father and a mother who had been maddened by the Priests of Rome. I know a man who has been cruelly insulted by his wife and his children for having accepted the Gospel of Christ. Great numbers have lost their situations, and would have been exposed to starve, had not several noble hearted Christians helped me to go to their rescue. But, as a general thing, they have passed through that fiery furnace with truly heroic courage.

Last year the whole Church was filled with joy by the conversion of one of the ablest and most respectable priests of the Church of Rome—the Rev. Mr. Ourière. His address before the General Assembly, at Toronto, though in French, will never be forgotten by those who heard it. Well, it is my exceedingly great joy to announce to the Church, just now, the conversion of another priest whose good qualities of heart and mind will make him a vase of election. His name is Camerle. Several letters which he has published in the French columns of the *Witness* give us the assurance that our merciful God has given us in him a man of first ability as well as of a true piety.

But, though we have great cause to rejoice and bless the Lord for the great number of French Canadians who have already bravely sent their dismissions to the Bishop, we must not less rejoice and bless our Heavenly Father for the far greater numbers whom we know are shaken, and who do not conceal that they have lost much of their for-

mer robust faith in their Priests. My house is constantly filled by them. The breathless attention with which they listen to our instructions: the tears which I often see trickling on their cheeks when I explain to them the Great Mystery of their Saviour's love: their unspeakable joy when, commenting on the fifty-third chapter of Isaiah, I shew them how Christ took their sins upon Himself, and suffered the chastisement of their iniquities that they might be healed by His wounds, afford sure indications that the dawn of a new day is coming upon Canada.

Yes! before long by the mercy of God, my dear countrymen will accept Christ and Him crucified for their only way, light and Life. They will reject the false doctrines of Romanism, to follow the Gospel. Everywhere we see sure indications that the French Canadian people is a ripe fruit for the Gospel.

Let every disciple of Christ pray, work and hope. Let every soldier of Christ who is enrolled under the banners of the "Great baptism" do his duty and fight, and the day will be ours. A million of precious souls redeemed by the blood of the Lamb, will soon join with us to sing His praises and follow Him.

C. CHINIQUY.

New Bincardine Colony.

WE have received a copy of Rev. Peter Melville's Annual Report of his indefatigable labours in this new settlement in the forests of New Brunswick. After reciting some of the difficulties and discouragements incident to an enterprize of this kind, and others of a special nature, but which have chiefly a local interest, Mr. Melville goes on to say:—

"Four comely and commodious school-houses have been built in the Colony. Three of these are already opened for teaching, and for preaching, too; and when the fourth is completed, it will be inferior to none of them. These schools were a work of great anxiety to us, and might well demand all our spare energies for the whole year.

Although these schools have cost us all a good deal besides, yet we rejoice that they are now secured to the Colony as "a thing of beauty, and a joy forever." I was happy to be able to give a considerable part of my own salary to aid in completing them.

We have now three teachers (all being

Colonists) busy in our schools. At our late examination of the schools, I was much gratified in observing the substantial progress made by the scholars. It reminded me of what Scotland has gained by its Parish schools. Four other teachers from this Colony are engaged in honourable and successful tuition in other parts of New Brunswick, and are still climbing upwards.

Our regular meetings for public worship are now held in our new school houses, and are large, cordial, and much more comfortable than when they were held in private houses. The fervour of the singing is remarkable, and many souls, young and old, are evidently being taught of God. It is refreshing, after the weeks' toil and conflict, to meet in His name, see eye to eye, and feel His presence, and saving influence in our souls. The result of our meetings appeared at our Communion season, when *fifty-five* members were added to the church. Of these, 27 were admitted by examination, and 28 by certificate. May they show their faith by their works, and prove that they have life and love the Lord by their daily faithfulness and charity!

The Rev. Dr. MacIise, and the Rev. Kenneth Mackay made us a Presbyterial visitation last August. Their visit was blessed, and we will not soon forget this timely and suggestive counsels. We observe that they have given an excellent report of this congregation and colony; and we will try to prove worthy of their high approval.

We have now seven regular Sabbath schools, with small but select S. S. libraries. These, along with our prayer meetings, have been a means of sacred solace and edification; not least during the dark days of doubt and agitation. In my Missionary visitations of Tilleyville and other outlying settlements that have no pastor, I tried to organize regular Sabbath schools and Prayer-meetings, with varying results. As Tilleyville is largely a Scottish Presbyterian settlement, I have sent thither a supply of Catechisms and other S. S. books, and hope to give a good report of my next visit. At Lower Perth, we have instituted a Christian Association, which meets every week. It is doing a good work, and proves a valuable common ground on which our various denominations assemble as one body in Christ, with His Word as their only rule.

Since my arrival, seventeen months ago, there have been five marriages, thirty-nine baptisms, and ten deaths in this Colony. Three worthy farmers, four excellent mothers, two young men, and one little boy, have been called away, and have left sad blanks in their homes.

OUR CHURCH BUILDING ENTERPRISE.

This will be our next duty, and will prove the heaviest task of all. For the resources of the Colonists are exhausted by four years of preparatory toil and expense in this vast forest. Still they have wisely resolved that the Lord's house must be built. Already they have agreed upon its site, secured a Glebe there, and laid the foundation of their church, 50 x 30 feet. We have also secured plans and specifications, collected \$270, chiefly from friends in P. E. Island and Montreal, and are about to begin the great work of building. The Colonists have proved their deep interest in this good work by their cordial co-operation in laying the foundations and cheerfully offering of their scanty resources to build their church, "even in troublous times," during the very crises of their hardships, and amidst the severity of the Kansas agitations. We trust they shall not sink beneath the heavy work, but that they shall be enabled, before another year is born, to blot out the reproach, that our Scottish Colony builds its own houses, but suffers God's House to lie waste!

The Colony has been able to forward in aid of the Schemes of the Church this Spring: \$10 for the Home Mission, \$5 for the Foreign Mission, \$5 for French Evangelization, and \$5 for the Assembly Fund. It is but as the widow's mites, her last farthing. But God can make this tiny rill increase from year to year, till it become a mighty river, blessing and beautifying many thirsty lands."

Obituary.

Mr. DONALD ROSS, of Viewmount, Montreal, departed this life on the 16th of May, in the 65th year of his age. Mr. Ross was a native of Rosshire, Scotland. He was one of the original founders of St. Paul's Church, Montreal, and also one of its most liberal benefactors. In business, as well as by inheritance, Mr. Ross accumulated a large fortune, the whole of which he bequeathed for the establishment and maintenance of a college for the higher education of young women. This is to be called "THE TRAFALGAR INSTITUTE." A magnificent site for it, consisting of ten acres of land on the mountain side, was vested in Trustees some years ago. An Institution of this kind is very much needed at the present time, and, when completed, the Trafalgar Institute will be a noble monument of its founders' wisdom and philanthropy.

MR. RICHARD MILLER, of Morrisbank, died on the 18th April last, in his 76th year. He was a native of East Lothian, Scotland, and was for many years an active and exemplary Elder in the congregation of Wroxeter.

Hymn Writers.

Blest be the tie that binds
Our hearts in Christian love.

WE find the following account of the origin of this popular hymn in the columns of an excellent contemporary, *The Christian Guardian* :—

"The author of this hymn, John Fawcett, was converted at the age of sixteen years, under Whitefield's preaching. In 1758 he joined the Baptist Church at Bradford, England. In 1765 he was ordained pastor of the Baptist Church at Wainsgate.

True hymns are born of some peculiar experience or inspiration. So it was with the one referred to above. Dr. Fawcett was pastor of a small church; his family increased more than his income, and he felt it his duty to accept the urgent call to London he had received, as the successor of Dr. Gill, the famous commentator. His farewell sermon to his church in Yorkshire was preached, and severally waggons were loaded with furniture and library for departure. But the members of his flock, men, women and children, gathered around him and his family, in tears and almost broken-hearted agony, praying him not to leave them. The last load was being packed when Dr. Fawcett and his wife sat down on one of the boxes, and wept. The devoted wife, amidst tears, looked up into his face, and said, "O John, John, I cannot bear this!" "Nor I either," said the good man, weeping; "Nor will we go. Unload the waggons, and put everything where it was before." The people cried with joy. The church in London was notified that he could not come, and the beloved pastor resumed his labours on a salary of about two hundred dollars a year.

Then it was he wrote the hymn that has become so immortal—

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

He labored faithfully with this people till his death in 1817, in his seventy-seventh year.

Not Knowing.

"Not knowing the things that shall befall me there."—Acts xx. 22.

BY MARY G. BRAINARD.

I KNOW not what shall befall me;
 God hangs a mist o'er my eyes,
 And thus, at each step of my onward
 path,
 He makes new scenes to rise;
 And every joy He sends me comes
 As a sweet and glad surprise.

I see not a step before me,
 As I tread on another year;
 But the past is in God's keeping,
 The future His mercy shall clear,
 And what looks dark in the distance
 May brighten as I draw near.

For perhaps the dreaded future
 Is less bitter than I think;
 And the Lord may sweeten the waters
 Before I stoop to drink;
 Or, if Marah must be Marah,
 He will stand beside its brink.

It may be He keeps waiting,
 Till the coming of my feet,
 Some gift of such rare blessedness,
 Some joy so strangely sweet,
 That my lips shall only tremble
 With the thanks they cannot speak.

O restless, blissful ignorance!
 'Tis blessed not to know;
 It stills me in those mighty arms
 Which will not let me go,
 And sweetly hushes my soul to rest
 On the bosom which loves me so!

So I go on, not knowing;
 I would not if I might;
 I would rather walk in the dark with
 God
 Than go alone in the light;
 I would rather walk with Him by faith
 Than walk alone by sight.

My heart shrinks back from trials
 Which the future may disclose;
 Yet I never had a sorrow
 But what the dear Lord chose;
 So I send the coming tears back
 With the whispered word, "He
 knows."

Ecclesiastical News.

THE union of the English Presbyterian Church with the United Presbyterian Church in England was consummated on the 14th June last, and now we have an account of the first session

of "the Presbyterian Church of England" which commenced its proceedings in Regent Square Church, London, on the 23rd of April. Dr. McKerrow of Manchester was chosen Moderator and opened the Synod with an eloquent and practical address. This new church consists of 258 congregations, divided into ten Presbyteries. Its membership comprises 43,434 Communicants, 1203 Elders, 494 Deacons, and a staff of 4,367 Sabbath School Teachers, having under their care 42,058 scholars. From the Sustentation Fund the church was able last year to give \$1000 to all the ministers within the bounds. The Thanks-giving Fund was reported to have reached a total of \$500,000. Its Home Missions, including church extension, Evangelization, and Temperance, has been vigorously prosecuted. Its report on Foreign Missions shewed that there were in connection with the China Mission 12 ordained missionaries, three medical missionaries, 49 native evangelists, and 27 students engaged in the work. Four of the ordained missionaries are stationed in Formosa, and unite their testimony as to the excellent work carried on by Mr. Mackay and Dr. Fraser of the Presbyterian Church in Canada on the same Island. The Rev. Robert Campbell, of Montreal, received the thanks of the Synod for the statement he gave of the work of French Evangelization in Canada. On motion of Dr. Donald Fraser it was resolved, in deference to the wishes of Regent St. congregation, to defer the consideration of the new professorship in the College till next session, and, meanwhile, to remit it to Presbyteries to send up names (other than that of Dr. Dykes) of those whom they regard as eligible for the chair.

Among the list of those who have recently received honorary degrees from the University of Glasgow, we notice with special interest the names of the Rev. Alexander MacKnight, Primarius Professor of divinity in the Theological Hall at Halifax, Nova Scotia, and that of our venerable friend the Rev. A. N. Sommerville, of the Anderston Free Church, Glasgow, who have severally been accorded the degree of Doctor in Divinity.

Notable meetings have lately been held in Glasgow in connection with Dr. Sommerville's departure for Australia, whither he goes as a missionary at large to preach the Gospel under the auspices of the Glasgow United Evangelistic Association. Among those who addressed those meetings were Drs. Andrew and Horatius Bonar, who spoke feelingly of their earlier associations with Dr. Sommerville. Said the latter, on one of these occasions,—"You and I have often walked the streets of Edinburgh in other days, and many happy times we have spent with Robert McCheyne and others now gone. You remember how we sometimes climbed Arthur's Seat, and tried there the strength of our voices, to see how far they would reach. Very few remain of those who were our companions then. And though I feel a sort of sorrow in allowing you to cross the ocean, yet I cannot but rejoice. You have more strength and spirit than some of us. We wish you

God-speed with all our hearts, and shall follow you with our prayers." "We ought to lay down our lives for the brethren," seems to be Dr. Somerville's own motto and key-note, and in this spirit he is ready to go to the ends of the earth.

Henry Varley is also on the way to Australia. His intention is to visit all the large towns in Victoria, New South Wales, and South Australia, besides Tasmania and New Zealand, returning home by way of San Francisco and Chicago. He anticipates an absence of about eighteen months.

PALESTINE FOR THE JEWS.—The old question as to the return of the Jews, and their re-occupation of "the Promised Land" is still one of the most interesting subjects of the day.

The first point to be ascertained, of course, is whether Palestine is capable of supporting a nation such as the Jews. Dr. Edesheim, writing in *The Christian Week*, claims that if it were possessed by its own people, under a stable and civilized government, its natural resources are ample for this purpose.

"Two questions come here into consideration,—soil and climate. On both these we have no less distinguished an authority than that of Captain Warren, of the Royal Engineers, who for years has made the scientific exploration of Palestine his sole business. His testimony in regard to the capability of its soil is unmistakeable. 'Palestine,' writes Captain Warren, 'is about the size and shape of Wales, and has now a population of about one million and a half. Give her good government, and quicken the commercial life of the people, and they may increase tenfold, and yet there may be room. The soil is so rich, the climate so varied, that within ordinary limits it may be said that the more people it contains the more it may. Its productiveness will increase in proportion to the labour bestowed on the soil, until a population of fifteen millions might be accommodated there.' And this, mark, within the present boundaries of Palestine!"

All this seems, indeed, scarcely requiring proof, when we bear in mind the population which Palestine formerly supported, and the enormous number of towns which covered its soil."

PRESBYTERIANISM IN JAPAN.—The Rev. S. G. McLaren writes to the *United Presbyterian Missionary Record* (Scotch) that a basis of union has been agreed upon by the different Presbyterian missionaries in Japan, subject to the approval of the respective missionary societies and churches. A committee of six, representing an American Presbyterian, a Reformed Dutch, and a Scotch Presbyterian church, met and drew up the basis; and their report was afterward submitted to a conference of the whole missions interested, and, with some little alterations, adopted. It was then resolved to await the approval of the societies and churches before proceeding further. According to the proposed basis, the standards of doctrine are the Westminster Confession, the Canons of the Synod of Dort, the Shorter Catechism, and the Heidelberg Catechism. For rules of procedure, discipline, and

public worship the constitution of the Anglican Presbyterian Church was adopted. The united church is to be independent ecclesiastically, and to be called "The Presbyterian Church of Japan." The basis of union also contemplates the erection of a Divinity Hall in Japan, for the training of students.

Foreign Missions.

THE Eastern Section of the General Assembly's Committee on Foreign Missions, met at New Glasgow on May 3rd, in Lecture Room of United Church.

A minute was adopted expressive of the services rendered to the Church, and the cause of Missions, by the late Rev. Dr. Bayne. A recommendation of the Mission Council in Trinidad was adopted involving the purchase of a horse for Rev. Thomas Christie on terms advantageous to the Church, as well as to the missionary. The subject of provision for the education of the children of missionaries having been brought under consideration, was referred to a meeting of the united Committees.

Voluminous reports were read from all the Trinidad missionaries, with accounts of expenditure for Schools, Catechists, and Buildings. These were approved, and gave evidence of satisfactory progress.

The annual report from the Rev. H. A. Robertson was submitted and read, giving details of his work in general, and specially of the opening of a Station, and erection of premises at Cook's Bay, Erromanga. Mr. Robertson's report was accepted as affording good evidence of diligence and advancement.

Letters and accounts were submitted from Rev. Dr. Steel. Directions were given for the preparation of the report, and the next meeting fixed for 13th June at 2½ p.m., in St. Matthew's Basement, Halifax.

LATEST FROM TRINIDAD.

Letters from the missionaries have been received dated April 7th. Mr. Grant and other friends in Trinidad had been cheered by a visit from Rev. A. Falconer of Port of Spain, who, in addition to two services in the Scotch Church, examined the Coolie Sabbath School, spoke briefly through an interpreter at the Hindostani service, and preached in the afternoon to the English speaking Asiatics. Mr. Grant reports marriages and baptisms. In reporting the Missionaries as "well," we regret that there is one exception in the Mission families. Mrs. Morton has continued in a state of indisposition for a few months, and Mr. Morton will for a time leave his station under charge of

Mr. J. A. McDonald, while taking Mrs. Morton for change of air. In this affliction they will have the sympathy of many Christian friends, and we trust that we may soon hear of Mrs. Morton's convalescence.

REV. J. F. CAMPBELL.

Letters of various date from Mr. Campbell were read in reference to his field and work at Madras. It appeared that while a most promising field was open to him as Missionary to the educated natives of Madras, there were other agents there to occupy it to advantage: so that Mr. Campbell had decided on proceeding to Indore to examine with Rev. Mr. Douglas, what might be the openings for missionaries in that region. Mr. Campbell may therefore before long be heard from in connection with Mr. Douglas, and on the whole it is most probable that they will be fellow-labourers together in Central India. Before that is decided on however, the whole subject will receive full investigation, and probably be referred to the General Assembly.

Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

SAVANNAH GRANDE, 5th Mar. '77.

ON the 7th of January I baptized six persons all from Jordan Hill Estate. Four of these belonged to one family, father, mother and two sons. The father, Din Bandhoo, is a very industrious man; but he had acquired the habit of drinking occasionally and was thus in danger of ruining himself and his family. This habit he has totally abandoned. It is difficult to say whether it was his reception of the truth that led him to abandon strong drink, or whether the latter was the removal of the last hinderance to the former. He applied for baptism while still occasionally drinking, but his mind was comparatively dead. We told him that he must give up drink before his application could be entertained. At this time he fell sick and had to go to Hospital, and it was then he seemed to realize the mischief that strong drink was doing him; for he promised to abstain totally, and he has kept his promise. In a short time the change in him became manifest. He began to listen with new interest, set himself to learn to read, and can now read the Scriptures intelligently in his own language. His wife Kaunsaleeah is a gentle creature who bore patiently with him when the evil Spirit was upon him and rejoiced greatly when he came to himself. Their two boys

were called Tailakan and Mabesh. As Mabesh means great lord, and is a name of Shiva, it was agreed to change it. And, not to make the lad singular, his brother's name also; thus Tailakan became David, and Mabesh, Daniel. The other two are their school companions, Lagar aged 11, and Sad-boo aged 8. Their parents were not prepared to make the grand decision. Their father is somewhat old and cannot read. He speaks as if he believed, indeed, from hearing, but would feel sure if he could read for himself. When these two boys heard that their cousins and school companions were to be baptized they were a good deal moved. They had gone to school together for over three years and were reading together both in English and Hindi. They had been taught the same truth and believed it equally. Were, then, Tailakan and Mabesh to become Christians and they to be left? Kantroo, their teacher told them they must ask their father's leave themselves, and without knowing that he had done so, I gave them the same advice. I was present when the eldest boy asked his father if he would allow him to be baptized. The father was evidently much stirred and perplexed. He looked toward me, but I told him that as the father of these boys he must decide for himself. It was a grave matter and God would hold him responsible if he did not decide wisely, or if he did anything to hinder his sons from walking in God's way. Turning to Lagar he asked, "Do you believe that there is but one God and no others to be looked to." He answered "Yes." "Do you with heart and soul believe the Christian faith which you have been taught?" "Yes." "If you become a Christian will you never turn back from that way." No, never." "Well I am contented; you may be baptized." The mother also gave her consent. Much the same questions were asked of the younger boy with the same result. On Sabbath, the father came here and led his two boys forward with the others, and, in the presence of the congregation, renewed his consent to their being baptized. David and Daniel came with their parents; but in reality all four were baptized on their own profession of faith, Kantroo undertaking to continue their further instruction. They all read the Scriptures both in English and Hindi and are very well behaved. All of them were born in Trinidad. Another Jordan Hill school-boy was very anxious to be baptized at the same time; and although his father seldom attends any of our meetings, he yielded to the boy's earnestness, but his mother would not consent. Kantroo says these are his first fruits.

JOHN MORTON.

Our New Hebrides Mission.

LETTERS FROM REV. K. J. GRANT.

THE following is the substance of a letter addressed to Rev. J. K. Smith, Galt, dated

SAN FERNANDO, 26th Feb., 1877.

Yesterday, Sabbath, I had a busy, yet a very happy day. It was an ordinary day's work. First, at 6½ o'clock I left and drove six miles to La Fortune. There I recently erected a little church. Here we have service every Sabbath morning. It is a most encouraging corner of our field, already we have twenty baptized converts, nine since I returned.

2. Got home in time for service at 11 o'clock. After sermon, five Hindoo men rose up and declared themselves on the Lord's side. Such open declarations do much to strengthen the weak and doubting. I did not get out of the Church till past one o'clock.

3. I then took a little refreshment and drove five miles to Pictou. Here we had a brief service in English for the Creoles as well as a service for the Coolies. Seven converts from another Estate, met me here. The meeting was deeply interesting. A Mussulman spoke violently, interrupting our meeting by reproaching the name of Jesus. He then withdrew, and had some dispute with a half intoxicated Madras man who inflicted a wound on his head, and both were put in charge of Estate constables and marched to San Fernando to jail. The converts were ready to recognize in this signal retribution.

4. At five I again got home. The bell had ceased ringing, and my small English-speaking congregation now awaited instruction. I immediately went into the Church and spent above an hour with some forty young people whom I love to instruct, they are so attentive and give such ready intelligent answers. This little congregation is made up of young people from China, Calcutta, and Madras, who have been instructed in our schools. In a few months you may expect a representative from this congregation: *Jacob* will probably leave by the first sailing vessel in April for New York. We will miss him greatly but I am full of hope that his going to Galt may be for the glory of God. But in speaking of a Sabbath day's work I simply told you how I was occupied. Others also were at work in my District. Eight Sabbath School teachers gave instruction to about 80 children. The San Fernando Hospital was visited. In another quarter, the catechist supported by the United Ch.,

New Glasgow, was assisted by another worker. I have excellent helpers. The seed is widely scattered. Here and there, it is allowed to lie and get covered up. We can't say that we have had a plentiful rain, and yet how often are we made to feel that the spirit of God is working through the truth. There is no doubt that there is a wide and growing interest in Christianity. I never visit an Estate or a Hospital without some token of encouragement. I never before felt to the same extent the blessed privilege it is to be permitted to preach the Gospel. Oh that the Church would break forth on the right and on the left and send forth earnest hard workers to the wide uncultivated fields yet remaining to be possessed! I sometimes think that an effective way of arousing hearers at home would be to carry them in thought and feeling to those who, without the Bible or the living preacher, live in unbroken sin, without one aspiration that reaches the throne. Is there none in that band of hearty workers that I found around you in the basement of Knox Church, Galt, that could go abroad to tell of Jesus's love. I don't wonder that Paul made so much of Christ in his preaching, for it supplies the thing essential, lacking in all other systems. Last Sabbath we spoke of the important truth held by Mohammedans "there is one God;" we spoke too of the *recognition of evil* by the Hindoo system, which required ten incarnations of their God Vishnoo to subdue in this mundane system. We then held up the one true incarnation, in the presence of Jesus Christ, and spoke of the love of the Father in sending His Son. Don't cease to pray for us.

The following, addressed to Rev. Dr. McGregor, Halifax, is dated

SAN FERNANDO, 7th March, 1877.

Jaipargas Lal has just been in telling me of his troubles. This man is about 40 years of age, well-to-do, intelligent and influential. He lives on Concord Estate. This Estate adjoins La Fortune, on which we have had great encouragement.

Jaipargas Lal has been friendly for three years, and, since the opening of our little church at La Fortune, he has attended service. Two days ago, in company with others, he called and declared, what I before believed, his entire renunciation of Hindooism and his full acceptance of the teachings of the Bible and of Jesus as his Saviour. The news of his visit were at once carried back to the Estate, and on his return there was intense excitement. His brother-in-law, the head driver on the estate, attempted to argue

the point, by showing that the Christian religion was designed for English people, but, that as they belonged to another nation, it was their duty to worship according to the ways of their country. Jaipargas Lal was able however to show that Jesus was not an Englishman, but an Asiatic; that the English were idol worshippers when Jesus when back to Heaven.

The driver, failing in argument, besought him not to join the Christian people, and particularly whilst he (the driver) remained in the country. Said he, "read the Christian books if you will, worship alone in the Christian way, in other words believe with your heart but don't confess with your mouth. If you break your caste, it will bring shame on us all." Another threatened to cut him down if he talked more on the Estate about Christianity. A third said, we thought La Fortune bad, but Concord is worse. Shame is coming on us all, by the spread of the Christian religion. A fourth pointing to an unfortunate fellow-labourer, a leper, said, if Christ can make him whole then we will all believe. A newsign wanted. A week ago, a similar proposal was made to me by a driver on another Estate. Said he, let us put the Bible and the Ramayan into the fire and let the book which is not consumed be held as the true revelation.

A fifth said, what is the use of trusting *Isu Masih* if he had not the power to save Himself, he could not have God's power when he let men kill him. This is quite in keeping with the language of the rulers who derided him, "Let him save himself if he be the Christ."

A sixth, whose attention had been arrested by a wooden image of our Saviour exposed on a cross on the side of the street, at the entrance to the R. C. Church in this town, said, "how can Jesus be in Heaven when I saw him the other day nailed to a cross?"

The great concern of our friend in calling was to get better instructed in the Bible, that he might be fully furnished with means of defence. I am not afraid that the opposition of man will turn him aside. He is well grounded, and as he reads his language freely, he can daily grow in knowledge as we trust he may in grace.

His decision, I believe, will influence many to enquire concerning the new faith. Such cases call for the prayers of those who would see the heathen brought to the feet of Jesus. Our daily encouragements, call for abounding thanksgiving.

A convert was assaulted and rather severely beaten a few days ago in the cane field. He came to me professedly for counsel, but it turned out to be to get my en-

couragement to his entering a complaint in Court against his assailants. Desirous that he should study the things that promote peace, I counselled forbearance; "If thine enemy hunger, feed him." Said he, "If I in reading the Scriptures, or telling of Jesus, were assaulted, then that counsel would be good, but as I was just at my daily work and as the quarrel was not about our religion, I think it is right to ask the Queen to protect me."

When a heathen said, "If Christ will make that leper well, then I will believe in him," Lal Bahari answered "Christ made lepers and many other persons well who were diseased, but this was not done as a prize to get them to believe. He made them well because they did believe. Now, said he, if you trust him in view of what he has already done, he may grant your wish or do something else that you may think very much better."

K. J. GRANT.

India.

MANY of our readers will be glad to have the opportunity of perusing the following communication addressed to the Secretary of the Women's Board of Foreign Missions, Toronto, both because it is extremely interesting in itself, and because it is written by one of our own dear Canadian missionaries who has been labouring faithfully for three years in the prosecution of the work which is so intelligently described in this letter.

RAKHA, 23rd January, 1877.

Your letter reached me some time ago, and I must apologize for the delay in answering, but you know even missionaries play sometimes, and so we went to Allahabad to give ourselves the double pleasure of attending the annual mission meeting and helping to proclaim our Lady Queen Victoria "Empress of India." Miss Rodger also needed the change after her illness: you will be glad to know she is once more enjoying perfect health and is getting strong. Now we are back in dear old Rakha once more, but for a very short time however. The furniture is almost all gone, and we are living as we can until we start in a few weeks for our new home in Central India. Altogether, I believe it is worse than "Fall cleaning" as I remember it. I am glad if any letter of mine gives you pleasure and instruction. When we get into our "Canadian Field," that interest I am sure will in-

crease greatly. Rev. J. M. Douglas arrived in Allahabad in time to help us eat our New Year's dinner. Last Friday he went South in company with Rev. J. F. Holcombe of this mission to select our field for future labour. I am sure that with us you are praying that Our Father will give them wisdom to judge and will lead them into a fruitful field among His waiting people. It is truly "glad tidings" to hear of the interest now existing and spreading among the women of our Church regarding work in the Zenanas here. In watering others, we ourselves are most enriched. I hope and trust this may beset with you who are labouring so zealously at home. You enquire what I think respecting the advantages of Zenana and school work comparatively. Well, it is a broad question, but one I do not think at all difficult to answer. It is to the young, pure, (comparatively) hearts of the children we must look as the best soil for the springing of the word. Zenanas are most often opened to us by the tender fingers of its children; gain a child and you have its mother, in nine cases out of ten. The women, as you talk, listen perhaps with marked attention, and you feel as tho' surely the heart is opening to the light, when you will be startled by the exclamation "How much did you pay for your clothes in *Valite*?" as they call every place which is not Hindustan. There is much to discourage in Zenana labour, especially when going, day after day, and year after year, you find what you have said has literally been like water straining through a bank of sand, forgotten as soon as heard; but worst of all is when you have laboured in a house and thought you had been very convincing, the women assenting very heartily to every statement you make, and then see them rise up and do worship to an idol almost before your very face. You are indignant and say how can you do that when so often you have heard and acknowledged that a stone or mud figure is no God, and the Great God your maker watching you all the while? They will laughingly answer, "don't be angry Miss Sahib, but it is our custom." Children, you see, are not such slaves to custom as the older people. But, on the other hand, we get the children only for a few years and then they go from us to their husband's home, and if our influence does not follow them, their heathen associations often blot out, or nearly, all our work. Then there are often those who seem prepared by sorrow and other circumstances to accept Christ and take home the great lessons of life to the heart with joy, so that the one seems to work into the other and to supplement the other. If one had to be dis-

pensed with, I should say Zenanas must go down and give us the children. You see the same children are often good Zenana preachers, as they repeat the day's lessons to the mother and household at home. So we cannot afford to let any mode monopolize our strength. We must try and make one aid the other, and on all occasions teach as much as we can the *pure Word of God*, and let it act like leaven as the Bible says. In Mynpuria, where the first girls schools were opened in the American mission, Mrs. Wyckoff, who established them, has often told me she has been turned away and the doors of houses slammed in her face. She got her first entrance through the boys of the mission high-school. She made friends with them and they got her into the houses. After a time, when they saw she only came as their friend and to help them, (she had to be very careful not to bring religion too prominently forward however for a long time) then they welcomed her for her own sake, and at length, to her great joy, she could speak to them freely of the Saviour, their need of Him, and their sins. They had no fear of her or her religion. I fancy we must perhaps look for just such a struggle if we go to Malwa. It is new to this sort of work. Both Miss Rodger and I have engaged in both works during the whole time, but my work for the past two years has been more especially School and Orphanage, although I have a few houses of Bengali Brahmins. About 30 women and girls in all, and some half dozen boys, who are my especial knights and worshippers. They are in the high-school studying English, Persian, and Hindi, and we often have Bible readings in English, and talks and explanations in which not unfrequently the father also joins. He, I fancy, belongs to the now famous sect the "Brahmo Samâj" altho' he never directly said so. These women are all closely veiled and are a proud, rich community, who keep almost entirely to themselves.

Yours sincerely,

M. FAIRWEATHER.

--- Juvenile Mission. ---

SOME interesting letters have been lately received from Calcutta, from girls supported at the Orphanage there, by Sabbath Schools and private friends. Two of them are given here, as showing not only the progress, but something of the daily life of the children. The letters are very neatly written in English. It will be seen from

them that these girls are already becoming useful in teaching others. It may be hoped that as they grow older, they may be instrumental in lightening the darkness of many of their heathen sisters.

The following is from *Christina* supported by the Sabbath School of St. Andrew's Church, Ottawa:—

SCOTTISH ORPHANAGE, March 3rd, 1877.

Dear friends,

For a long time I have not written to you, and since then I have been promoted to the First Class, Five of them go out to teach the Zenanas and day schools, and three of us stay in the school to assist in teaching the youngest class by turns, each girl taking a week. One day, two ladies came from some other mission to visit our school. They were glad to see us and also examined us in Scriptures and Grammar, and were very much pleased to hear our answers, and asked us what food we ate, and how we dressed when we go to Church. My teacher told me to bring my veil which we wear from the middle of our heads, falling on our shoulders and back. The ladies said it looked very pretty, and that their girls did not wear them. We showed some of our tiffin that we eat every day, called *Khoey*, a kind of dried rice, which one of the ladies tasted.

Lady Lytton distributed the prizes to us yesterday and also to the children of our other schools. We were very glad to get them. A great number of people were present, and we sang three English and one Benegali hymn before them. Lady Lytton was very pleased with our singing, and said to us, "I will write a letter to Queen Victoria and tell her about the Orphanage."

Among the prizes here mentioned were a number of the dolls, &c., sent from Canada last summer. Some *more* dolls are wanted for next year. Will any young readers prepare them as before? They are *not* wanted *expensive*, only prettily dressed. The second letter given is from Frances, supported by Mr. T. F. Harkness, formerly of Kingston:

SCOTTISH ORPHANAGE, Feb. 20th, 1877.

Dear Supporter,

This is my first attempt at letter-writing in English, so I hope you will be pleased. I feel very grateful to you for your kind support, and am thankful that I came to this school. I might still have been living in darkness, if God had not sent that great famine in Orissa. My mother died when I was a baby, and my grandmother then took care of me. Some time after, my father died and left two of us, myself and a big brother; and one day while we were walking along the road, crying for them, and not knowing who would take care of us in that great famine, a Baboo came up to us and asked us why we were crying. We told him all, and he said, "do not cry, will you come with me?" I went because my brother told me I would be put to some school. The Baboo who brought us from there is now our

minister, the Rev. B. C. Chuckerbutty. I did not know anything about the true God, but was living in darkness. I know that he did all this for my good. I have been taught and am teaching others, as Miss Pigot has kindly given me a school to teach in Badoor Bagn. I go with one of my school-companions. We walk to the school, it is so near ours—leaving this at eleven o'clock. The first thing we do is to assemble all the children together for Bible lesson, which we tell them as a story, then they have catechism and afterwards go to their different class—Bengali. In the afternoon they work and sing until four o'clock, when we return home. I hope to write a better letter next time,

Yours gratefully,

FRANCES.

Christian Work in San Francisco

BY MRS. P. D. BROWNE.

IF the readers of *The Presbyterian* wish to see heathenism as it is occasionally represented here, let them accompany me to a Sabbath afternoon service at Jute Mill. We enter an enclosure, and see only Chinese men. The place resembles a barracks—not a woman is to be seen; men and boys everywhere. There is but one woman about the place, a tall "little footed lady," never visible. She is the wife of one of the employees, who was himself at one time favourable to the work, but was convinced by an English speaking infidel that the Christian religion was false—God only a myth, etc. Hence he has withdrawn his influence, though he does not oppose, yet the very withdrawal is a serious hindrance, as the sympathy and co-operation of the better class largely influence the lower ones, in so great a step as acknowledging a Being superior to Confucius. We enter a large low room, the tables and benches showing that it is used as a dining room during the week. On the Sabbath it is used for everything. Near the door are seated row after row of Chinamen; others farther back are coming and going through an open side door. An American gentleman is telling them through a Chinese interpreter, of the Prodigal's return. They listen with interest. The Chinese are naturally a polite people. Although they cannot on this occasion understand one word until it is interpreted, there is none of that listless inattentive manner so trying to the speaker, that one often sees among our own people. We occupy one portion of the room, while all about us are barbers shaving their "customers," for this room is not by any means consecrated to religious worship. It is the very fact that it is not,

that makes this work so interesting, as thereby many are reached who would not otherwise hear the Gospel. A barber occasionally stops for a moment to listen as something of more than ordinary interest is said, then proceeds with his work. Sabbath is the day devoted to those queus, which the Chinese admire, and the "Melliean man" dislikes above everything else. They never will "assimilate" the American says, while the queus are worn. Dr. Dio Lewis, of Boston, suggests, that "assimilating" can hardly be expected under the present treatment. As I look upon these flowing locks upon this Sabbath afternoon, I no longer wonder that they are indignant when their long queus are cut. They are perfect marvels in quantity and length, and if to them they are a mark of beauty or position, they cannot be expected with their Eastern ideas, to give them up any more willingly than American ladies would part with theirs. Even here when we see the queu *wound around the head*, we know that we are addressing a menial. While the washing, shaving, and combing process is going on all about us, the speaker addressing the company gathered about the door, is telling of God's willingness to receive all who will come; and adds, "How many of you wish to come to Christ. Let all who do, raise the hand." There is a look of surprise, of half fear, of ridicule on the face of the listeners, as the interpreter explains the request, and then nearly every hand is raised. Your correspondent, like Thomas of old, is "very doubting," and says, "They cannot understand what he means." "Oh, yes, they mean that they wish to be "Jesus men" is their reply. "Jesus men" and "heart religion" are the terms used by them to designate true followers of Christ in distinction to merely nominal Christians. At the close of the service, one of the young China-men selects the hymn, "Alas, and did my Saviour bleed." How precious those good old hymns of our childhood are! Then the service closes, and we walk home, feeling what a blessed privilege to be working for heathen souls, when there is so much beauty in the outer world, so little of self-denial. Yet many Christians even here count it self denial to teach or labour in any way for a Chinese.

Yesterday, I met a Missionary from one of the Micronesian Islands, who is here to recruit. She had not heard from her husband and only child since she left last November, and could not until her return next June. *That* may be called self-denial. "The feeling of isolation is very great," she said, "but I never like to speak of

what we have done; it looks as if I expected because I was a Missionary, something more than others." I wondered as I thought of her if our Canadian ladies, and we of San Francisco, realized the kindness of the Father of all, that He has given us both a work to do at our very doors with the Romanists and Chinese, as well as the privilege of *sending* the Gospel to other lands.

Dr. Kerr, of Canton, in a recent lecture on China, spoke in the highest terms of the Canadian Missionaries at Formosa. He hopes soon to have a hospital for the Chinese here. I met Dr. Spear a few evenings since. He is returning from China where he was for many years (long ago) a Missionary, but has been more recently connected with the Board of Education of the Presbyterian Church. Dr. Vincent, of New York, opens the Sabbath School Convention this evening in Oakland. The San Francisco Theological Seminary sent out three Graduates last week, all engaged by Churches on the Coast before they left the Seminary. This is the day of small things as regards the Seminary, but it is firmly established now, and will be a great power for good, as all *Presbyterian* Theological Seminaries are! Dr. Eels who leaves Monday next as a delegate to Edinburgh, has been untiring in his efforts to make this Seminary what it is. If Satan is busy in San Francisco, so are Christians. Church debts are being rapidly wiped off, and earnest prayer is ascending for the blessing which seems very near.

Missionary Items.

THE "DAYSPRING."

THE mission ship, about which we have heard and read so much, is now in Auckland harbour. She is a fine large three-masted schooner, and is comfortably and conveniently fitted up for the accommodation of the New Hebrides missionaries and the transit of their stores. She left the islands on the 19th December, with Rev. Mr. and Mrs. Inglis, and the Rev. Mr. and Mrs. Watt, and arriving first at Port Chalmers, she then visited Lyttelton, Wellington, and Auckland, and is to sail for Sydney in the first week of this month. She has been visited by the various Sunday-schools at the different ports she has visited, and cocoanuts have been dealt out liberally to the children, which of course they enjoyed heartily. The expense of sailing the Dayspring is from £1,600 to £1,800 per annum, so that this trip will cost the Mission between £500 and £600, but then against that must

be put the sum raised by the missionaries in New Zealand, and the good which the visit of the vessel will do in exciting a greater interest in her and in her work.—*New Zealand Pres. Church News.*

Captain Moresby, of the English service, after a cruise in the Pacific among missionary stations, remarks in a volume just published ("Discoveries in New Guinea and Polynesia"), "every impartial man must heartily and thankfully admit that vast benefits have resulted from missionary enterprise in the South Seas."

THE number of Christians in China is now increasing six-fold every ten years.

There are 40,000 communicants in the churches of South Africa.

For every convert there was in Burmah fifty years ago, there are now a thousand. There are now 350 churches, and nine tenths of the work is done by native preachers.

The Madras Christian College, which was founded by the Free Church of Scotland, in 1865, and which was the first distinctively Christian school for higher education opened in India, has, according to the wishes and promised co-operation of the Protestant missionaries in Madras, been placed upon an unsectarian footing. Opening in 1865 with a class of six students, it now has 174, with 754 in its school department. It educates up to the standard of bachelor of arts, maintaining a minimum staff of five European professors. A council, composed of representatives of various religious bodies, has the management of the College, the aim of which is "to provide an education that shall cultivate, expand, and enliven the whole man—the conscience and the will, as well as the mere reasoning powers."

The Presbyterian Record.

MONTREAL: JUNE 1, 1877.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

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THE RECORD will be sent—post-paid—for the remaining six months of the year—July to December—for 12½ cents per copy in parcels to one address.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Remittances should be made in Dominion currency. All letters containing money should be registered. The Clerks of Presbyteries are requested to keep us informed of the *stated* meetings of their respective Courts.

OUR circulation reached its maximum in December 1876, when it was 36,392. We commenced 1877 with 33,750. In May last we had 34,199. We are increasing again, slowly, but steadily. Upon the whole we ought to be thankful, and thankful we are, indeed. It might have been worse. Even if we had proved ourselves every thing that the most fastidious could have desired, a very unlikely condition, by the way, still, we have to contend with the monetary—what shall we call it—that sort of thing that makes people "panicky" at the mention of a dollar, and to look at both sides of "a quarter" very closely before parting with it. It should be known that we have no agents to canvas for the RECORD, other than voluntary ones, to whom we acknowledge our great indebtedness.

THE JULY NUMBER will be largely devoted to the proceedings of the General Assembly. In order that the report may be as full and complete as possible, it may be necessary to delay the despatching of that number by the space of a week or so. It will be made up by our Mr. Robert Murray, at Halifax, to whom all communications for the July number should be addressed.

ANONYMOUS WRITERS will understand that we cannot make any use of their communications, except, perhaps, for our own private edification; and then we should, doubtless, be much more edified did we know who is addressing us.

Literature.

BIBLE ANIMALS, by REV. J. G. HOOD, M.A., F.L.S., etc., with a Treatise on Evolution, by REV. JAS. MCCOSH, D.D., and Researches and Travel in Bible Lands, by Rev. Daniel March, D.D., published by J. W. Lyons, Guelph, Ont., 1877, pp. 719.

The design and scope of this volume is to present a description of the habits, structure, and uses of every living creature mentioned in the Scriptures, and to explain all those passages in the Old and New Testaments, in which reference is made to Beast, Bird, Reptile, Fish, or Insect. And all this, we may say, Mr. Wood has done in a manner worthy his high reputation as an author, combining, in a most pleasing way, the results of scientific investigation with popular instruction. The illustrations are numerous, and exceedingly good—so conceived and arranged as to add greatly to the interest and value of the work. The best feature of the book, however, is the reverent spirit of interpretation which pervades it from beginning to end. It is a Commentary as well as a Bible Dictionary, and, while its aim is to harmonize the ancient phraseology of the sacred writings with the teachings of modern science, it throws fresh light on many passages of Scripture, and is thus valuable to the natural historian and Biblical student. If you want to know why man's companion, the dog, is so contemptuously spoken of in the Bible, here you find the reason; or, if you want to know why the hare is alluded to as chewing the cud, which it does not do, you find here a satisfactory explanation for the apparent mis-statement, and so with many other allusions to Bible animals, in which are things hard to be understood, we find much to help us in our endeavours to catch the meaning of some of the most difficult passages of Scripture. On the whole, we judge the book to be a most useful and reliable work of reference.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. James Bain & Son, Toronto: \$2 per annum; and THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW. *Rev. Andrew Kennedy*, London, Ont., Agent; price, \$2.35. The current parts of both these excellent Quarterlies are to hand, full, as usual, with able dissertations on the great Theological questions of the day, which are engaging the attention of thinking men.

Official Announcements.

THE GENERAL ASSEMBLY.

The third session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Halifax, and within St. Matthew's Church there, on Wednesday, 13th June next, at 7.30 p.m.

All papers for the Assembly should reach the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Rolls and other documents should be addressed to Rev. Dr. Reid (Drawer 2567), Toronto.

WILLIAM REID,
J. H. MACKERRAS, } Clerks of
W. FRASER, } Gen. Assem.

RAILWAY ARRANGEMENTS.

Arrangements have been made with the leading lines of Railway for return tickets at reduced rates. Members who have not received their certificates should communicate with Dr. Reid at once.

Trains leave Point Levis—opposite Quebec—every morning (Sabbaths excepted) at 7.30 o'clock—Reaching Halifax in 26 hours.

Presbytery Clerks are requested to send to Dr. Reid, as soon as possible, lists of ministers and elders entitled to receive certificates, with their Post-Office Address and the RAILWAY STATIONS from which they will begin their journey. Inattention to this will occasion great inconvenience and trouble.

MISSIONARY WANTED.

A fourth Missionary to the Coolies of Trinidad: Application by any minister or licentiate of the Presbyterian Church in Canada, may be sent to Rev. Dr. McGregor, of Halifax, Secretary of Eastern Section of the General Assembly's Committee of Foreign Missions, by whom all information will be furnished respecting the field, salary, and requisite qualifications.

Halifax, May 8, 1877.

Official Notices.

MEETINGS OF PRESBYTERIES.

Truro—Tuesday, 29th May.
Brockville—Tuesday, 3rd July, 7 p.m.
Paris—Tuesday, 3rd July, 11 a.m.
Huron—Tuesday, 3rd July, 11 a.m.
Chatham—Tuesday, 3rd July, 11 a.m.
Toronto—Tuesday, 3rd July, 11 a.m.
Quebec—Wednesday, 4th July, 10 a.m.
Montreal—Tuesday, 10th July, 11 a.m.
Glengary—Tuesday, 10th July.
Peterboro—Tuesday, 10th July, 11 a.m.
Bruce—Tuesday, 10th July, 3 p.m.
Kingston—Tuesday, 10th July, 3 p.m.
London—Friday, 13th July, 2 p.m.
Miramichi—Tuesday, 7th August.
Ottawa—Tuesday, 7 August, 3 p.m.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 3rd MAY, 1877.

ASSEMBLY FUND.

Received to 2nd April	\$2556.11
Hamilton, Central Pby Ch	40.00
Harriston, Guthrie Ch	4.00
Eastern Seneca	4.00
Fisherville	1.70
Millpoint	2.50
Harriston, Knox Ch	5.00
Millbank	8.00
Orms town	7.69
Millbrook	4.00
Underwood	2.00
Ottawa, Knox Ch	10.00
Ashton	3.00
Baltimore	10.00
Caistor	1.18
Caledonia, Sutherland St.	5.00
Centre Bruce	1.00
Grafton	2.00
North Cornwallis	5.00
Langside	1.50
North Arthur	2.00
Chesterfield	10.00
Glenelg	9.00
River Charlo	1.50
Gabarus	1.00
Saint Croix	2.00
Windsor, St John	15.00
New Kincardine	5.00
Springfield, Eng Settlement	5.00
Monekton, St John's Ch.	5.00
Greenock, St Andrew's	3.00
Dalhousie	4.32
Economy	10.00
Wingham	10.00
Sarnia, St Andrew's	15.00
Tiverton	6.00
Woodstock, Knox Ch	25.00
Normanby, Orchardville Station	3.00
North Pelham and Port Robinson	4.00
Napanee	4.00
Aylmer	2.00
Halifax, Fort Massey Ch.	20.00
Ballyduff	2.00
Osgoode	2.35
West King	2.00
Stirling, St Andrew's	2.00
Markham, St Andrew's	
Stouffville, &c.	6.50
Belfast	10.00
London, 1st Plyn Ch	10.00
McNab	5.00
Guelph, Knox Ch	15.70
Norwich	4.00
Wingham	4.00
Percy	5.00
Campbellford	2.40
Bridgewater	5.00
Huron	8.00
Glenallan	5.00
Hollin	5.00
Harrington	2.00
Normanby, Middle Stat'n	2.00
Laguerre, Calvin Ch	3.00
Onslow	6.00
Paris, River Street	10.00
Roxborough, Knox Ch	2.00
Pakenham, Victoria St.	2.00
Peversham & Maxwell	2.30
Chatham, St Andrew's	5.00
Perrytown	4.00
Kirkhill	5.00
Valleyfield	3.00

Barrie	4.40
Bradford	2.50
Trenton, St Andrew's	2.00
Toronto, Gould Street	22.60
Seymour, St Andrew's	5.00
Dalhousie Mills	4.00
Galt, St Andrew's	5.00
Hamilton, Knox Ch	20.00
Tara	3.68
Hamilton, McNab Street	25.00
Burn's Ch	1.20
Toronto, Knox Ch	33.30
Kingston, St Andrew's	10.00
Bristol	5.00
Fenelon Falls	3.80
Meibourne	4.00
Woodstock, Chalmers Ch.	15.00
Port Hope, 1st Plyn Ch.	8.00
Quebec, Chalmers Ch.	15.00
Vaughan, St Andrew's & St Paul's	9.00
Southampton & Arran	5.00
Belleville, St Andrew's	10.00
Alexandria	2.00
Martintown, St Andrew's	3.00
Caledonia, Argyle Street, and Allan Settlement	10.00
Truro	9.00
Oshawa	5.00

\$3224.14

FRENCH CANADIAN MISSIONARY SOCIETY.

Received to 2nd April	\$45.00
Chinguacousy 1st	8.35
Do 2nd	8.13
Toronto, Knox Ch Sab Se.	50.00

\$111.48

HOME MISSION.

Received to 2nd April	\$26229.73
King, St Andrew's	25.00
Latona	11.00
Brooklin	20.00
Harriston, Guthrie Ch	12.00
Eastern Seneca	8.00
Westminster	40.00
Fisherville	18.00
Millpoint	2.00
Harriston, Knox Ch. debt	14.30
Do do ordy	5.70
Harwich	20.00
Presb'y of Bruce, add. debt	15.10
Millbank	20.00
Do do debt	18.25
Millbrooke	24.00
Centreville	25.00
Peterborough, St Pauls. debt	50.00
Toronto, Knox Ch ordy	600.00
do do SS. do	50.00
do do MSS do	25.00
do do BibCl do	32.30
Perth, St Andw, add. do	20.00
Malton	5.00
Underwood	4.00
North Brant	10.00
Ottawa, Knox Ch	113.00
Hamilton, St John's	27.00
Ashton	12.00
Chatham, Adelaide St	90.00
Edwardsburgh, Add.	0.75
Port Hope, 1st Ch	70.00
do do Sab Se.	20.00
Round Lake Mission	4.00
Baltimore	92.00
Binbrook, Knox Ch	15.75
Saltfleet, Cheyne Ch	9.14
Mrs A Wilson, Saltfleet	5.00
Caistor	4.00
Wellesley	9.00
Caledonia, Sutherland St.	24.00
Centre Bruce	3.00
Blythe	45.00
Belgrave	25.00
Grafton	30.00
Langside	24.00
Scarborough, Knox Ch	70.00
Amherstburgh	16.29
North Arthur	5.00
Demorestville, add.	1.00
Ramsay	8.00
Rodgerville	77.32
Chesterfield	50.00
Carlingford	12.00
Point Edward	3.00
Westmeath	6.00
Dresden	17.50
Toronto, Charles St SS	16.66
Longwood, Guthrie Ch	28.00
Carradoc, Cook's Ch.	8.00
Keady	5.44
Peabody	2.56
Yorkmills	22.00
Wingham	30.00
Sarnia, St Andrew's	120.00
Derry West	5.00
Tiverton	7.00
Woodstock, Knox Ch	100.00
Melrose, Lonsdale & Shannonville	80.00
Hemmingford, St Andw Ch	10.00
do Knox Ch	1.35
Normanby, Orchardville Station	5.00
North Pelham and Port Robinson	12.40
Bruess, Knox Ch	20.00
West Tilbury	17.20
Storrington	21.00
Pittsburgh	12.00
Warwick, Knox Ch	8.00
South Caledon, Melville Ch	9.00
Napanee	5.00
Mono Centre	6.50
Aylmer	9.00
Glenvale & Harrowsmith	30.00
Ingersoll, Erskine Ch	20.00
Friend, McKillop	0.25
West King	10.00
East Gloucester	24.81
Russell	16.00
Osgoode	3.28
Kenmore	3.41
Collingwood	30.00
Embro	41.08
St Helens	20.00
Whit Church	29.00
Fairbairn, add.	0.25
Woodland	1.79
Russeltown Flatts	12.00
Stirling, St Andrew's	19.00
Markham, St Andrew's	
Stouffville, &c.	45.00
Richmond Hill	20.00
Thornhill	30.00
Vaughan, St Andrew's & St Paul's	35.00
Kirkfield & Victoriaville	3.05
London, 1st Plyn Ch	70.00
do do SSe.	55.00
Streetsville	73.82
Georgetown	12.50
Limehouse	10.95
Vaughan	44.00
Albion	28.00
Oro, Willis Ch	3.00
Oro, Esson Ch	2.50
McNab	20.00
Guelph, Knox Ch	65.00
Delaware	4.00
Norwich	10.00
Windham	18.00
West Gwillimbury and Innisfil	10.00
Thamesville	25.33
Toronto, West Ch, add	5.00

Oakville	debt	12.00	Dorchester Station.....	4.00	Wingham	20.00
do	ordy	10.00	Colborne	15.00	Raleigh Station	1.00
Grimsbv		38.00	Brighton	5.00	Sarnia, St Andrew's.....	34.30
Muir Settlement.....		9.00	Reserve	11.07	Derry West	3.00
Port Dover, Knox Ch....		20.00	Botany	8.74	Tiverton	10.00
Percy		24.75	Southampton & Arran...	40.00	Woodstock, Knox Ch....	120.00
Campbellford		20.40	Owen Sound, Knox Ch...	10.00	do do S S, China	30.00
Rochesterville		10.00	Alexandria.....	8.00	do do do India	30.00
do Sab Se		3.00	Oshawa	11.00	Galt, Knox Ch S S	41.00
Hull		10.00	Nassagaweya	20.00	Bobcaygeon	7.00
Adamston	debt	8.00	Kinloss, Knox Ch.....	100.00	Normanby, Orchardville	
Huron		14.00	Laskey	6.00	Station	5.00
Amherst Island		10.00	Kingston, Chalmers Ch....	258.75	North Pelham and Port	
Medonte & Floss		13.00	Ottawa, Daly Street.....	102.00	Robinson	5.00
Glenallan		9.40	Kinloss & Bervie	20.00	Thames Road	35.00
Hollin		17.30	Seaforth	60.00	Brussels, Knox Ch	8.00
Normanby, Middle Station		3.20	Brantford, Zion Ch. add.	56.00	Storrington	7.00
Smith Hill		8.88	Martintown, St Andrew's.	26.00	Pittsburgh	5.00
Harrington		20.00	Mono West.....	4.47	Warwick, Knox Ch, China	16.25
Toronto, Bay St Sab Se...		21.00			South Caledon, Melville Ch	6.00
Desboro		3.00		\$31901.86	Napanee	5.35
McIntosh		19.28			Aylmer	5.00
Presbytery of Hamilton,					Cartwright	3.00
bal of	debt	14.00			Ballyduff	2.90
Paris, River Street.....		70.00	Received to 2nd April...\$9862.21		Montreal, St Joseph Street	
Roxborough, Knox Ch		6.00	Brantford, Wellington St.	5.00	Sab Se, India.....	25.00
East Oxford, St Andrew's		24.50	do do S S	9.35	do do China	20.00
Inverness		30.00	Brooklin	10.00	do do Saskn	15.00
Vankleekhill		10.00	East Williams, St Andw's	6.00	Middleville & Dalhousie..	5.00
Pakenham, Victoria St...		30.00	Harriston, Guthrie Ch....	10.00	Harrowsmith.....	10.00
Ivy		10.00	Eastern Seneca	4.00	Ingersoll, Erskine Ch ...	10.00
Feversham & Maxwell...		6.00	Westminster	27.50	Osgoode	12.00
Meaford		19.82	Fisherville	7.30	West King	14.00
Warwick		2.00	Millpoint	1.37	East Gloucester.....	20.00
Chatham, St Andrew's		25.00	Harriston, Knox Ch	16.00	Russell	16.00
Pembroke, Calvin Ch....		57.45	Harwich	20.00	Mount Pleasant.....	5.75
Perrytown		30.00	Ratho	12.00	Burford	2.00
Nelson & Waterdown		40.00	Innerkip	18.00	Collingwood.....	5.00
Kirkhill		31.75	Millbank	20.00	St Helens	9.00
Valleyfield		6.00	Millbrooke	18.00	Whitchurch.....	14.00
Leaskdale		15.00	Centerville	19.60	Holstein	7.89
Glenmorris		32.00	Toronto, Knox Ch	350.00	Amos	6.78
Cayuga	debt	3.00	do do S S, China	50.00	Fairbairn.....	4.00
do	ordy	38.00	do do do Saskn	25.00	Montreal, Knox Ch S Se..	50.00
Barrie	do	25.95	do do Mission S S	20.00	Markham, St Andrew's,	
Bradford		16.00	do do Bible Class	32.30	Stouffville, &c.....	25.00
Cookstown		28.00	Malton	10.00	Richmondhill	10.00
Trenton, St Andrew's		6.00	Wroxeter & Fordwich...	38.04	Thornhill	10.00
Kingston, St Andrew's		100.00	Underwood	4.00	Vaughan, St Andrew's &	
Penetanguishine, Wye-			North Brant	6.00	St Paul's	35.00
bridge, &c.....		30.00	Ottawa, Knox Ch.....	43.26	Kirkfield & Victoriaville.	3.00
Seymour, St Andrew's		15.00	Chesley	6.18	London, 1st Pbyn Ch....	22.56
Lindsay		18.00	Salem	2.57	do do S Se	27.73
Ripley, Knox Ch.....		8.00	Ashton	10.00	South Kinloss & Lucknow	23.00
Black Creek Station, Som-			Port Hope, 1st Pbyn Ch...	38.00	Streetsville.....	29.00
bra		10.00	do do S S	10.00	do Sab Se.....	16.85
Shakespeare	debt	13.40	Baltimore	42.00	Georgetown	6.25
Chinguaacousey 1st		9.46	Saltfleet, Cheyne Ch....	10.00	Limehouse	3.00
do 2nd		16.35	Binbrooke, Knox Ch	10.00	Vaughan	38.00
West Lorne		4.00	Mrs A Wilson, Saltfleet ..	6.00	Albion	14.00
Orillia		40.00	Caistor	2.00	Oro, Willis Ch.....	3.00
Tara		6.00	Wellesley	9.00	do Esson Ch.....	2.50
Hamilton, Knox Ch.....		110.00	Ayr, Stanley Street.....	20.00	McNab	10.00
do do	debt	10.00	Caledonia, Sutherland St.	20.00	Guelph, Knox Ch.....	42.33
Madoc, St Paul's		40.00	Centre Bruce	2.00	Norwich	10.00
do St Columba.....		8.00	Blythe	20.00	Windham	6.00
Strathroy, St Andrew's		15.50	Grafton	20.00	West Gwillimbury and	
Medonte & Floss	debt	27.00	Montreal, St Gabriel St.	40.00	Innisfil	10.00
Oro, Willis & Esson Ch do		12.75	Langside	6.00	Thamesville.....	6.61
Burn's Ch	do	4.50	Amherstburgh	5.90	Oakville	10.00
Kingston, St Andw's. ordy		243.00	Lanark	21.25	Grimsbv	17.00
Owen Sound, Division St.		31.43	North Arthur	3.00	Muir Settlement	5.00
Bristol		25.00	Madoc, St Peter's, add...	1.25	Port Dover, Knox Ch....	8.00
Windsor		52.00	Ramsay	8.00	Melrose, Lonsdale and	
Oxford	debt	8.00	Rodgersville.....	38.68	Shannonville.....	6.00
do	ordy	8.00	Chesterfield	20.00	Dunsford	9.30
Alex Clark, Smith Falls..		50.00	Carlingford	8.00	Percy	19.15
Somerville		1.50	Point Edward	1.50	Campbellford	10.00
Fenelon		12.50	Westmeath.....	4.00	Manchester	14.00
Brockville, St Johns		10.50	North Sherbrooke.....	7.35	Rochesterville	3.66
Paisley, Knox Ch.....		43.00	Longwood, Guthrie Ch ..	10.00	Huron	13.00
Angus		8.00	Carradoc, Cooke's Ch....	3.75	Lake Charles	0.50
New Lowell		4.00	Ayr, Knox Ch	66.00	Amherst Island	5.00
Woodstock, Chalmers Ch.		125.00	Avonton Sab Se, Saskn ..	13.00	Medonte and Floss	10.00
Belleville, John St, add..		25.00	Yorkmills	4.00	Glenallan	9.00

Hollin.....	10.00
Normanby, Middle Station	3.00
Harrington.....	30.00
Toronto, Bay St Sab Sc...	21.00
Laguerre, Calvin Ch.....	4.50
Lachute, Henry's Ch.....	25.60
Fort Coulonge.....	5.00
McIntosh.....	39.54
Paris, River Street.....	30.00
Roxborough, Knox Ch.....	9.00
East Oxford, St Andrew's.	8.50
St Louis de Gonzague.....	10.00
Inverness.....	12.00
St Mary's.....	50.00
Kirkton.....	11.00
Vankleekhill.....	10.00
Sydenham, St Paul's.....	5.00
Pakenham, Victoria St...	10.00
do do SSc	
boys dept, China.....	20.00
Feversham & Maxwell...	4.00
Ivy.....	2.00
Warwick, Knox Ch.....	1.40
Chatham, St Andrew's.....	20.00
Chelsea.....	4.79
do Sab Sc.....	15.21
Pembroke, Calvin Ch.....	51.45
Perrytown.....	5.00
Kirkhill.....	10.00
Leaskdale.....	2.44
Glenmorris.....	30.00
Cayuga.....	38.00
Barrie.....	13.70
Bradford.....	11.00
Cookstown.....	14.00
Trenton, St Andrew's.....	4.00
Victoria.....	5.00
Kippen.....	19.32
Hillsgreen.....	5.68
Smith Church.....	6.00
Seymour, St Andrew's.....	15.00
Lindsay.....	10.00
Woodville.....	72.22
Hespeler.....	19.26
Dalhousie Mills.....	7.00
West Lorne.....	4.00
Caledon Centre Road,	
Knox Ch.....	4.00
Orillia.....	12.00
Tara.....	6.00
Hamilton, Knox Ch.....	30.00
Hanover & West Bentinck	6.00
Strathroy, St Andrew's...	10.00
Kingston, St Andrew's...	35.00
Owen Sound, Division St	20.47
Mr Flowers, Owen Sound	10.00
Bristol.....	13.00
Oxford.....	10.00
A Clark, Smiths Falls...	50.00
Fenelon Falls.....	2.00
Brockville, St Johns.....	6.90
Paisley, Knox Ch.....	38.00
do do Sab Sc.....	15.00
Angus.....	4.00
New Lowell.....	2.00
Woodstock, Chalmers St.	51.75
Colborne.....	5.00
Brighton.....	5.00
Reserve.....	2.36
Botany.....	2.58
Southampton & Arran...	12.00
Belleville, St Andrew's...	26.00
Alexandria.....	3.00
Nassagaweya.....	9.70
Ingersoll, Knox Ch.....	61.00
Laskey.....	11.00
Ottawa, Daly St Sab Sc...	25.00
Seaforth.....	60.00
Bradford, Zion Ch.....	100.00
Mono West.....	3.50
Guelph, St Andrew's.....	20.00
Kinloss & Bervie.....	5.00

\$13660.29

FRENCH EVANGELIZATION.

Received to 2nd April... \$2672.53	
Brooklin.....	10.00
Harriston, Guthrie Ch.....	8.00
Eastern Seneca.....	4.00
Millpoint.....	2.04
Harriston, Knox Ch.....	10.00
Millbank.....	20.00
Toronto, Knox Ch.....	150.00
do do Sab Sc.....	20.00
do do Bible Class.....	25.00
Underwood.....	3.00
North Brant.....	5.00
Port Hope, 1st Pbyn Ch SS	11.22
Ottawa, Knox Ch.....	40.00
Saltfleet, Cheyne Ch. add.	3.36
Mrs A Wilson, Saltfleet...	3.00
do do for	
Rev Chiniquy's children	3.00
Caistor.....	2.00
Wellesley.....	8.00
Ayr, Stanley Street.....	44.80
Caledonia, Sutherland St.	6.00
Centre Bruce.....	2.50
Langside.....	2.00
Acton, Knox Ch.....	46.01
Chesterfield.....	10.00
North Sherbrooke.....	5.00
Wingham.....	7.25
Derry West.....	2.68
Woodstock, Knox Ch.....	29.00
do do S Sc	30.00
William Pott, Woodstock.	13.50
Brussels, Knox Ch.....	10.00
Almonte, St Andrew's.....	20.00
Warwick, Knox Ch.....	2.75
South Caledon, MelvilleCh	11.00
Mono Centre.....	6.55
Friend, McKillop.....	0.25
West King.....	14.00
Markham, St Andrew's,	
Stouffville, &c.....	25.00
Richmondhill.....	5.00
Thornhill.....	5.00
London, 1st Pbyn Ch.....	22.56
do do S Sc	27.73
Collingwood.....	6.00
Union.....	40.65
Norval.....	16.00
Guelph, Knox Ch.....	50.00
Fingal.....	40.00
Norwich.....	15.00
Windham.....	7.00
Oakville.....	10.00
Percy.....	10.28
Campbellford.....	10.40
Rochesterville.....	4.00
Hull.....	5.10
Medonte and Floss.....	10.00
Glenallan.....	3.00
Hollin.....	7.00
Harrington.....	20.00
East Oxford.....	3.91
Feversham & Maxwell...	4.00
Meaford.....	5.00
North Mara.....	9.00
Leaskdale.....	5.00
Glenmorris.....	30.00
Barrie.....	19.15
Bradford.....	8.00
Trenton, St Andrew's...	2.00
Orillia.....	8.00
Tara.....	6.00
Hamilton, Knox Ch.....	45.00
Madoc, St Paul's.....	5.22
Strathroy, St Andrew's...	10.00
Somerville.....	1.24
Fenelon Falls.....	3.77
Brockville, St Johns...	10.75
Paisley, Knox Ch.....	28.00
do do S Sc	10.00
Angus.....	4.00
Ailsa Craig, add.....	1.00
Woodstock, Chalmer's Ch.	20.00

Southampton, & Arran...	8.00
Ingersoll, Knox Ch.....	5.00
Laskey.....	11.50
Kinloss & Bervie.....	4.67
Brantford, Zion Ch.....	20.00
Mono West.....	4.50
Cayuga.....	9.00
do Sab Sc.....	5.00

\$3939.20

BURSARY FUND OF KNOX COLLEGE.

Received to 2nd April... \$350.00	
Toronto, Cooke's Ch.....	69.33
Rev Principal Caven, D D	
Toronto.....	10.00
Robert Wilke's, Toronto...	100.00
Rev Professor McLaren...	10.00
Woodstock, Chalmer's Ch,	
Gaelic.....	10.00
Port Hope, 1st Pbyn Ch...	20.00

\$569.33

WIDOWS' FUND.

Received to 2nd April... \$2249.81	
Harriston, Guthrie Ch.....	4.00
Eastern Seneca.....	2.00
Westminster.....	8.00
Harriston, Knox Ch.....	7.00
Millbank.....	10.00
Millbrooke.....	7.80
Centreville.....	8.00
Toronto, Knox Ch.....	100.00
Underwood.....	3.00
North Brant.....	5.00
Ottawa, Knox Ch.....	42.10
Ashton.....	6.00
Baltimore.....	10.00
Saltfleet, Cheyne Ch.....	4.50
Binbrooke, Knox Ch.....	7.00
Mrs A Wilson, Saltfleet...	0.50
Wellesley.....	8.00
Ayr, Stanley Street.....	10.00
Caledonia, Sutherland St.	8.00
Centre Bruce.....	2.00
Grafton.....	6.00
Langside.....	3.00
Ramsay.....	9.00
Dalhousie.....	5.00
North Sherbrooke.....	5.00
Longwood, Guthrie Ch...	5.00
Sarnia, St Andrew's.....	22.00
Tiverton.....	10.00
Woodstock, Knox Ch.....	40.00
North Pelham and Port	
Robinson.....	3.00
Thames Road.....	8.54
Brussels, Knox Ch.....	3.00
Aylmer.....	5.00
Car wright.....	3.52
Ballyduff.....	1.75
Ingersoll, Erskine Ch...	10.00
Osgoode.....	3.00
West King.....	12.00
Embro.....	14.67
Ottawa, Daly Street.....	21.00
Collingwood.....	4.00
South Kinloss & Lucknow	11.17
Norval.....	8.95
McNab.....	5.00
Fingal.....	18.00
Norwich.....	6.00
Windham.....	2.00
Oakville.....	2.00
Percy.....	14.30
Campbellford.....	10.90
Huron.....	10.00
Amherst Island.....	2.50
Glenallan.....	4.00
Hollin.....	6.00
Harrington.....	4.00
Medonte & Floss.....	12.00

Port Dover, Knox Ch.....	5.00
McIntosh.....	3.97
Paris, River Street.....	15.00
Roxborough, Knox Ch.....	8.00
East Oxford, St Andrew's.....	0.35
Kirkton.....	6.00
Pakenham, Victoria St.....	8.00
Feversham & Maxwell.....	4.00
Kirkhill.....	6.00
Leaskdale.....	4.00
Barrie.....	21.15
Bradford.....	8.00
Alex. Muirhead, sr, Yorktownship.....	25.00
Tara.....	4.00
Bristol.....	6.00
Somersville.....	1.07
Fenelon Falls.....	2.39
Hamilton, Knox Ch.....	30.00
Paisley, Knox Ch.....	17.00
Blyth.....	16.00
Belgrave.....	12.23
Angus.....	8.00
New Lowell.....	2.00
Bonnytown.....	2.00
Port Hope, 1st Pbyn Ch.....	15.00
Southampton & Arran.....	8.00
Alexandria.....	2.00
Oshawa.....	10.00
Colborne.....	9.00
Brighton.....	1.00
Seaforth.....	10.00
Caledonia, Argyle Street	
Allan Settlement.....	27.00
Brantford, Zion Ch.....	20.00
	\$3139.17

With Rates from Revds T Wilson, J Mackie, W Richardson, Robert Gray, D L McKechnie, J G Murray, W Craigie, Jos White, G Craw, J Paterson, J M King, A Grant, Dufferin, A Young, S Young, T Lowry, A Grant, Kentail, \$16.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd April....	\$821.35
Toronto, Knox Ch.....	100.00
Mount Pleasant, Presbytery of Toronto.....	5.70
Caistor.....	1.40
Ramsay.....	8.00
Chesterfield.....	5.00
Mount Pleasant, (Presbytery of Toronto, add.....	0.50
Wingham.....	12.00
Sarnia, St Andrew's.....	22.00
Normanby, Orchardville Station.....	3.00
Chinguacousy 1st.....	7.25
do 2nd.....	13.00
Guelph, Knox Ch.....	20.00
Thamesville.....	5.16
Vankleekhill.....	10.00
Ivy.....	3.00
Thos Black, sr, Townline.....	1.00
Meaford.....	3.00
A Muirhead, sr, Yorktownship.....	25.00
Orillia.....	8.00
Hanover & West Bentinck.....	5.00
Oxford.....	4.00
Ailsa Craig.....	6.58
Carlsile.....	4.12
Nairn.....	3.12
Woodstock, Chalmers' Ch.....	25.00
Quebec, do.....	35.00
Reserve.....	1.51
Botany.....	2.34

Kinloss & Bervie.....	4.00
Belleville, John St.....	10.00
	\$1174.63

COLLEGES, ORDINARY FUND.

Received to 2d April '77..	\$5731.01
Harriston Guthrie Church.....	5.00
Eastern Seneca.....	4.00
Fisherville.....	6.00
Millpoint.....	1.75
Harriston Knox Church..	10.00
Ratho.....	12.67
Innerkip.....	20.33
Millbank.....	10.00
Centerville.....	8.00
Centerville.....	9.00
Peterburgh, St Paul's.....	10.00
Toronto, Knox Church.....	550.00
Malton.....	5.00
Underwood.....	4.00
North Brant.....	8.00
Ottawa, Knox Church.....	40.35
Rev Robt. Hamilton, Motherwell.....	10.00
Port Hope, 1st Church.....	20.00
Baltimore.....	35.00
Newcastle.....	6.00
Saltfleet Cheyne Church..	10.59
Binbrook.....	10.00
Mrs Andrew Wilson, Saltfleet.....	0.50
Caistor.....	1.22
Wellesley.....	9.00
Caledonia, Sutherland St.....	16.00
Centre Bruce.....	3.00
Blyth.....	20.00
Belgrave.....	15.00
Grafton.....	20.00
Langside.....	6.00
Scarborough, Knox Church	102.60
North Arthur.....	6.00
Ottawa, Saint Andrews ..	175.00
Chesterfield.....	15.00
Carlingford.....	10.00
Dalhousie.....	5.00
York Mills.....	5.00
Wingham.....	25.00
Sarnia, St Andrews.....	70.00
Tiverton.....	13.00
Woodstock, Knox Ch.....	100.00
Melrose, Lonsdale and Shannonville.....	10.00
Normanby, Orchardville Station.....	3.00
Thames Road.....	35.00
Brussels, Knox Church.....	15.00
Storrington.....	23.00
Pittsburgh.....	16.00
South Caledon, Melville Church.....	8.00
Cartwright.....	2.87
Ballyduff.....	2.43
Port Elgin.....	11.81
Glenvale & Harrowsmith.	5.00
Ingersoll Erskine Church	10.00
West King.....	14.00
Collingwood.....	10.00
Wingham, Daly Street.....	46.00
Toronto, East Church.....	75.00
Western—addl.....	5.00
Markham, St. Andrews, Stouffville, &c.....	25.00
Richmond Hill.....	15.00
Thornhill.....	8.00
London, 1st Pbyn Church.	100.00
South Kinloss and Lucknow.....	29.45
Streetsville.....	50.00
Georgetown.....	12.50
Limehouse.....	12.50
Vaughan.....	33.00
Albion.....	25.00

Scarborough, St Andrews.	28.45
do St Johns.....	18.58
Oro, Willis Church.....	3.00
do Esson Church.....	2.00
McNabb.....	17.00
Guelph, Knox Church ..	55.00
Norwich.....	5.00
Windham.....	3.00
Nelson and Waterdown..	19.00
Oakville.....	26.00
Grimsbey.....	25.00
Muir Settlement.....	6.00
Port Dover, Knox Church	20.00
Percy.....	19.40
Campbellford.....	6.45
Huron.....	8.00
Amherst Island.....	2.50
Glenalton.....	9.00
Hollin.....	10.00
Harrington.....	20.00
Medonte and Floss.....	12.00
Toronto Bay street S.S. ..	21.00
McIntosh Station.....	5.90
Smiths' Falls, St Andrews	15.00
Paris, River Street.....	35.00
East Oxford, St Andrews.	0.50
Kirkton.....	11.00
Pakenham, Victoria street	15.00
Feversham and Maxwell..	5.00
Ivy.....	5.00
Meaford.....	6.00
North Mara.....	5.00
Chatham, St Andrews....	7.00
Perrytown.....	1.00
Leaskdale.....	12.00
Cayuga.....	39.00
Barrie.....	11.00
Bradford.....	10.00
Trenton, St Andrews.....	4.00
Lindsay.....	10.00
Woodville.....	58.25
Orillia.....	22.00
Tara.....	6.00
Hamilton, Knox Church..	152.00
Madoc, St Pauls.....	5.00
do St Columba.....	4.80
Hanover and Bentinck...	5.00
Kingston, St Andrew's....	200.00
Fenelon Falls.....	3.53
Paisley, Knox Church....	45.00
Angus.....	6.00
New Lowell.....	2.00
Woodstock, Chalmers' Ch	30.00
Belleville, John Street..	75.00
Vaughan, St Andrew's & St Paul's.....	14.00
Colborne.....	3.00
Brighton.....	1.00
Southampton and Arran.	16.00
Belleville, St Andrews..	40.00
Oshawa.....	40.00
Nassagaweya.....	20.00
Ingersoll, Knox Church..	60.00
Kingston, Chalmers' Ch..	258.75
Kinloss and Bervie.....	5.00
Seaforth.....	20.00
Brantford, Zion Church..	100.00
Caledonia, Argyle Street	
and Allan Settlement..	36.00
Biddulph and Fraser Ch..	5.00
	\$9,606.00

KNOX COLLEGE BUILDING FUND.

Received to 2d April '77.	\$14,654.66
Princeton.....	60.00
Malton.....	11.00
Erin.....	38.00
Teeswater.....	39.00
R. Coulthard, Strathburn.	8.00
West King.....	50.00
Vaughan & Albion.....	14.00
Wellesley.....	18.00

Belmont.....	34.00
English Settlement.....	28.00
Proton.....	19.00
Mosa.....	45.00
Thamesford.....	50.25
St Catherine's.....	67.00
Thorold.....	53.34
Tiverton.....	34.00
Corunna.....	11.00
Brantford.....	142.00
Markham.....	18.00
Elora.....	40.00
Lindsay.....	9.66
Strathroy.....	147.00
Mimosa.....	20.00
Port Dover.....	36.67
Harrington.....	80.00
Robt Anderson, Toronto..	10.00
Forwich.....	14.00
West Puslinch.....	18.00
Dunwich.....	24.00
Yarmouth.....	16.50
Essa First.....	40.00
Aldborough.....	19.00
East Oxford, Rev H Thom- son.....	30.00
Port Stanley, Rev Prof. Gregg.....	27.00

\$15926.08

John Scott, Westminster, is credited in April Record with \$6.00. It should have been \$10.00.

MONTREAL COLLEGE ORDINARY FUND.

Received to 2nd April....	\$43.45
Vankleekhill.....	25.00
Kirkhill.....	12.00
	\$80.45

MANITOBA COLLEGE, ORDINARY FUND.

Received to 2nd April....	\$103.40
Montreal, St Joseph St....	10.00
	\$113.40

KNOX COLLEGE, MISSIONARY SOCIETY.

Toronto, Knox Ch Mission Sabb Sc.....	\$25.00
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FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
General Agent of the Board of
French Evangelization, 210 St.
James Street, Montreal, up to
1st May.

ORDINARY FUND.

Acknowledged 1st April....	\$11324.89
St Andrews, London.....	55.00
Centreville.....	13.00
Millbrook.....	12.00
Friends in London, per Rev A Kennedy.....	10.50
Mille Isles.....	5.10
Legacy from late Rev A Henderson, St Andrews	100.00
P A Landing & Fort Wil- liam.....	10.00
Baltimore.....	26.00
Maidstone.....	3.00
Miss Riddell's Class, Smith Falls.....	1.11
Pickering.....	8.00
Demorestville.....	4.50
Blyth.....	12.85

Belgrave.....	9.57
Albion.....	12.68
Knox Ch, Vaughan.....	16.11
John St, Belleville.....	50.00
Belmore L.O.L. No. 852..	32.00
Rockburn and Gore.....	6.75
Orchardville, Normanby..	4.00
Middle Station.....	4.00
St Joseph St SS, Montreal	30.00
Cote St Antoine SS, Mon- treal.....	26.00
Aylmer.....	4.00
St Andrews, Seymour, Ont	25.00
St Mary's Infant class....	15.00
Windsor Mills.....	12.00
Glamis.....	8.00
Daly St, Ottawa.....	83.50
Prov. Grand Orange Lodge N.S.....	19.50
St Andrews, Stirling, Ont	5.00
Windsor Mills.....	6.00
Friends in Burn's Ch, in Martintown.....	13.00
McNab Cong.....	12.35
St Andrew's and St Paul's Chs, Vaughan.....	20.00
"Dickie Settlement" SS. near Galt.....	5.40
Laguere.....	9.00
Friends in Chatham, Ont., per K Campbell.....	24.00
Knox Ch, Port Dover.....	5.00
Victoria St Ch, Pakenham	15.00
Girls of S.S. Pakenham...	11.00
Vankleekhill.....	25.00
Colborne.....	9.00
Brighton.....	6.00
Inverness.....	15.00
River St, Paris.....	20.00
Chalmers Ch SS, Montreal	20.00
Knox Ch, St Vincent.....	3.00
Kirkhill.....	10.00
N Mara.....	9.00
St Andrews' Ch, Chatham..	10.00
St Andrews' Ch, Belleville	16.00
Dalhousie Mills.....	10.00
St Andrews' Ch, N East- hope.....	5.00
Union Ch, Brucefield.....	20.00
St John's Ch, Hamilton..	20.00
Bristol.....	10.00
Argyle Ch, Aldboro'.....	12.00
Union Ch, Lancaster.....	43.00
Oxford Cong.....	20.00
Alexandria.....	5.00
Knox Ch S.S. Harriston..	7.00
Brook St S.S. Kingston...	10.00
Lachine.....	13.60
Molesworth.....	4.00
Manotick and Gloucester..	10.00
Adamston.....	4.68
Barr's Settlement.....	4.50
Per Rev R Campbell.....	1250.81
Georgetown.....	3.70
Limehouse.....	2.30
Proton.....	4.00
Kirkfield & Victoriaville..	10.00
Lachine, (addl.).....	8.00
Per Rev Dr Reid, Toronto	2156.91
Mrs J Anderson, Chat- ham, N.B.....	2.00
Temperance Lodge, 538, Lochiel.....	2.00
Sault Ste Marie.....	5.13
Daly St Sab Sc, Ottawa....	25.00
Total.....	\$15,880.84

BUILDING FUND.

French Church, Canning Street,
Montreal.

Acknowledged to 1st April 1877.....	\$3,030.43
L.O.L. 44, Huntingdon....	23.00

A Friend, per Dr MacVicar L.O.L. 89, Cloverhill, Ont.	6.00
Boston Ch, Esquesing....	5.00
Knox Ch, Milton.....	9.50
do S.S.....	4.10
do do.....	7.40
Thames Road.....	25.00
do do S.S.....	13.00
Friends in Bayfield Road, per J Shaw.....	15.00
A Thankoffering.....	5.00
Cluny McPherson, Cluny Castle, Scotland.....	24.30
E McLennan, Montreal..	10.00
Thankoffering, Pieton, O.	10.00
Minister with very small stipend.....	5.00
Coll. by Wm. Hepburn, Morewood.....	11.00
John S Lyall and Mother Clarke.....	15.00
Anna M. Johnston, Lis- towel.....	4.00
D Bissou, Jr, Paspebiac..	10.00
Coll. by N Farlinger, Fort Covington-addl.....	5.25
Rev Hugh McGregor, Kin- tyre.....	10.00
Geo Hay, Ottawa.....	10.00
A Friend of cause, Thorold W., Toronto.....	2.00
Arch McNab, Rockwood..	10.00
Jno McNab, Clinton, Mass	2.50
Mrs R McNab, do do.....	2.50
Caleb Sawyer do do.....	1.00
Wm Kerr, Elora.....	10.00
D Ross, Owen Sound....	10.00
Mrs John Thom, Toronto	20.00
Mrs R H Carnochan, Tuc- kersmith.....	10.00
Jas Thomson, Perth.....	10.00
Berne Cong.....	5.50
Saugeen Cong.....	10.00
Per W Davidson, sr, Car- lingford.....	5.00
Total.....	\$3,361.48

RECEIVED BY REV. DR. MACGREG-
OR, AGENT OF THE CHURCH AT
HALIFAX, TO MAY 3RD.

FOREIGN MISSIONS.

Acknowledged already..	\$7,179.08
Moncton.....	40.00
Mr McNaughton, Toney River.....	4.00
Saltsprings.....	1.00
Maitland Youth's Miss. So	19.25
Whyecomag, C B.....	14.60
Bay Fortune, Souris and Grand River.....	12.00
1st Pres. Truro, for 1876..	41.32
Elmsdale.....	25.00
Nine Mile River.....	8.00
D Ferguson, sen.....	2.00
Halifax Woman's Miss. Society for 1 yr., Miss Blackadder's Salary.....	100.00
Poplar Grove Ch, Miss. So	62.77
Warwick, Bermuda.....	21.50
Hamilton, Bermuda.....	30.00
Rich. Wingood, Bermuda	20.00
Judah Newcomb, Avon- port.....	5.00
Rev J Leishman, S Gower, Ont. for Rev McKenzie's teacher.....	5.00
Harbour Grace, Nfld, addl for 1876.....	68.00
Princeton.....	145.00
Murray Harbour, P.E.I.	31.50
Ladies of Higginsville....	4.00

Antigonish Bible Class for South Sea native teacher Contributions by the Con. of Strathalbyn, P. E. I. for 1876	14.60
Scotsburn	47.00
St. Andrew's Ch, Halifax ..	78.00
Dundas, for 1876	43.02
Mrs Maxwell, West New Glasgow	7.00
James Henry, Salisbury ..	2.00
Mary A Henry, Salisbury ..	1.50
Port Hastings and River Dennis	0.50
St James' Ch, Charlotte-town, for Trinidad Cath-ist	8.00
W W E Smith, Harvey York Thankoffering	60.00
Tete-a-gouche	20.00
Belledunne	1.20
Redbank	2.30
The Misses Stark's Bazaar Woodstock, for Trinidad Mission	6.00
Misses Stark's Bazaar, Woodstock, for India Mission	40.00
Brookfield Section of Rev E Smith's Cong	10.00
Campbell Sett. and Lon-donderry, N.B.	4.50
St Stephen's Ch, St John, N B	4.00
St Matthew's Ch, Halifax ..	48.52
Earltown	501.06
St John's Ch, Halifax	9.51
West Truro	60.00
	65.70
	\$8,873.83

DAYSpring and MISSION SCHOOLS.

Acknowledged already ..	\$1,902.44
Whycocomagh, C.B.	22.23
Stanley S.S., P.E.I.	4.00
St Joseph S.S., Montreal ..	20.00
Princeton—addl	6.14
SS of Greenock Ch, St An-drews	10.00
Chetecamp, Margaree	4.00
St Andrews, Sydney	25.00
Clyde River & Barrington South Cornwallis, Wolf-ville	18.65
Pearl St S.S., Hamilton ..	20.00
Willis St S.S., Clinton ..	5.00
Chalmers Ch S.S., Halifax ..	54.20
SS of Côté St, Montreal ..	46.31
	\$2,155.97

HOME MISSIONS.

Acknowledged already ..	\$4,143.99
Moncton	25.00
Middle River, C.B., for M MacGregor	18.00
Little Narrows	3.80
Bay Fortune, Souris and Grand River	12.00
1st Pres. Truro, for 1876 ..	60.00
St John's Ch, St John	12.00
Elmsdale	15.00
Nine Mile River	4.00
R. Wingood, Hamilton, Bermuda	10.00
Princeton, P.E.I.	35.00
Murray Harbour, P.E.I. ..	21.00
Ladies of Higginsville ..	2.30
St Stephen's Ch, Amherst ..	14.07
A. McLeod, Halifax, to aid Redbank in Manse building	60.00

Port Hastings and River Dennis	9.50
Musquodoboit in 1875, in Little River	4.00
W. W. E. Smith Harvey, York Thank Offering ..	20.00
Stanley	10.00
Cardore, N.B.	5.00
Jeddore	4.50
Redbank	4.00
Brookfield Section of Rev E Smith's Cong	4.50
Campbell Sett. and Lon-donderry, N.B.	4.00
St Matthew's Ch, Halifax ..	200.00
St John's Ch, Halifax	30.00
West Truro	65.70
	\$4,797.36

SUPPLEMENTING FUND

Acknowledged already ..	\$3,988.58
Lake Ainslie	6.00
Richmond, N.B.	9.00
Maitland	40.00
Mabou	14.51
Bay Fortune, Souris, and Grand River	15.43
1st Pres. Truro, for 1876 ..	50.00
St John's Ch, St John	12.00
R. Wingood, Hamilton, Bermuda	10.00
Pt Peters and Brackley Pt Roads	20.00
St Stephen's Ch, Amherst ..	14.08
Greenock Ch, St Andrews ..	8.00
St Matthew's Ch, Halifax ..	265.00
Earltown	3.50
St John's Ch, Halifax	40.00
	\$4,496.10

COLLEGE FUND.

Acknowledged already ..	\$4,463.61
Bay Fortune, Souris, and Grand River	6.00
Elmsdale	16.00
R. Wingood, Bermuda ..	10.00
Princeton	29.86
Murray Harbour, P.E.I., —addl	0.63
Greenock Ch, St Andrews ..	6.50
Port Hastings and River Dennis	8.00
St Paul's, Truro	25.00
Sheet Harbour—Quoddy ..	6.29
Tangier	4.58
Redbank	5.00
St Matthew's Ch, Halifax ..	306.00
Earltown	4.32
St John's Ch, Halifax	60.00
	\$4,951.79

FRENCH 'EVANGELIZATION

Acknowledged already ..	\$2,254.16
Mr. McNaughton, Toney River	4.00
Bay Fortune, Souris, and Grand River	10.00
R. Wingood, Bermuda	5.00
Murray Harbour, P.E.I. ..	39.29
Mabou Miss. Society	9.00
SS of East River, St. Ma-ry's 2nd gr.	1.93
James Henry, Salisbury ..	1.50
SS Port Hastings and Riv Dennis	2.32
St Matthew's Ch, Halifax ..	60.00
	\$2,387.20

JOHN A. McDONALD FUND,	
Ladies of United Ch, New Glasgow	\$12.50

AGED AND INFIRM MINISTER'S FUND.

Middle Musquodoboit	3.00
Rev. R. S. Patterson, N. Bedeque	3.00
St. John's Ch., St. John, N.B.	6.00

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

Matilda	5.00
Stirling	15.00
Vaughan	16.00
Cornwall	70.00
Chatham, Ont.	12.00
Belleville	34.00
Galt	18.00
Launcester	12.00
Eldon	4.00
North Williamsburgh	12.00
North Easthope	5.00
Brookville	7.20
Oxford	8.00
Melbourne, Que.	12.00
Point Levi	12.00
Finch	6.00
St Gabriel's, Montreal ..	80.00
Lachine	32.00
Port Hope, Mill Street ..	8.00
Beechridge	9.00
Mountain & South Gower ..	5.00
Beckwith	16.00
London, St. James' Ch	72.00
Clifton, Ont.	12.00
Stratford	15.00

PRESBYTERIAN COLLEGE, MONTREAL

Warden King, Treasurer.

ORDINARY REVENUE,

Amount last reported ..	\$2049.25
Knox Ch, Hemmingford ..	1.40
St Andrew's Ch, do ..	6.60
Manotick & Gloucester ..	8.25
Laguerre	5.00
Aylmer	5.00
Knox Ch, Roxboro	12.00
Inverness	20.00
Bristol	19.00
Dalhousie Mills	6.00
Alexandria	5.00
Remitted by Rev Wm Reid, D.D., Toronto, less 50c collecting	76.95
	\$2214.45

SCHOLARSHIP FUND

H McLennan, Montreal ..	25.00
J W Kelly, do ..	10.00
Hugh Mackay, do ..	60.00
Geo Stephen, do ..	50.00
McNab St Ch, Hamilton, "French"	45.00

THEOLOGICAL CHAIR.

R Blackburn, Ottawa	60.00
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Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College.

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

Brantford, Ontario, }
Feb. 1st, 1876.

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

Mrs. WATSON—Successor to the Misses (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Friday, 8th September. *A liberal deduction made in the case of Clergymen's daughters.*

Day & Boarding School for Young Ladies

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the personal care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B. A., Wm. Wallace, U.G. *Mathematics*: Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages*: G. A. Chase, B.A., Medalist. *English*: Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music*: Carl Martens, Prof. Baker. *Drawing*: H. Martin. *Fencing, Drill, Gymnastics*: Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. WM. TASSIE, M.A., L.L.D. Galt, Feb. 1st, '76. Head Master.



Four Departments: Arts, Preparatory, Commercial, Agricultural. 10 Professors & Teachers. Board, washing, Fuel, Light, &c., \$2.50 per week. Tuition from \$5 to \$10 per term. The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness, and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

Rev. CHARLES A. TANNER,
Principal.

THE WHITBY HIGH SCHOOL.

WHITBY, ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to GEO. H. ROBINSON, M.A., Head Master. High School, Whitby, 1st Dec., 1876.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the HEAD MASTER.

JULY, 1877.

French Evangelization.

THE Annual Collection for this Scheme has been appointed by the General Assembly, for Sabbath, 22nd July. It is safe to say that in no department of the Church's work has greater progress been made during the past year than in that under the care of the Board of French Evangelization. The number of fields has been doubled during the year. Among the new ones, are such important centres as Quebec City, St. Hyacinthe, Danville, Joliette, Canning Street, Montreal, &c. Indeed, it would seem as if our Church were being specially called to undertake French Evangelistic work, nearly all the prominent Missions among the French Catholics of the Dominion being under the care of the Assembly's Board. When a few months ago, the Synod of the French Protestant Church of Canada (Synod des Eglises Evangeliques) was dissolved, all of its Congregations, with a few exceptions, asked connection with our Church. The Missionaries at present employed by the Board of French Evangelization, number 42. Such has been the rapid growth of the work, that as large a sum is required this year to carry it on as is required for Home Missions in the Western Section of the Church. We hope, therefore, that there will be a liberal response to the appeal of the Board, when the collection is made on 22nd July. Besides contributions from settled congregations, let all Mission Stations, Sabbath Schools, and Bible Classes, help to make up the large amount required. This is the first collection for any of the Schemes this present Ecclesiastical year. Let the result of it indicate what the Church is determined to do for all the Schemes during this the first year of returning prosperity.

Formerly there were two Boards—one for the Maritime Provinces and one for the Western Section of the church. There is now but the one Board, with an executive in Montreal. The Assembly at its late meeting has enjoined that all contributions for French Evangelization, including Rev. C. Chiniquy's Mission, should be forwarded direct to the Treasurer, addressed REV. R.

H. WARDEN, 210 St. James Street, Montreal. Copies of the Annual Report, as also Subscription Lists, Children's Collecting Cards, and Missionary Boxes, can be had on application to MR. WARDEN.

The General Assembly.

GOD has blest our Church with gracious answers to the earnest prayers that were presented at the Throne of Grace from ten thousand hearts on behalf of the General Assembly. We can look back to the Halifax Assembly with unmingled gratitude and joy. Our faithless fears have all been dispelled, and our hopes more than realized. Men loyal to the Lord Jesus and loyal to the Church, came together to do the Church's work, and they have done it well and successfully. There was no small amount of toil and of expense in travelling so far; but no obstacle prevented a full and admirable representation of nearly all our Presbyteries. It was the first representative Assembly of our Church, and very few of the Ministers and Elders chosen to represent their Presbyteries failed to carry out their commission.

From the opening day to the close, a spirit of deep devotion pervaded the Assembly. It was evidently a gathering of men conscious of their responsibility to the Head of the Church, and their duty in a world where sin and misery sadly abound. The good hand of God was recognized throughout. Special Prayer Meetings were held in the Halifax Churches before the Assembly met, and morning meetings were held daily in two of the churches. St. Matthew's Church, where the Assembly met, was usually thronged with members and deeply interested spectators; and the whole community was in full sympathy with the proceedings from day to day.

The work of the Church in all its departments received due attention and honest discussion. Our Colleges had their claims ably presented, and their operations minutely described. We have Knox College, Queen's College, Montreal College, Morrin College, Halifax College, and the College in Manitoba, to watch over and to sustain.

All are no doubt becomingly increasingly dear to the Church; and it is hoped that ere long all shall be so endowed as to obviate any difficulty regarding their support from year to year. The Colleges are in a large measure the hope of the Church in her operations at home and abroad; and in the continued prosperity of these institutions, every one who loves the good cause will heartily rejoice.

Our Home Missions received much consideration, and it was obvious that the most thoughtful and energetic men in the Church are realizing the importance of evangelizing the field which God has specially made our own. Much remains to be done in the way of drawing out the Church's resources in this direction. The kindred theme of "Sustentation"—the strong helping the weak—was brought before the Assembly, and its consideration will be resumed next year.

No department of the Church's work attracted more attention than that which is under the care of the Board of French Evangelization. A million of French fellow-citizens require the light at our hands, and shall we refuse to them the gift? The Assembly listened with the greatest satisfaction to the details given in the Report and in the addresses of members acquainted with the Board's operations; and it was resolved with perfect unanimity to prosecute the work with increasing energy.

Our Foreign Missions have now a deep and lasting hold upon the affections of the Church and of the Assembly. The evening devoted to that subject was one of the "best of all the week." We were carried first to the fertile banks of the Saskatchewan, then to China and to India, to Trinidad, and away to the sunny New Hebrides. Subsequently the Assembly listened with delight to the success of the agencies supported by the Juvenile Missionary Society. The work in all its branches is growing upon our hands. It has the full sympathy of the Church and the Assembly.

No review of the late representative gathering of our Church would be complete, without a reference to the happy conclusion of the "Macdonnell case" so called. After anxious discussion and brotherly deliberation, common ground was reached where all were able to stand securely side by side. The truth of God is vindicated; the standards of the Church are maintained in their integrity; brotherly united is cemented; clouds of misunderstanding are swept away, and anxious fears are completely allayed. "It is the doing of the Lord, and wondrous in our eyes." No scene was ever witnessed in our Assemblies so profoundly

affecting as that which was presented in St. Matthew's Church when the Special Committee reported a unanimous and cordial conclusion of the case. Tears streamed from eyes unused to weeping, and joy and devout gratitude thrilled every heart.

The Assembly was presided over by the venerable Dr. Macleod, of Sydney, Cape Breton. It was attended by many of our most venerable ministers and elders. The good people of Halifax showed all their proverbial hospitality to their numerous guests. All in all it was an Assembly long to be remembered with gratitude to God.

The Church which prayed so long and earnestly for blessing on the Assembly and for Divine guidance in midst of perplexity, will now assuredly offer thanks and praises to the gracious hearer of Prayer:

Now let the Lord our gracious God
Forever blessed be;
Who turned not my prayer from Him,
Nor yet His grace from me.

Third General Meeting of the Presbyterian Church in Canada.

THE first General Assembly of this Church was held in Montreal in 1875, —the memorable year of the Union. The second was held last year in Toronto; and the third met in St. Matthew's Church, Halifax, on Wednesday evening the 13th June, and at 7½ o'clock. Dr. Topp, the retiring Moderator, preached an impressive discourse on Esther 4: 14,—showing the duty of the Church to avail herself of all her opportunities and advantages to promote the Kingdom of the Lord. Responsibility rests not only upon the Church as a whole, but on every individual—members as well as office-bearers. The attendance of commissioners as well as of the public was large. After devotional exercises the Assembly was constituted in the name and by the authority of the Lord Jesus, the King and Head of the Church.

Rev. Hugh Macleod, D.D., of Sydney, Cape Breton, was elected Moderator.

After the thanks of the Assembly had been conveyed to Rev. Dr. Topp for his conduct in the Moderator's Chair, and for his excellent sermon, the "Business Committee" was appointed, consisting of the officers mentioned in the standing order, and of the following members:—Dr. Topp, Toronto; Rev. Finlay McCuaig, Clinton; Dr. Bell, Walkerton; Rev. Mr. McTavish,

Woodstock; Rev. James Bennett, St. John; Dr. Robb, Toronto; Rev. James Cameron, Chatsworth; Rev. R. H. Warden, Montreal; Rev. T. G. Smith, Kingston; Rev. R. S. Patterson, P. E. Island; Rev. Donald McRae, St. John; Rev. Dr. McGregor, Halifax; James Brown, Toronto; John Durie, Ottawa; and David McCurdy, M.P.P.

The hours of meeting were fixed as follows:—Morning 10 to 1; afternoon 3 to 6; evening 8 to 10.

The Assembly then adjourned.

SECOND DAY.

The forenoon sederunt was devoted chiefly to praise, prayer, and reading the Scriptures.

Replies were read to the Assembly's loyal Addresses of last year to the Queen and the Governor General. The following Committee was appointed to draft addresses for the adoption of this Assembly:—Revs. Dr. Topp, Dr. Robb, T. G. Smith, D. McRae, Thos. Duncan, Dr. Williamson.

The Committee on Bills and Overtures reported the following Committees:—

Committee to consider application of Students for License.—Rev. Mr. McQuaig, Conv.; J. M. King, J. B. Muir, Dr. Waters, Principals Snodgrass, Cook, Caven, McKnight, MacVicar—Ministers; Dr. McDonald, Alex. McPherson, J. J. Bremner, James Brown,—Elders.

Committee to consider applications for admission from Ministers and Licentiates of other Churches.—J. McTavish, Convener; Jas. Bennett, Principals Caven, Snodgrass, MacVicar, Professors Campbell & McLaren, Dr. Jenkins, Dr. Proudfoot, Dr. Cochrane, G. M. Grant, D. H. Fletcher, D. B. Blair, J. McEwan—ministers; Hon Geo. Bryson, A. C. Hutchison, James Canning, J. K. Blair, Robert Cassels, Hon. John McMurich, Peter Wilson, G. S. Hobart, John Hardy—Elders.

Committee to consider applications for Ministers to retire, and from others to have their names retained on the Roll of Presbyteries.—Dr. Robb, Convener; J. C. Smith, J. M. Mitchell, M. W. McLean, Wm. M. Wilson, Jno. Smith, J. Crombie, Dr. Burns, Ministers; J. McBean, J. McRobie, J. C. Thomson, J. Lillico, J. Durie, Elders.

Committee to examine and amend if necessary the Roll of the Assembly.—D. M. Gordon, Convener; J. Middlemiss, J. Laing, W. Mitchell, J. L. Murray, James Cameron, C. B. Pitblado, A. Young—Ministers; T. McRae, R. Cruickshanks, James McLennan Q. C.—Elders.

Committee to examine the Records of the Assembly and Synods.—Dr. McGregor, Convener, Dr. Bain, Peter Wright, Prof. McLight, J. Black, J. Breckenridge, A. D.

McDonald, Dr. Murray, Prof. Bryce,—Ministers; J. S. McLean, Warden King, J. Bruce, J. Jackson, Judge Blanchard, James Court—Elders.

These Committees were appointed. The names of students applying for license and of ministers and licentiates of other denominations applying for admission to this Church were read, and each case was referred to its appropriate committee.

On Thursday afternoon, Dr Snodgrass reported from the Committee on

CORRESPONDENCE WITH OTHER CHURCHES.

No delegates to other Churches had been appointed this year. The full number of delegates to which this Church is entitled had been accredited to the Presbyterian Council in Edinburgh, and commissions had been given to some as alternates. Dr. Van Essen of the Reformed (Dutch) Church had been delegated by the Synod of that venerable body to visit this Assembly, but being unable to come, he addressed a very friendly and brotherly letter to the Moderator, and also forwarded a copy of a volume of Centennial Addresses by ministers of the denomination. Dr. Snodgrass' report was approved, and the thanks of the Assembly were conveyed to him by the Moderator.

A "CASE."

The Presbytery of St. John had sent up to the Assembly a reference and two appeals, all bearing on the same general matters,—some difficulties between the late Pastor of Calvin Church on one hand, and on the other hand the present pastor and certain Elders and Trustees. To read all the papers in the case would, it is stated, occupy twenty-four hours. The Business Committee recommended that all the cases should be referred to a special Committee with power to send for persons and papers, and to draft a deliverance for the adoption of the Assembly. After considerable reading of papers, and discussion on points of order, this proposal was adopted. A large committee was appointed, Dr. Jenkins, Convener

In the evening the Assembly met at 8 o'clock. After devotional exercises, the subject of

HOME MISSIONS

was taken up. The theme is a glorious one—the evangelization of this great country,—and the spirit in which the Assembly approached it was worthy of the occasion. The operations in Quebec, Ontario, Manitoba and the regions beyond, are under the direction of the Western Committee of which Dr. Cochrane is Convener, and the operations

in the Maritime Provinces are under two committees, one called the "Home Mission Board" and the other the Supplementing Committee.

WESTERN SECTION.

Dr. Cochrane spoke first and gave a birds-eye view of Western operations. "As yet," said he, "we stand upon the threshold of our great work as a United Church, which is nothing less than to plant a church in every village and hamlet of our land, and send forth our missionaries to the distant islands of the sea. With us it is still the day of small things, but that same God who so highly blessed the churches from which we sprang, still lives to prosper us, in our endeavors to emulate their missionary spirit and realize their fondest expectations. Cheered and encouraged by the past, let us go forward to possess this goodly land; which the Lord God of our fathers hath given us. The past year has been one of great financial depression. The hopes entertained at last Assembly, of a speedy revival of trade and an abundant harvest, have not been realized. The year has passed, with increasing stringency in the money market, and more wide-spread anxiety among all classes of society. Every department of industry has been more or less paralyzed, and large numbers thrown out of employment. As a consequence, Christian merchants have been forced to curtail, and in some cases entirely to withdraw their accustomed contributions to benevolent objects, and our operative classes, who according to their ability, are ever ready to give for missionary objects, have had a strong struggle to provide the necessities of life for dependent families. In such circumstances, it is not matter of surprise that the missions of our church should share in the general depression that still exists, and cripples the operations of every branch of the Church of Christ."

In last October the Committee made some reductions in appropriations, and also made special appeals to Presbyteries in order to secure greater liberality on the part of congregations able to help. This appeal was responded to. At the last General Assembly, the Committee's indebtedness amounted to \$9124.65. In order to liquidate this deficit, the Assembly resolved to make an immediate appeal to the Western section of the church, distributing the debt among Presbyteries on the basis of membership, to be again distributed by Presbyteries among congregations. The committee appointed for this purpose at once carried out the instructions of the Assembly. In reference to the appeal, some Presbyteries,

with an alacrity exceedingly commendable, at once sent in the full amount apportioned them. Other Presbyteries, equally able in point of resources,—have fallen below the sum required of them, so that the entire amount aimed at has not been reached. The Committee are, however, glad to report that the special effort has reached the sum of \$8791.35.

Valuable aid had been received from the British Churches: from the Irish Church £100; from the Free Church £300; and from the Church of Scotland what is virtually a larger contribution,—the support of Missionaries in British Columbia.

The Home Mission field in the Lake Superior region, at Sault Ste. Marie, Manitoulin Island, in Manitoba, and in British Columbia, and then in the Presbyteries further east, was briefly surveyed. The *Record* cannot of course, give all; but the following from Manitoba will prove of general interest: The past year has been marked by the favor of God, so far as temporal things are concerned in the Northwest. The ravages of the grasshopper, which for three years had been so great, have happily been unknown in Manitoba during the past year, and the settlers have had plenty, enough at least to wipe off the indebtedness incurred for the necessities of life during the years of suffering. As was to have been expected, there has been an effort made in almost all our stations to raise as much as possible, and so secure ministers for the several groups of stations. The want of a sufficient number of labourers has up to the present frustrated the hopes of some of the most likely groups of stations. When the work is opening up on every hand it is a source of great regret to this Presbytery to note the scarcity of money at the disposal of the Committee, and to see hints thrown out of a probable diminution of expenditure in the Northwest. It is the opinion of the Presbytery that the tide of immigration will for the present and future years far exceed anything the past has seen, and we shall be unfaithful to our position as a church if the expenditure, instead of being diminished, be not greatly increased in these future years. In order to help on the work of the church, the Presbytery pledges to do all in their power to raise as much as possible from local sources. On account of there being little, if any, immigration to the Province during the past year, no new stations have been opened, unless it be the ground taken up by our most western missionary in this Province, Mr. Stewart, of Palestine, by his visit during the winter to a group of families on the Little Saskatchewan, a point 160 or 170 miles west of Winnipeg.

The Presbytery of Manitoba asks urgently for at least five more labourers.

FINANCE.

The contributions during the year amount in all to \$36,783. The debt is \$2,389; last year it was three times as large. Dr. Cochrane claims that \$36,000 is the least that will enable the Committee to carry on its work satisfactorily during the year.

It is to be noted that in the Western Section, the same committee supplements weak congregations and takes charge of mission work proper.

Dr. Cochrane pointed out that the contributions received for Home Mission work are still less than 50 cents each member; \$9,000 are raised by 15 congregations. The rural congregations do not come up to their duty. The Presbyteries of Montreal, Toronto, and Guelph have done admirably, but certain very large Presbyteries give very poorly, leaving the burden to be borne by others. We have 115 groups and 297 stations where the Gospel is preached; 101 congregations were aided from the fund. The attendance amounted to some 20,000. Four congregations have been unable to come up to the \$400 required, to enable them to have a supplement. Aid is expected from the Maritime Provinces for Manitoba; \$36,000 are required for next year. The work is extending and the expense increasing.

Dr. Cochrane concluded by tendering his resignation of his office as Convener of Committee.

EASTERN SECTION.

The Report of the Home Mission for the Eastern Section was presented by Dr. McGregor, Secretary.

The new year opened with 31 vacancies and 17 members under appointment, 10 ordained and 7 probationers. The work of extension was chiefly undertaken by catechists, but there were also some ordained ministers in it—Rev. Peter Melville in the new Kincardine district, N. B., and Rev. D. F. Creelman at Bay of Islands, Nfld. Reports from these two fields are included in the committee's report, and show that the work of the missionaries has prospered. The catechists employed were 9 in St. John Presbytery, 4 in Halifax Presbytery, 3 each in the Presbyteries of P. E. Island, Victoria and Richmond, 2 each in the Presbyteries of Miramichi, Truro, Lunenburg and Yarmouth, and 1 each in the Presbyteries of Sydney, Pictou and Wallace—total 28. The time of these young men's engagements varied from three to six months. The average was about five months, and the

labor of all equivalent to that of 13 men for a whole year. Financially the year was not one to boast of. In the previous year there were 132 congregations contributing; in the past year only 107. The receipts of the year from congregations were \$2,515, against \$2,692 in the previous year. The deficiency was made up, however, by an increase of the individual contributions—\$843 against \$149—so that the total receipts were better by \$498 than those of last year. The receipts were \$8,241, and the expenditures \$9,281, leaving a deficit of \$996, which reduced the balance of \$1,491, with which the year commenced, to \$434, and this when the time was approaching for the half-yearly payments, which required about \$1500. There are 40 paid agents employed for the summer, and more than half of them would it was hoped, be retained for the whole year. Dr. McGregor concluded by urging to greater zeal and self-sacrifice in order more adequately to do the great work that lies before us as a church.

Special mention was made of the New Kincardine Colony, and of Mr. Melville's arduous work there.

SUPPLEMENTING FUND.

Rev. G. M. Grant presented the Report of the Supplementing Committee for the year ending May 31. The number of congregations receiving aid was 40, and the amount raised was but \$5,000. The sum of \$2,000 is required before the first of July. A special appeal was made, which is being responded to. But such appeals must not be often repeated. Of the 170 congregations 94 sent no contribution. Some give twice in the year. The Committee recommend the following appropriations for the coming year:—

PRESBYTERY OF MIRAMICHI.

New Carlisle, Hopetown and Port Daniel, \$200, if settled; Black River, \$100, if settled; New Mills, \$100, if Mr. McMaster continues in charge of congregation; Tabusintac and Burnt Church, \$180; Redbank, \$100.

ST. JOHN.

Sussex, \$1000; Springfield, \$150; Bocabec, \$125; Carleton, \$200. Buctouche, \$125; Chipman, at the rate of \$150 for the first six months, and of \$125 for the second six; Greenock Church, St. Andrew's, \$200; Prince William, \$100; Glassville, \$150, if settled; Woodstock, \$200, if settled; Nashwaak and Stanley, \$200, if settled; Quaco, \$200, for one year if settled.

WALLACE.

Amherst, \$125; Pugwash, \$200; Wallace, \$125.

TRURO.

Acadia, \$100, if settled; Coldstream, \$100, if settled; Parrsboro', \$100, if settled.

LUNENBURG AND YARMOUTH.

Clyde River, \$50; Carleton, \$150; Riversdale, \$200; Dublin, \$200 for one year.

HALIFAX.

Little River, \$100, only \$50 to be given next year; Musquodoboit Harbor, \$230, this amount to be reduced at the rate of at least \$30 annually; Noel, \$120, this amount to be reduced at the rate of at least \$30 annually; Lawrencetown, \$140; Richmond and N. W. Arm, at the rate of \$250 for the first six months, and of \$200 for the second six; Kempt and Walton, \$120, if settled; Annapolis and Bridgetown, \$150, if settled; West Cornwallis, \$200, if settled; St. Croix, \$60 for first six months, and \$40 for the next six.

PICTOU.

French River, \$120, for one year.

SYDNEY.

Cape North, \$150; Cow Bay, \$150—for one year; Gabarus, \$200; Leitch's Creek, \$130, if settled; St. Ann's, \$60 for the first half year, and that only.

VICTORIA AND RICHMOND.

Port Hastings, \$80; Lake Ainslie, \$100; Mabou, \$100; Broadcove, \$100, if settled.

PRINCE EDWARD ISLAND.

Covehead, \$80; Bay Fortune and Souris, \$80; West Cape, at the rate of \$200 for first six months, and of \$100 for next six; Tryon and Bonshaw, \$150.

WHAT IS NEEDFUL.

Mr. Grant showed that hitherto means have been found to meet all demands, and that what is essentially necessary to ensure permanent success is, the co-operation of all the congregations. He urged the claims of Manitoba on the older Provinces, and hoped the Maritime section would do its share of work for the new Provinces.

A WARNING.

More than one speaker pointed to the vast losses our Church has sustained in earlier days in the older Provinces from the people being neglected while living in distant and perhaps sparsely settled districts. This circumstance was rightly held up as a warning lest through our neglect similar loss should come upon the new Provinces of the North-West.

SPEECHES.

These Reports were followed up by excellent addresses by Rev. John McTavish, Rev. Mr. Mitchell of St. John, Rev. Mr. Wishart of Madoc, Rev. Professor Bryce, and Rev. Mr. King of Toronto. Mr. McTavish urged greater liberality, and regretted the lack of organization in congregations. This was the cause of the heavy deficiencies that have to be met. "Want of thought" was also an evil which he deplored and to which he traced much mischief. Mr. Wishart, of Madoc, is virtually bishop over a territory 100 long by 20 wide. He spends three days every week for six months in the year in visiting this vast region. He and the students have taken full possession ecclesiastically of the territory. He looked every whit a brave and hard-working pioneer. Professor Bryce graphically described the religious condition of Manitoba and the North West. The two Lieutenant Governors are Presbyterian Elders, who bear good will to the cause. Mission stations in that territory are sometimes 400 miles apart! Stations are carefully grouped, and a minister placed in charge of as many of these as possible. The majority of the immigrants are Presbyterians, and it is the duty of the church to follow them with the ordinances.

Thus a profitable and delightful evening was spent by the Assembly, the only regret being that so vastly important a theme had to be so briefly dealt with. Year by year the field is widening and becoming more inviting. Ministers and people will learn to sacrifice more and still more in Home Evangelization.

THIRD DAY.

The whole of Friday, the third day of the Assembly's sittings, was devoted to the "Macdonnell case." The following Report from Presbytery of Toronto was read by the Clerk of Assembly:—

A letter was read from Mr. D. J. Macdonnell, stating that in accordance with the instruction of the General Assembly of eighteen hundred and seventy-six, he now enclosed for transmission to next Assembly, indicted to meet at Halifax on the thirteenth proximo, a report as to his acceptance of the teachings of the Church in regard to the eternity of the future punishment of the wicked. The said enclosed report was read, and the Clerk was instructed to transmit the same to the General Assembly. Extracted from Presbytery Minutes.

R. MONTEATH, Presby. Clerk.

MR. MACDONNELL'S STATEMENT.

To the Venerable the General Assembly of the Presbyterian Church of Canada, indicted to meet at Halifax on the 13th June, 1877:—

FATHERS AND BRETHREN:

The General Assembly of 1876 having required me to report through the Presbytery of Toronto to this Assembly whether I accept the teachings of the Church on the eternity of the future punishment of the wicked, I beg respectfully to state that I hold no opinion at variance with that teaching.

I am, Fathers and Brethren,
Your obedt. servant,
D. J. MACDONNELL.

Toronto, 1st May, 1877.

Rev. P. G. McGregor, D.D., then moved to receive the report; and, inasmuch as Mr. Macdonnell has expressed his regret for having preached the sermon which gave occasion for the reference to the Assembly, and has now, as required by the last Assembly, presented through his Presbytery a statement in which he declares that he holds no opinion at variance with the teaching of the Church on the eternity of the future punishment of the wicked,

Resolved, That proceedings in regard to this matter do now terminate.

Rev. William Duff, Lunenburg, seconded the motion.

Rev. Dr. Topp moved, and Rev. James Thompson seconded the following resolution:—

The General Assembly having heard the statement of Mr. D. J. Macdonnell given in as his reply to the injunction of last Assembly whereby he was required to report, through his Presbytery, whether he accepts the teachings of the Church on the subject of the Eternity or endless duration of future punishment of the wicked, as taught in the Confession of Faith and as a doctrine of Scripture, finds that while reporting that he holds no opinion at variance with the teachings of the Church, he has failed to state that he accepts it, and accordingly requests him to give in writing, addressed to the Moderator, before 10 o'clock on Saturday forenoon, a categorical answer to the said question in terms of the deliverance of last session.

The discussion continued till ten o'clock, p.m., when the Assembly adjourned.

OUR COLLEGES.

The greater part of Monday, the [fifth] day of the Assembly's proceedings, was de-

voted to one subject, our Colleges. Beginning with Knox College, the reports of which were read by Drs. Proudfoot, Reid and Caven, then followed the reports of Queen's University and College, Montreal College, Morrin College, Quebec, the Theological College, Halifax, and the Manitoba College.

KNOX COLLEGE.

Dr. Proudfoot reported 93 students who had received instruction, and who had the ministry in view. The income of the year had not met the expenditure, the arrears having now accumulated to the aggregate of \$13,000. The ordinary income of the year had been \$9,376—by no means adequate. Some congregations had contributed twice, and some not at all. Indeed a large number had failed to respond even to the "earnest appeals" of the Board. A special effort is proposed to clear off the current debt. An increase of revenue is expected, and also a decrease of expenditure. The retiring allowance of Dr. Willis, \$1200, comes out of the funds of the College. It is proposed to transfer the responsibility for say \$400 of this sum to the Fund for aged ministers. A general canvass of the congregations for an increased endowment, and for funds to pay off all debts, is earnestly recommended. Principal Caven reported concerning the work of the classes, and Dr. Reid gave an account of the Building Fund—its receipts and expenditures. There is evidently a great future before Knox College.

QUEEN'S COLLEGE.

Principal Snodgrass submitted a report of the year's operations.

The number of students registered for attendance is 85, being an increase of 15 over the number for last session. Of these 59 were undergraduates in Arts, and 11 students in Theology, 15 not being undergraduates in Arts, were enrolled for attendance in one or more classes. Of those attending classes in the Faculty of Arts, 24 have in view the Ministry of the Presbyterian Church in Canada, making a total of 35 who have signified their intention of studying for the Church. The actual number is, however, 34, one student having being registered in both Faculties.

The regulations respecting the degree of Bachelor of Divinity have been revised by the Senate, and, as revised, they have been sanctioned by the Board. It is hoped that they will prove to be better adapted to the purpose contemplated than those hitherto in force. In framing them the leading features of the Scottish University regulations have been followed. All candidates must

be graduates in Arts of some recognized University. The examinations are open to students attending any Theological College, and while they may be passed at intervals the degree is not conferred until the candidate has completed his curriculum. Candidates who have completed their course may be examined in either of the departments and defer their examination in the other, provided there be not a greater interval than two years between the two examinations.

A lectureship in Elocution has been established. Rev. Dr. Cook was elected first Chancellor of the University, in January last. The Treasurer's statement, shows a deficiency of \$543,29 in the revenue. The expenditure for the year is \$16,817,77. The attention of the Assembly was called to the entry "bills payable" paid \$1865,21. This amount represents a debt incurred in 1875 for payment of salaries. The charge for salaries is a total of \$15,205 and for general expenses \$1,612,77.

Acting in concert with a Committee of the Board of Management of Knox College, the Finance and Estate Committee of this College appointed deputations to appear at meetings of the Presbyteries within the constituency set apart for the support of the two Colleges, and to urge upon them the claims of the College Fund. The amounts asked from the constituency were \$11,900 for Knox College and \$2450 for Queen's. Of the latter sum the Treasurer received \$1,095.88 on the 10th of April. The amount required from the Church for the ensuing year is estimated at \$2,280.

PRESBYTERIAN COLLEGE, MONTREAL.

The Report of this College was read by Rev. Mr. Scrimger. Twenty-seven students were admitted into Theology. Five completed their course. There are fifty-eight students in all. Thirty-eight students are accommodated in the College, and as many more are cared for outside. The Board pays somewhat towards expenses of outside students. Sixteen bursaries or scholarships exist. Mr. Doudiet resigned last summer. He was succeeded by Mr. Ouriere. Revd. Archibald Henderson had donated 1500 volumes to the College Library. There are deficiencies in the Library Fund and in the Bursary Fund. \$15,000 have been received from the Hall bequest. A larger endowment is earnestly solicited. There is a deficit of \$4,000 in the income for the year. A liberal response has been made to an appeal to sustain the Chair of Apologetics, etc.

They recommend that the Synod of Montreal and Ottawa be the constituency of the

College, that Mr. Scrimger be appointed lecturer in exegesis, at a salary of \$500, and Mr. Ouriere to French tutorship at \$600. The Senate report 67 students—27 in Theology. Regular attendance and uniform diligence are reported.

There are tutors in preparatory departments, and an arrangement with McGill College for the benefit of students. Degrees in Divinity are likely to be conferred by-and-bye in McGill. Students' societies are doing useful work. Total endowment \$40,-465.

MORRIN COLLEGE.

Dr. Cook reported regarding Morrin College, Quebec, where there were thirteen students in Arts, and six in Theology. Financially, it is not in debt, and nothing is asked of the Church. There are two large libraries.

THEOLOGICAL COLLEGE, HALIFAX.

Rev. Dr. Burns reported on behalf of the Board of Management of the Presbyterian College in Halifax. The report showed an attendance of six students of the first year, four of the second, and seven of the third year. These were taught by three Professors, Dr. McKnight, Professor Currie, and Dr. Pollok; the first being Professor of systematic theology; the second of Hebrew and biblical exegesis, and the third of pastoral theology and Church history. Six students completed their curriculum. The sum of \$280 was paid in prizes, and \$1,264 in bursaries. The whole expenditure amounted to \$9,080.88, which, however, includes the sum of \$3,300 paid to aid the Arts course in Dalhousie College. The expenditure over-balanced the income, but the excess was not very large. The report complained that only eighty-one congregations out of about one hundred and seventy had made collections, and asked the General Assembly to adopt measures for securing a more hearty co-operation on the part of the Presbyteries of the Church. Thanks were expressed for aid from the Free and Established Churches of Scotland. The great effort of the year has been in favor of a new building and a fuller endowment. Of the \$100,000 sought, over \$60,000 have been subscribed, and a proportion paid, although only about one-third of the church has been visited.

MANITOBA COLLEGE.

Prof. Bryce read the Reports of the Board of Management and Senate of Manitoba College. The reports showed satisfactory progress during the year. Reference was made to the fact that a University of Manitoba had been organized by the Province,

and the Episcopal, Roman Catholic Colleges, along with Manitoba College, given the controlling power of the University. There were last year 44 students on the roll, 27 Seniors, and 17 Juniors. During the past 3 years 5 of its students have gone to Eastern Colleges, to pursue still further their studies. Many of its students have become teachers, and 6 or 7 others have the Ministry in view. \$600 were raised during the past year in the Province for the College, \$1,413.17 for Board; and the total expenditure exclusive of salaries was \$2,320.81. The Board has to receive about \$1000 of the \$3,500 promised for building by the General Assembly, but the amounts from Hamilton and Toronto have been provided for. The students of Theology have progressed satisfactorily during the year. Some are now working in the Mission Field. Two former students graduated at the late Convention in Toronto University, and two are studying with success in the Military College, Kingston. Members for the College Board were nominated.

A large Committee with Rev. R. H. Warden, Convener, was appointed to take all these Reports into consideration.

The Presbyterian Church in Canada is justly grateful for the increasing prosperity of her Colleges, for *their* prosperity lies at the root of our work for the future. We hope that the next Assembly will be favoured with Reports still more gratifying, and that all financial hindrances will have been moved out of the way.

A DELEGATE.

Rev. G. W. Gillespie appeared before the Assembly with the friendly greetings of the United Presbyterian Church of America. He was heard with much pleasure, and the Moderator conveyed to him the thanks of the Assembly.

OVERTURES.

An overture from the Presbytery of Paris, Ont., recommending that the Assembly take into consideration the whole question of Colleges, and that immediate steps be taken to materially reduce the expenditure of Manitoba College; that the members of the Theological Faculty of Queen's College be transferred to Knox and Montreal Colleges, as the Assembly may direct—(this clause was withdrawn by the Presbytery, with the consent of the Synod); that Queen's University be brought into closer relations to the Church; that the Theological Halls of the Church be affiliated with Queen's University; that the territorial system for the support of the Colleges be discontinued; that the lectureship be dis-

continued; that no church lectureships be instituted without consent of Presbyteries; that no appointment be made to any such without a reference to Presbyteries.

This overture was allowed to lie on the table.

An overture from the Presbytery of Manitoba was read. It asked that two young men, Wm. Omand, and J. W. Cunningham be permitted to study for the ministry. Referred to Committee.

YOUNG LADIES' COLLEGE.

Rev. Dr. W. Cochrane read the report of the Brantford, Ont., Young Ladies' College. The number in attendance last year, boarders and day pupils, was 124. Notwithstanding the financial depression, the number of boarders this year has increased and the resources of the College advanced beyond those of last year. The directors called the attention of the Assembly to the facilities afforded by the College for the education of the daughters of ministers. They suggested the expediency of the wealthier congregations founding bursaries to meet the case of clergymen who cannot afford to pay the whole cost of the education of their daughters, and offering prizes for prominence in special studies. During the past year, a very deep religious feeling prevailed in the College.

The cost is \$200 a year, with 15 per cent off for the daughters of ministers. A number of Members of Assembly spoke very highly of the Institution, and the Board proposed was appointed.

PROBATIONERS.—WESTERN SECTION.

The committee on the distribution of preachers then reported. There were 57 probationers, with 134 vacancies. The number became smaller, but all through the year, the proportion of vacancies and supplies kept in the same relative proportion.

The committee propose that either the period of probation be shortened, or that the sphere of labor extend over the whole church, and other recommendations are made which are not of general interest. The document was handed to the Committee on Home Missions.

Rev William Bennet asked for information concerning an overture on Sustentation. He desiderated the consideration of the overture in favor of taking the proposal to raise the salaries of ministers to a minimum of \$800. He moved that the matter be now taken up. The motion was lost.

An overture from the Synod of Toronto and Kingston was taken up, proposing a Home Mission plan. Two divisions to be made—the *near* and the *remote*, the *near* to

be supplied from regular congregations of the neighborhood, and the remote by students and preachers. It was also suggested to hold theological sessions in summer, in case a portion of the students would labor in mission stations in summer.

The overture was supported by Rev. Mr. Gray, of Orilla. He had been 20 years in a home mission field. The problem we have to solve is, how we can supply our stations in winter. He advocated the freer use of lay agency all through the land. There is a vast amount of latent energy in our laity; we have our elders, men of ability and piety, who ought to work in this cause. This plan will furnish recruits for the ministry. The plan is inexpensive, lay services being given gratuitously. During the summer our students build up stations, and when they are doing best they have to go to College, and then the stations become a prey to others. He proposed to submit the plan to the consideration of the Principals of Professors of our Colleges. It was further supported by Mr. Rogers, and then referred to the Home Mission Committee.

FRENCH EVANGELIZATION.

The Board Report was presented by Principal MacVicar.

The rapid growth of the work is shewn by the increase of Missionaries in the year from 26 to 40. Rev. R. H. Warden was appointed agent of the Board by last Assembly. The *Synod des Eglises Evangeliques* had been dissolved, and most of its members are now the agents of the Board. This has added largely to the expenditures of the Board.

In view of the rapid expansion of the work and the increased expenditure consequent on the erection of churches and mission premises, the Board deemed it necessary to have the claims of the Mission laid before the Christian people of Britain and Ireland. In response to their invitation, the Revd. R. Campbell, M. A., of St. Gabriel's Church, Montreal, generously came to their aid and agreed to devote five months to further the object in view. Mr. Campbell left Montreal in the middle of January, and up to the end of the ecclesiastical year had visited the northern part of Ireland, and the west coast of Scotland, meeting with a cordial reception, and, considering the great stagnation of trade, a generous response to his appeals for aid. Up to the date of this Report the Treasurer has received from Mr. Campbell, the sum of \$2,565.56.

During the year, three new churches have been built in connection with the Board—one in Quebec City at a cost of

about \$8,000, chiefly provided by the friends in that city; one in Montreal, Canning Street, the total expense of which, including ground, was \$10,942.56; and one at Namur, in the township of Suffolk, which has been erected for the modest sum of \$448.54. In addition to these, temporary mission premises have been provided at Belle River, Ont., and Point Aux Bouleaux, Que., by the congregations in these fields, without expense to the Board. Two other churches are at present in course of erection by the Board, viz.: at St. Paul de Chester and St. Antoine Abbe, Que., both of which it is hoped will be ready for occupation this fall.

GRAND FALLS, NEW BRUNSWICK.

The Rev. Mr. Paradis has labored here with diligence and a good degree of success. The station is in some respects favorably situated for the carrying on of aggressive work among the French population. It has all the advantages of a centre, chiefly inhabited by English-speaking people, while in its immediate neighborhood, there is a large French population. A commodious and comfortable Church has been erected, in which services are conducted both in English and French by the Missionary, while a congregation has been formed, with a communion roll numbering between twenty and thirty. The missionary is a frequent visitor at the houses of the French people, by whom he is generally well received. There is reason to believe that good work is being done, and that at no distant future the result of patient and persevering effort will become abundantly manifest. During the year \$100 have been contributed by the people for the support of ordinances.

Violet Brook, New Brunswick—At this place Mr. Bruneau labored earnestly during the whole of last summer. During the first part of the season he taught a school, but as it was found that the persons for whose benefit it was specially intended did not avail themselves of its privileges, he was instructed to discontinue that branch of the work and confine himself to colportage and the visitation of the people in their homes. He was well received by the people, and the Board was so well satisfied both with his diligence and the result of his labors, that he has been appointed to the same field for the present summer.

St. Francis, New Brunswick.—This is an entirely new station, about half way between Grand Falls, and Riviere du Loup. Last winter Mr. Paradis visited this district of country, and learned that the people were

earnestly desirous of obtaining the services of a missionary who could preach both in French and English. The people promised a subscription of about one hundred dollars for the support of a missionary. The subscription list was signed by twenty-nine persons. Mr. Jesse J. Wheelock, in a letter written on the 26th February, says: "The people seem to be anxious to have a minister for next summer. It seems to be a great pity that we cannot have some place of worship to go to, there are so many young people growing up around us without being taught any religion of any kind. For my part I would like to have a minister who could speak both French and English. The people in general are very anxious to hear from you." The people are chiefly on the American side of the line, in the state of Maine, but as it appeared to your committee to be a promising opening, Mr. S. Ami was appointed to labor at this place during the summer months. At the close of his period of service the capabilities of the field will have become manifest, and the committee will then be in a position to determine upon its future action.

STELLARTON, NOVA SCOTIA.

The work at this place has been carried on chiefly among the miners from Alsace and Lorraine, who are employed in the collieries which are situated in the County of Pictou. The Rev. Mr. Pelletier has labored diligently during the year, with some measure of encouragement. However, many of the families have left, so that now the sphere of his operation has become somewhat limited. The Missionary reports regarding the present state of the mission as follows:—"I am sorry to say that a very large number of the people have gone away since the depression of the coal trade. I enclose a list of those here at present, and who will likely remain. Among those who had left, were those who had joined us from the beginning, and from whom I had hoped the most. Indeed, our number would be very small now, had it not been that while some went away, others came from other localities and filled their places. It was, and is yet to a large extent, like working in a new field, and I have no doubt that however discouraging that change may have been to me, yet it has this advantage, that those who go will carry with them what they received. We have yet a few good men who are in earnest, and it is to be hoped that with their help, perseverance and faithful prayer, and with continued zeal and energy, we shall continue to experience success." The Missionary reports the baptism of eight children, whose parents professed their faith in Christ. Under

the guidance of the Presbytery of Pictou, Mr. Pelletier has been engaged in exploring the French districts in the Counties of Antigonish and Guysborough. In these localities he says, "There is not one Presbyterian Church, and for the most part it is nothing more than a vast religious waste. The different localities that I visited seemed to be very fertile, and the people are materially prosperous. I could see no indication of poverty anywhere. Morally, however, and intellectually, the people are very far behind. They are here as much opposed to Schools as they are in New Brunswick. The priests have the entire control of the people, who are kept in ignorance and superstition."

Judging from the report of the Missionary, the Board is of the opinion that if the state of the funds would permit, this district of country should be thoroughly explored, and, if possible, occupied by a permanent Missionary. In concluding this brief statement regarding the work of French Evangelization in the Maritime Provinces, the Board desires to express the opinion that the time has come when separate Executive Boards for the East and West are not required. The Board would therefore recommend the General Assembly to place the control of the work of French Evangelization under one Board of management, which shall carry on its operations, as far as possible, through the Presbyteries, within whose bounds the special fields of labor may be found."

Ground has been broken in P. E. Island. The Report traced operations at Pointe aux Bouleaux and Port au Persil, St. Paul de Chester and many other stations. We can only give a very partial exhibit of the contents of this most interesting Report.

GRENVILLE, QUEBEC.

In the village of Grenville, on the Quebec side of the Ottawa river, our Church has long had an English congregation, which, united with Chatham, forms a pastoral charge. The French Mission is in the township of Grenville, distant from the village about three miles. This mission was for several years under the French Canadian Missionary Society, but more latterly in connection with the "*Synod des Eglises Evangeliques*." On the dissolution of that Synod the congregation petitioned the Board to be taken under their care. Mr. R. Hamilton was appointed to labor as Missionary among them.

Mr. Hamilton, who speaks French well, threw up a lucrative situation in Montreal a few years ago to study for the work of the ministry, with a view to French evangelization. He is the first English graduate of

the Montreal College who has devoted himself to French work. He began his labors in Grenville in the end of April. He reports 16 French Protestant families in the settlement, 11 of whom live on adjoining farms. These families number 100 members, 50 of whom are under 17 years of age. He has instituted a Sabbath School and Bible Class, the attendance at both of which as well as at the regular Lord's Day Services is encouraging. While nearly all the families left the Church of Rome in a body several years ago, not one of the original Protestants has gone back to Romanism. Four or five of the young people who have married and gone to other districts have been instrumental in leading some of their Roman Catholic neighbours to the truth. Mr. Hamilton says:—

"The people are extremely fond of singing hymns, and frequently their Roman Catholic neighbours join them in singing. Hymns are readily learned and easily retained, and by means of them much truth may be conveyed. We have Thursday evening re-unions from house to house for reading and exposition, singing and prayer. In addition to this, I make frequent visits, which are taken up largely with reading and prayer. This is easily accomplished, as all the families are within a radius of two miles of the house where I stay. The eagerness of all for Gospel instruction is really encouraging. All my services as yet have been attended by some Roman Catholics, whether through curiosity or not I have been unable to ascertain, and in the few Roman Catholic houses where I have been, I have been well received, though well known."

Mr. Hamilton thus writes of the temporal condition of the people:—

"Their farms are very poor as well as small, generally 25 acres each. They mostly come to church in their working-clothes, though clean, frequently without coats, and the boys almost invariably come to Sunday School with nothing on but shirt, trousers and hat. And I don't think any groceries, unless it be salt, are bought by any of the families, except where I live, some oatmeal has been bought since my advent. I hear of two little French Protestant communities back in the country, that are beginning to relapse through neglect. The people among whom I labor have a firm, strong hold on the Gospel, and their children numbering 70 or 80, young and old, will know nothing of Romanism at all."

There is a large scattered French population in Ontario, and in other Provinces. The new Church on Canning street, Montreal, is well attended. A Church has been

opened in Quebec city, the only French Protestant one there. Mr. Ouriere preaches there. In the city there 52,000 Roman Catholics to 7,000 Protestant.

Valuable aid is rendered by the Ladies' French Evangelization Society. Aid is given in various ways to deserving needy ones, especially women and children. This Society raised and expended some \$1,600. Apart from Montreal and a few other points, the English population in the Province of Quebec is steadily decreasing.—The English population are nowhere very close together, and ministers, to be useful in this field, are bound to speak both French and English. In Ontario, the French population numbers 75,000; in New Brunswick, 45,000; in Nova Scotia, 33,000. There are many in P. E. Island and Manitoba. The whole French population amounted in 1871 to 1,250,000. This mass of people urgently require evangelistic effort.

As regards funds, the balance in hand last June, was \$3,770. The sum received from all sources, amounted to \$30,578. Of this amount \$1,977 was received through Dr. McGregor, Halifax, and the balance by Mr. Warden. Besides this, Mr. Warden received \$4,104 for Church Building, making a grand total of \$34,000. The sum of \$10,000 had been received from the estate W. Hall. The ordinary expenditure for 1877-78 is estimated at \$28,000; and the present debt for building purposes, is \$18,000, making a total of \$46,000 required for next year. Concerning

BELLE RIVER, ONTARIO.

The Report says:—The Village lies on the line of the Great Western Railway about fifteen miles east from Windsor, and thirty west from Chatham. It contains a population of about four hundred, the large majority of whom are French Catholics, by which class also the surrounding district is chiefly settled. A gentleman in the village having gratuitously offered three lots for a church property, the English people are anxious to have a place of worship erected as speedily as possible, towards which they have been promised liberal assistance from outsiders. Mr. Rivard succeeded in securing the use of an unoccupied house for a temporary place of worship. Partitions having been removed and seats procured, a comfortable meeting place was improvised, in which services were held by him, attended by both French and English, and it is hoped with good results. The Missionary of the present summer, Mr. T. A. Bouchard, speaks of the field as a very promising one, and as a good centre for

evangelistic work among the French Catholics of the surrounding district, who are far from bigoted, but willing and anxious to attend his Services and receive his visits. He preaches in Belle River every Sabbath and alternately at two other stations in the immediate vicinity. He has recently organized a Sabbath School, with an attendance of fifteen to begin with. Throughout the County of Essex—where are upwards of 10,000 French speaking people—as well as in the westerly section of the neighboring county of Kent, there are good openings for several French missionaries, provided the men and means were at the disposal of the Board.

OTTAWA.

The capital of the Dominion has in it one French Protestant congregation, which is increasing in strength, though still small and weak. Recently a second Station has been organized.

COMMUNION IN MONTREAL.

Concerning Father Chiniquy's labours in Montreal, and especially in Canning Street Church, the Board says:—It is somewhat difficult to estimate the number of converts to Protestantism during the year in connection with Mr. Chiniquy's labors, but it is safe to state that at least 250 families have been brought under the sound of the Gospel. The Ordinance of the Lord's Supper was administered in the new church in April. Of the converts from Romanism, a large number applied for membership. After careful and minute examination of each applicant individually, one hundred and fifteen were received into fellowship with the Church.

The Communion Service was one of deep solemnity, and will long be remembered by those privileged to take part in it. The centre pews were occupied by the communicants, and the side seats by a large and apparently interested congregation, among whom were several Roman Catholics. The venerable appearance of the "old man eloquent,"—himself for many years a priest of Rome—as after clearly explaining the nature of the ordinance and the solemn obligation resting upon those who partook of it, he broke the bread and distributed it and the wine to the people; the sight of the communicants—nearly all of whom a few months previously were in the Church of Rome—as they commemorated the death of a crucified Redeemer, and the subdued aspect and chastened demeanour of the throng of spectators, could not fail to create a lasting impression on nearly all present. It was,

indeed, a sight to be remembered—a season for which to thank God and take courage.

The Report met with the cordial approval of the Assembly. Addresses of great power and eloquence were delivered by Messrs. Fletcher, Drs. Burns, Reid, &c. Special attention was called to the cordial relations between the Board and the French Missionary Society.

The Report was submitted to a large special committee.

SIXTH DAY.

The Assembly engaged in devotional exercises, which were prolonged with a special view to the case which was to come up before the Court. On the previous day Mr. Macdonnell's reply to resolution of Saturday was read. It was to the effect that his previous reply was all that could be constitutionally asked of a minister within the Church who had given his adherence to the Confession, and who still continued that adhesion. This reply was made the order of the day for Tuesday.

On the subject being taken up, Rev. Mr. Middlemiss moved a resolution to the effect that the matter be sent to the Presbytery of Toronto, to be proceeded with by Libel, to be finally adjudicated upon by next Assembly. After some discussion, the following resolution proposed by Rev. Dr. Cochrane and seconded, was adopted:—

"That before the General Assembly proceeds further in considering what future action should be taken in this case, a small Committee be appointed to meet and deliberate with the view of presenting a basis for a satisfactory adjustment of the case. Also, that further consideration of the case by the General Assembly be suspended till this Committee reports."

The Committee appointed was as follows:—

Rev. Dr. Jenkins (Convener), Principal Caven, Dr. Topp, Principal MacVicar, J. M. King, Professor McLaren, Dr. Waters, Dr. Cook, Principal Snodgrass, Dr. Bell, G. M. Grant, Dr. McGregor, Dr. Murray, Dr. Proudfoot, Mr. McTavish, and Dr. Cochrane, Ministers; and Hon. John McMurrich, Jas. McLennan, Q.C., Thomas McRae, Mr. Mutchmore, Dr. McDonald, R. Cassels, and John S. MacLean, Elders.

The Committee retired, and at 4½ o'clock reported unanimously as follows:—

REPORT.

The committee appointed by the General Assembly with a view of presenting a basis for a settlement of the matter relating to Mr. Macdonnell, beg leave to report, that they have ascertained from Mr. Macdonnell,

through a sub-committee, that in intimating in his last statement to the General Assembly his adherence to the Confession of Faith, he intended to be understood as saying:—

"I consider myself as under subscription to the Confession of Faith in accordance with my ordination vows, and I therefore adhere to the teachings of the church as contained therein, on the doctrine of the eternity or endless duration of the future punishment of the wicked, notwithstanding doubts or difficulties which perplex my mind."

The committee, therefore, unanimously recommend that this statement be accepted as satisfactory, and that further proceedings be dropped.

(Signed) JOHN JENKINS, D.D.,
Convener.

The Report was received with the greatest delight by the whole House. Cheers were repeated and repeated, and tears of joy coursed down many faces.

Dr. Topp moved and Dr. McGregor seconded the adoption of this report. The resolution was adopted unanimously, the Assembly rising in a body to testify their approval of it.

The Moderator gave out the last three stanzas of the 122nd Psalm, which were sung with deep feeling by the Assembly. It was no merely formal singing but a genuine song of praise. The words are as follows:—

Pray that Jerusalem may have
Peace and felicity.
Let them that love thee and thy peace,
Have still prosperity,

Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces,
Prosperity retain.

Now for my friends' and brethren's sakes,
Peace be in thee, I'll say,
And for the house of God, our Lord,
I'll seek thy good away.

At the close of the singing, Rev. Robert Sedgwick, of Masquodoboit, was asked to lead the Assembly in prayer. Many of the members were already weeping tears of joy, and while the "old man eloquent" offered up thanks to God for his great mercy in extricating the church from the great difficulties by which it had been surrounded, and implored a continuance of the Divine favor on the work of the Assembly, there was scarcely a dry eye in the Assembly.

The Assembly then adjourned.

FOREIGN MISSIONS.

Prof. Maclaren, Toronto, read the report of the Foreign Mission of the Western section of the Church, from which it appeared that a fair measure of success crowned the

efforts of the Missionaries. A number of students are training in the Colleges for foreign mission work. The work is divided into three sections—first, work among the Indians in the North West, carried on in three stations, the chief of which is at Prince Albert on the Saskatchewan. The number of communicants there, was 38, of which 16 are Indians. A school is also established there which had an average attendance of 50 pupils during the winter. A considerable portion of the teacher's salary is paid by the settlers. The services have been carried on in English and Cree together, but it is recommended to separate the services, and place the English under the charge of the Home Mission. The second section is the mission to China, in which field excellent progress is being made. The hospital at Sam-Jooe has done much to help the mission. In 1876, there were 1,356 patients received in it, of which 1,125 were males and the rest females; Chinese women object to go to a public hospital, which accounts for the disparity in numbers. The patients are invited to attend daily services, and many avail themselves of the privilege. Mr. McKay, one of the Missionaries in Northern Formosa, also practices medicine in conjunction with his ministerial duties, and has succeeded in founding a Christian community of 400 or 500 souls; he has 11 helpers and students training for missionary work, who are examined monthly, and 11 chapels have been erected. When this missionary arrived at his post, he found Northern Formosa a dark field of barbarism. The third section is the mission to India, and it may now be said there is a Canadian mission in that country. Up to this year the missionaries worked in conjunction with the American Presbyterian church mission. Rev. Jas. Douglas, appointed to found the Canadian mission in Central India, has selected Indore as the mission field, where he was the sole missionary in a city of 70,000 inhabitants. A school for Mahomedan girls has succeeded very well, and the missionary has been appointed Chaplain to the British Garrison stationed thirteen miles off. It is too soon, however, to speak of results. During the year the Woman's Foreign Missionary Society has made satisfactory progress, obtaining \$1,107 subscriptions, of which \$1000 were sent to aid the lady missionaries in India. The work has not interfered with the other missions. The service of two young ladies, Misses Forrest and McGregor, who will proceed to India in the autumn, have been accepted by the Committee. The receipts for the past year have been—

Expenditure—Saskatchewan Mission, \$3,-691.97; Forna Mission, \$6,784.82; India Mission, \$3,507.82; Expenses of Committee, \$150.55; Interest for Advances, \$175; General Expenses, \$200; Salary of Agent, \$375; Dayspring and Trinidad, \$70; balance, \$474.66. Total, \$15,429.74.

The Committee recommend that an effort be made to increase the revenue of the fund.

Dr McGregor, Halifax, reported on the Foreign Mission of the eastern section. In San Fernando excellent progress is made, as also in Trinidad. The lady missionary in San Fernando is now paid by the Woman's Foreign Missionary Society in Halifax. There has been during the year an advance along the whole line. There are 18 schools, with 572 pupils and an average daily attendance of 335. In Anteuim, New Hebrides, there are to be henceforth two European or American missionaries and schools for native helpers. At Cook's Bay good progress has been made, though some of the natives retain their partiality for murdering missionaries. The labor traffic is one of the great obstacles to missionary work in this field. The Dayspring, missionary vessel, has been of very great use in the course of the year. In St. John's and Harbor Grace, Nfld., much excellent work was done by Mr Campbell, who spent a fortnight in the island when on his way from Halifax to India. He subsequently joined Mr. Douglas at Indore in the latter country. He visited also Trichinopoly, Tanjore, Tinivelli and other missionary centres in Southern India at all of which he addressed in public educated Hindoos. The finances are not in a satisfactory condition; the receipts for the year were:—General Fund, \$7,663.63; balance on hand at commencement, \$1,410.33; total \$9,082.06. Expenditure, \$8,934.71. Mission Schools and Dayspring Department Receipts, \$2,633.55; balance on hand at commencement, \$155.21; total, \$2,788.76. Expenditure, \$3,566.68; excess of expenditure over receipts \$777.92. Whole expenditure for the year, \$15,234.06.

The Committee recommend that the Assembly appoint a Committee on Beneficence to press the claims of the Fund upon congregations.

Rev. George Christie, Yarmouth, gave an account of the Trinidad Mission, which he had visited last year. He moved the following resolution, which was ably seconded by Rev. Dr. Burns, Halifax:—

“That the reports now read be received, and the thanks of the Assembly returned to the Committees, and especially to the

Conveners, and that these Reports be referred to the following Committee, to consider and to bring in a matured deliverance, viz.:

“The General Assembly desires further to record fervent gratitude to God for the measure of success which has attended the labours of our faithful Missionaries during the year, and also for the increasing usefulness of the Women's Boards, and to commend the fine fields of our Church's Foreign Mission operations to the continued sympathy and prayers and liberality of the entire Church.”

We shall now, to save space, proceed by subjects.

RETIRING MINISTERS.

The application, through their respective Presbyteries, of Rev. John Porteous, Rev. James Herald, Rev. Thomas MacPherson, Rev. Dr. Barrie, and Rev. R. Dewar, for permission to retire from active service, was granted by the Assembly.

AGED AND INFIRM MINISTERS' FUND.

The Assembly, representing truly the feeling of the whole Church in this matter, paid a good deal of attention to this Fund. It is not yet what it ought to be, but a fair beginning has been made, and suitable regulations have been adopted. Several ministers have been placed on the Fund this year with allowances ranging from \$100 to \$250.

MINISTERS' WIDOWS' AND ORPHANS' FUNDS.

These funds have not yet been consolidated, as it is hoped they will be at an early day. As a matter of ecclesiastical arrangement few things are more important to the Church than that suitable provision should be made for her aged and infirm ministers, and for the widows and orphans of those who pass away from among us in comparatively early life.

DELEGATES.

Two sister Churches sent delegates to the Assembly this year. The first to appear was Rev. W. D. Gillespie, commissioned by the General Assembly of the United Presbyterian Church in America. This Church is much about the numerical strength of our own. She is distinguished for her enterprise and success in the Foreign Mission field—especially in Egypt, where her missionaries have met with most gratifying success. Mr. Gillespie spoke of the fraternal feelings of his Assembly towards ours, and gave a most suitable address. He was cordially welcomed and the Moderator responded to him in suitable terms.

The second delegate was Rev. Mr. Laidlaw, commissioned by the General Assembly of the Presbyterian Church in the United States, which met recently at Chicago. Mr. Laidlaw is by birth and early education a Canadian. He addressed the Assembly very eloquently and affectingly. The Moderator responded in terms suitable to the occasion. Such fraternal greetings are both becoming and profitable.

HOME MISSION OVERTURES.

Several overtures, containing well matured suggestions with reference to Home Missionary operations, the employment of students and other workers, the best method of economising labour and money in distant fields,—were laid before the Assembly, ably expounded & supported, and referred to appropriate committees, through whose hands a residuum of practical recommendations and rules were reported to the Assembly and adopted. It is felt that much remains to be done in the way of utilizing to the best advantage the Home Missionary resources of the Church, and the attention of the Assembly can most profitably be turned in this direction from year to year.

ENACTMENTS.

The Barrier Act and the draft Act on the constitution of the General Assembly as a representative body were found to have met the approval of a majority of the Presbyteries, and were accordingly passed into permanent enactments of the Church.

PECULIAR CIRCUMSTANCES.

In response to an overture from the Presbytery of Ottawa, and at the recommendation of the Special Committee on Home Mission Reports, the regulation of the Assembly relating to the amount required to be raised by certain congregations as a condition to receiving supplement, were relaxed. These congregations are in very peculiar circumstances—are very poor—have suffered greatly through the depression of the lumbering interests, and are surrounded by Romanists. The relaxation sought was cheerfully and unanimously granted by the Assembly.

PRESBYTERIAN RECORD.

Rev. Dr. Jenkins presented the report of the Standing Committee. The circulation is upwards of 34,000. The receipts are \$14,703.40, and the expenditure \$13,007.07. There are sums still to be collected from subscribers, but all these will come in. The Committee does not believe in bad debts. The report was submitted to a Special Committee, which subsequently gave

in a report through Rev. J. C. Baxter, Montreal. That report proposed the accepting of Mr. Croil's resignation, which had been pressed upon the Committee, and the appointment of Rev. R. H. Warden in his place, with Mr. Murray for the Eastern Section. The General Assembly after a brief discussion, resolved meanwhile not to accept Mr. Croil's resignation. From all parts of the house came cordial expressions of confidence in his management, and an earnest desire to retain his services. The resolution to this effect, proposed by Revd. Dr. MacGregor, was adopted.

THE PRESBYTERY OF ST. JOHN

sent up certain cases, in which Rev. Dr. MacIse, the Session of Calvin Church, and the Rev. S. Houston were parties. These cases were submitted to a large Committee, of which Rev. Dr. Jenkins was Convener. The Committee investigated "persons and papers," and succeeded in bringing about a solution of which the Assembly expressed unanimous approval.

MORE ABOUT OUR COLLEGES.

A special effort will be made for liquidating the ordinary fund of Knox College, amounting to about \$13,000. The funds of the College will be relieved of a portion of the retiring allowance to Dr. Willis.

The whole question of Theological Education in the several Colleges, especially with the view of securing similarity as far as may be deemed desirable in the Curricula of these Institutions,—is to be considered by a special Committee, consisting of Principals Snodgrass, Caven, MacVicar, Cook and MacKnight, and Professors MacKerras, Campbell, MacLaren, and Messrs. G. M. Grant and J. M. King. This Committee is also to consider the matter of conferring degrees in Divinity, and to report to next Assembly.

An additional Professor will be added to the Theological Faculty of Queen's College whenever the finances of that institution admit of it. Friends of the College are invited to exercise all possible liberality in the way of increasing the endowment, so that the appointment of the new Professor may be made without unnecessary delay.

The sum of \$750 is to be paid in support of the Montreal College from the territory set apart for Queen's and Knox. Considerable difficulty has existed for some time in apportioning the Upper Provinces between the three Colleges in a way satisfactory to all. It is now remitted to Presbyteries to consider whether there should not be a common fund for all the three.

ENDOWMENTS.

The best solution of all the difficulties would be the immediate and ample endowment of all. The Assembly sees this very plainly, and it accordingly, "expresses a strong opinion in favour of largely increasing the endowments of the Theological Colleges, and with the view of attaining this end, instruct the Boards of the several Colleges to use such means as in their judgment may seem proper to develop within the several College constituencies a sentiment in favour of endowment."

THE HALIFAX COLLEGE.

The Assembly congratulated the authorities and friends of this Institution on the great success that has thus far attended their efforts at endowment, and expressed the hope that such a sum will be speedily reached, as shall place it on a secure and adequate financial basis.

MANITOBA.

Only \$399 was raised last year in response to a special appeal for \$4,000 for the Manitoba College. The debt amounts now to \$2,869. In order to meet deficits and make provision for current wants, the Assembly resolved to vote \$2,000 from the Home Mission Fund of the Western Section, and \$500 from the same fund of the Eastern Section. A Special Committee was re-appointed to appeal urgently to our congregations and to wealthy members of the Church, and also to the Parent Churches on behalf of the College. The Assembly appeared thoroughly in earnest in its purpose to advance the good cause in the North West.

LOYAL ADDRESSES.

The Assembly adopted loyal Addresses to Her Majesty the Queen, and to His Excellency the Governor General.

THANKSGIVING.

There has been expressed from time to time a strong desire to have one and the same day observed as a Day of Thanksgiving throughout the whole Dominion. The Moderator was authorized to correspond with the authorities of other denominations, and with the Governor General, in order to secure the end desired.

SUSTENTATION.

Shall we establish a general sustentation Fund? This is evidently a question which the Church will soon have to face in serious earnest. After discussing overtures on the subject, the following resolution was unanimously adopted: The General Assembly,

deeply regretting the fact that notwithstanding the great resources of the Church, so many of our ministers should be so inadequately supported, expresses its deep interest on the subject, brought before it by the overture now read and supported, and therefore appoint a Committee to consider the whole subject, as also the best mode of accomplishing the end sought to be attained, and to report at the next Assembly. The committee is a large one, and it may be expected to furnish the next Assembly with very valuable suggestions. For the names we refer to the minutes of Assembly which will shortly be published.

HYMNOLOGY.

This subject is held over till next Assembly. Pressure of business prevented adequate discussion on this occasion, and there was no disposition to urge undue haste.

STANDING COMMITTEES.

Very great care was taken to appoint on these important Committees, ministers and elders that are likely to take an interest in the work laid upon them. Much of the Church's success during the year depends on the energy and faithfulness of her Committee men.

MISSION TO LUMBERMEN.

Rev. D. M. Gordon, Ottawa, reports anent the work carried on among the lumbermen far off in the lonely forests. The men are visited in their shanties. They are furnished with good reading for the long winter evenings. The Gospel is proclaimed to them. They manifest their gratitude by their gifts and their kindness otherwise. The Committee was requested to prosecute with increased vigour its operations, and a hope was expressed that New Brunswick lumbermen would be thus cared for. The support of this enterprise is laid especially on the Synod of Montreal and Ottawa.

FOREIGN MISSIONS.

We cannot too often have our attention called to the fact, that "the field is the world,"—that the Lord has given us not merely the vast territory of Canada to occupy, but also the regions beyond.

Professor Maclaren, Convener of the Western Committee, told briefly and well the story of the mission to the Indians in the North West, to China, and to India. Dr. MacGregor in like manner told of the work under the charge of the Eastern Committee—in Trinidad and the New Hebrides. Space will not allow us to do more than refer to the leading facts, and to the action of the Assembly. The Formosa Mission

has made marvellous progress. More laborers are urgently needed there. Mr. Douglas has commenced operations at Indore. Rev. J. Fraser Campbell visits Indore, and it is probable that he will be associated with Mr. Douglas in that Mission. The Trinidad Mission has been prosperous, the chief drawback being the illness of Mrs. Morton. The New Hebrides Mission is in need of reinforcements. The financial statement of the Missions is as follows:—

General Fund, \$7,663.63; balance on hand at commencement, \$1,410.43; total, \$9,083.06. Expenditure, \$8,934.71. Mission Schools and Dayspring Department—Receipts, \$2,633.55; balance on hand at commencement, \$155.21; total, \$2,788.76. Expenditure, \$3,666.68; excess of expenditure over receipts, \$777.92. Whole expenditure for the year, \$15,234.06.

The Assembly determined to separate the Indian Mission in the North West from the work among the English settlers, remitting the latter to the Home Mission Committee. The Assembly recorded its gratitude to God for the measure of success accorded to the Missions during the year. Another missionary will be sent to Formosa as soon as the funds allow, and the fitting agent offers. Deputations are likely to visit many congregations during the year to bring the claims of the Foreign Mission before them. Maps of the Mission fields are to be put in circulation, and all available means to be used to create an enlightened and enduring interest in this vast and glorious enterprise.

The Juvenile Missionary Society and the Woman's Missionary Society, reported, and their reports were very favourably received.

THE ST. JOHN FIRE.

Tidings of the dreadful fire which swept over so large a portion of St. John city reached the General Assembly on Thursday morning. The following resolution was moved by Dr. Topp, seconded by Principal Snodgrass, and carried unanimously:—

“That the General Assembly of the Presbyterian Church in Canada, now in session in Halifax, having heard of the very severe calamity which had fallen upon the city of St. John, in the destruction by fire of a large portion of that city, occasioning a vast amount of suffering to many of the inhabitants, and at the same time a large loss of life, desires to express to His Worship the Mayor of the City of St. John, the great grief with which the members of this Assembly have received such intelligence, their deep sympathy with those who have been visited with such a terrible disaster, and their earnest prayer that the Divine

hand may be recognized in this calamity, and that God in His mercy may vouchsafe all needed comfort and support to the sufferers.”

On Saturday morning the Assembly took further action as follows:—

“The General Assembly have already expressed their deep sympathy with the afflicted people of St. John; and now, learning that the churches under the charge of respected and valued brethren—Rev. Dr. Waters and Rev. Wm. Mitchell, have been burned down, and knowing that in these circumstances their own congregations will be unable to rebuild them, commend the case to the Church generally as one peculiarly calling for sympathy and ready aid.”

THE ELDERS' MEMORIAL.

The following memorial was unanimously adopted at a meeting of Elders:—

“Whereas, The General Assembly is composed of an equal number of Ministers and Elders, chosen by the various Presbyteries to whom are committed the weightier matters pertaining to its Government, and who are equally responsible for the acts of the General Assembly.

“Whereas, The real work of the Assembly is largely done in the various Committees, and,

“Whereas, The present mode of selection of Elders to serve on the Committees of the Assembly fails to preserve that equality of Ministers and Elders which forms one of the grand principles of the Presbyterian Church, and virtually restricts the representation to a comparative few.

“Resolved, That the matter be brought to the notice of the General Assembly, and that a rule be adopted, whereby all Committees shall be composed of an equal number of Ministers and Elders, and that some plan be devised by which the business ability of the entire representative Eldership may be made available, instead of a restricted number, as is practically the case under the present mode.”

It was supported by several Elders, and gave rise to considerable discussion, which ended in the adoption of the following resolution:—

“That the Assembly receive the Memorial, and in view of the importance of the matter thus brought before the Court, resolve to appoint a small Committee to prepare a recommendation as to the whole mode of appointing Committees of Assembly, to be submitted to next Assembly.”

The feeling was expressed in all directions that the talents and graces of the Elders should be utilized to the utmost.

STATISTICS FOR 1876-7.

This year Returns have been received from all the Presbyteries, but many were late in being sent in. The Presbytery of Huron, and it alone, has its returns *complete*. Why should not other Presbyteries "do likewise?" The names of 805 Congregations are given in these Tables. 122 of these are vacancies, and 127 fail to report. Number of Churches, 1042. "Other Stations supplied by Pastor," 364. These Stations are likely to be Congregations at no distant day. The number of families reported is 56,163. Communicants 93,788. Additions during the year 11,195. Removed during the year 5,427, Elders 3596; other office bearers, 5278. Weekly prayer-meetings, 1,020; Baptisms, 9,244. Attendance on Sabbath Schools and Bible Classes, 72,867; Teachers, 7,405. There is an average of ten scholars to each teacher. Volumes in Libraries, 158 000. 252 Missionary Associations are reported. 257 report Manses 36 Churches and 20 Manses have been built during the year. One-fourth added to the above figures would probably give a close approximation to the total figures, but, as the Convener says, the only reliable figures are those which we actually receive from Presbyteries and Congregations. It is remarkable that there should be such reluctance or negligence in attending to the simple and easy duty of sending in these Returns.

Under the head of Financial Returns we hear from 590 ministers, exclusive of Professors in Colleges; and 715 pastoral charges, 660 congregations report. The aggregate amount of stipend promised was \$467,275.45, giving to each minister an average of a little under \$800. A few years ago the average was little over half this amount. The amount paid during the year was \$451,549.70, being an average of \$765 to each minister.

The amount expended in building and repairing churches and in paying debts was \$171,493.50; and on Manses \$48,609. The amount contributed for congregational purposes was \$847,590

Contributions to the Schemes of the Church, \$93,058, made up as follows: for Colleges, \$15,789; Home Missions, \$31,803; for Foreign Missions, \$18,819; Aged and Infirm Minister's Fund and Widow's Fund \$6,935; Assembly Fund \$3,895; French Evangelization, \$15,235. The amounts actual raised and sent to the Treasurers are largely in excess of the above figures.

Raised by Sabbath Schools, \$20,800, an average of 3 cents for each scholar. This is surely far short of what it should be.

Contributions for all purposes amounted to \$986,115.

There was reported of Church debt \$527,977. Compared with last year there is considerable progress, notwithstanding the defective returns. The Committee insists with just emphasis on the necessity for full and correct returns. The labour performed in connection with these returns and this report by the Convener, Revd. Robert Torrance, well deserved, as it received, the recognition of the Assembly.

STATE OF RELIGION.

The Report on this subject, or as it may perhaps be more suitably called, the Report on "Church Life and Work," was submitted by Rev. D. Morrison, Owen Sound. Returns are very incomplete, which is much to be regretted. It is hoped that our Sessions will soon learn to give cheerful attention and a ready response to inquiries sent down by the higher Courts. The net increase to the Roll of Church membership throughout the bounds amounts, as reported, to 5,768. The total is 93,788. We have claiming connection with us about 300,000 persons who are old enough to make a profession of religion. Not more than half our people who have reached mature years are in actual fellowship with the Church,— "that is to say, there must be nearly 100,000 persons of mature years living unpledged to a Christian life, standing at a distance from the holy communion." This is surely an appalling fact. "Scores are growing up to manhood and rushing into life's solemn responsibilities, without, it would seem, a single thought of consecrating themselves to the Lord. All over the land there are fathers and mothers who have grown grey under the preaching of the Word, or within easy reach of it, who have not yet taken the first step towards reaching the higher life.

The causes of this state of things were indicated,—worldliness, intemperance, reluctance to come under the obligations involved in a christian profession, and the feeling that it is better not to vow than having vowed, failed to perform. In order to remedy this evil, the Committee recommend earnest individual dealing with persons as they come to years of maturity. The perilous period is, when the children become in their own estimation too old for the Sabbath School and Bible Class—when they begin to think and act for themselves—when doubt distracts and passion urges, and temptation misleads! This is the period when the counsels and dealings of a pastor wise to win souls are specially needful.

The Committee lay due stress on the importance of family worship. Large numbers of even professing Christians neglect this duty. But the returns from some Presbyteries speak of it as being universally attended to within their bounds. It is, however, "plain to the Committee, that family religion is on the decline—that the old custom of Sabbath Evening catechising is passing away,"—that blessed custom which gave the child not only a light but a memory,—instruction associated with a father's worth, and a mother's love, which follows like a ministering angel through life, and speaks with power when father and mother are able to speak no more." Parents are reminded that it will not do to delegate to Sabbath School teachers the instruction of children in divine things. They are bound by the most solemn vows to bring up the rising generation in the nurture and admonition of the Lord.

Few Congregations are without a Weekly Prayer Meeting. In some congregations there are district meetings, as well as central ones. Great complaints have reached the Committee of the small share Elders take in these meetings, as well as in the general work of the Church. It is deplored that in many instances not an Elder can be found to open his mouth at a Prayer Meeting, or to bear a word of consolation to the sick and dying. Hundreds are perishing for lack of knowledge, while there are gifted men and women on every hand, professing to love the Lord, yet standing all day idle. How are these gifts to be utilized? The Committee suggest that the surest way is to begin with the young. The Minister must organize, and lead.

The work of Evangelists is spoken of with appreciation, and the necessary cautions are indicated. Revivals of religion are reported from the Presbyteries of Halifax, Peterboro', Whitby, Lindsay, Glengarry, and Barrie. Awakenings have taken place in the congregations of Martintown, Cornwall, Lancaster, Goderich, Walkerton, Woodstock, Ingersoll, Ailsa Craig, Listowel, and London. From many—far too many quarters, comes the complaint of spiritual leanness, dullness, death,—a complaint which God's good spirit can remove.

The Committee refer with satisfaction to the work being accomplished through our Sabbath Schools, but they point with regret to the increasing neglect of the Shorter Catechism and of our distinctive principles as a Church. They recommend that wherever practicable, the Minister himself should be the virtual Superintendent of the Sabbath School. It is suggested also, that great

care and caution should be exercised in the selection of teachers.

The Report and Mr. Morrison's remarks in connection with it, created a deep impression on the Assembly. Revd. G. M. Grant, Dr. MacVicar, Rev. Thos. Duncan, and others followed, and the following resolution was unanimously adopted:—

"Receive the Report—thank the Committee—express thankfulness to God for the many encouraging facts the Report reveals, especially for the signal blessings vouchsafed to many Congregations during the year; and in reference to the evils complained of, such as the neglect of family worship by many of our people, the small share of labour taken in the work of the Church by many of the Elders, the prevalence of intemperance and other sins, and the great numbers that have reached mature years, unpledged to a Christian life,—the General Assembly deplore the same, and appoint, that in their devotions to-morrow evening, humble confession be made at the Throne of Heavenly Grace, and that supplication be made for a time of refreshing from the presence of the Lord."

RECEIVING MINISTERS FROM OTHER CHURCHES

Rev. Mr. Beamer was received from the Methodist Episcopal Church, Rev. B. Ourriere from the Church of Rome, Rev. R. Duclos from the French Evangelical Church and Messrs Jas. Campbell and J. L. Robertson from other Presbyterian Churches. Rev. Mr. Camerle, a converted priest from France is left for another year under charge of the Presbytery of Montreal. Two Baptist preachers are left under the care of the Presbyteries to which they had made application—to report next year.

WIDOWS AND ORPHANS FUNDS.

The Funds of the Four Churches now united, have not yet been consolidated. They are all prosperous and doing a great deal of good. Details need not now be laid before our readers. Additional revision is to be attended to by a special Committee. It is of great importance to the permanent prosperity of our Church that we should care for the widows and little children of our ministers, and also for the Aged and Infirm Ministers.

NEXT ASSEMBLY.

Three places were proposed, namely, Montreal, Ottawa, and Hamilton. A vote was taken, and HAMILTON was found to be the choice of the majority. The time of meeting will be the second Wednesday of June, 1878.

TEMPERANCE.

The following resolution, moved by Dr. Burns and seconded by Rev. G. M. Grant, was adopted unanimously :

"The General Assembly having had its attention directed to the subject of Temperance by a communication from the Dominion Alliance for the suppression of the Liquor Traffic, decern as follows :

1. The Assembly reiterates its testimony as to the enormous evils entailed by intemperance on the church and the world.

2. The Assembly expresses satisfaction at the progress of legislation for the repression of these evils, and at the growth of a healthful temperance sentiment throughout the country.

3. The General Assembly further instructs the sessions to have continued regard to the causes and cure of intemperance within their respective bounds, and recommends to the office-bearers and members of our church to cultivate and exemplify the principles of Bible Temperance."

THANKS, AND CLOSING WORDS.

The Assembly was delighted with the overflowing hospitality of the citizens of Halifax and Dartmouth. The usual votes of thanks were passed with more than usual enthusiasm. It would be difficult to picture a more cordial and delightful scene than the closing Sederunt. The Moderator's closing address was a fine outburst of glowing eloquence. The eleven days' work would in ordinary circumstances heavily tax the energies of officers and members; but in this case all appeared as vigorous as they had been ten days before, and certainly a great deal more cheerful.

CONCLUSION.

The Assembly sat for eleven days,—ending with Monday, the 25th June. A great deal of work was done, and done well. We believe that the Halifax Assembly will be long remembered by those who were members of it as a delightful and a profitable one. The people of Halifax did all they could, and that was much, to make the sojourn of members very pleasant.

To God be all the glory for the good results of the Assembly. Let us show our gratitude by going forward to the work of another ecclesiastical year with stronger faith, and hope, and charity.

St. JOHN, N.B.—The deepest sympathy will be felt for our brethren in St. John, who have not only lost their Churches by the great fire, but their own homes as well. We are sure that they will not appeal in vain to their brethren throughout the Dominion.

India.

THE following excellent paper read by Mrs. McMurchy, of Toronto, at a monthly meeting of the Woman's Foreign Missionary Society, gives, in short compass, a large amount of interesting and valuable information about Indore which we feel sure will be useful to our readers, and will aid many to a more intelligent acquaintance with our new field of labour :—

"The ancient kingdom of *Malwak* in Central India lies to the south-west of the valley of the Ganges and east of the northern part of the Province of Bombay.

It is better known as the Mahratta country, and is now divided into several native states under British protection; the largest and most important of these are Scindia and Indore. It is this *Indore* which has been selected for the Canadian mission. It is also called Holkar's states, from Holkar, the family name of the reigning prince. The whole Province, which is somewhat irregular in shape, is about the size of that part of Ontario, west of Toronto, enclosed by Lakes Huron, Erie and Georgian Bay, and lies between N. Lat. 21 and 24. The climate is sultry, the temperature being from 60° to 90° in the shade, but although tropical, it is healthy for India, and it is high—2000 ft. above the sea level; it is the northern limit of the great table-land of the *Deccan*. An eminent British statesman who held office in this part of India, calls it "The highlands of Central India, a region of great beauty and picturesqueness."

It is also very fertile, being a wheat and not a rice-growing district. The great natural features of the country are the Vindhya mountains and the Nerbudda River both extending across Indore from east to west; the highest peak of the Vindhya is 2,500 feet; the exceeding beauty of these mountains as well as their beneficial effect on the climate were noticed in one of Miss Fairweather's letters.

The Nerbudda River flows through a very fertile valley navigable for 90 miles, half a mile wide at Hoshungabad, but before entering the Gulf of Cambay it is a wide estuary.

Indore is also the name of the chief city, where our Missionary, Mr. Douglas, and the ladies have now happily made a beginning. It is the residence of the native Prince, the head-quarters of the British Government offices, as well as the Educational centre of the state; it is 379 miles from Bombay and

about 800 from Allahabad. The city lies just within the tropic of cancer and would correspond on our hemisphere with the city of Havana in Cuba or the extreme south of Lower California. It stands on the left bank of the Kuthi River and was founded in 1767; the old city, Jemnah, still stands on the opposite bank. Indore must be nearly equal in size to Toronto; it has 70,000 inhabitants. In the year of the mutiny, 1857, there were only 15,000. There are several other large cities, with hard names, which may afterwards become familiar to us as centres of missionary work; the most easily remembered is Mhow, the military station, where Mr. Douglas is now chaplain to the troops, seven miles from the capital.

Indore is closely connected with one of the main lines of travel in India. Its nearest sea port is Bombay. To this place, from Southampton, England, there is now a weekly steamer. From Bombay the great Indian Peninsular Railway runs north east through the southern part of Indore, parallel with the Nerbudda River. Holkar's Railway forms a junction with this Indian Peninsular Railway at Chandwah, a town of 17,000 inhabitants.

Holkar's Railway runs North, it is now completed to the foot of the Vindhya and is just about to be opened further, and when connected with other railways there will be direct communication through Indore, Schindia and Rajputana to the Punjab and Cashmere. Indore is also directly connected with the cities of the North-West Province by Railway, the Indian Peninsular to Jubalpor, joining the East Indian to Allahabad which is on the main line extending from Delhi to Calcutta. The family of Holkar the prince, is first mentioned in history in 1693, the time of our William and Mary, a formidable enemy, first to the Great Mogul and afterwards to the British.

The Holkar who reigned in the beginning of this century fought a long time against the British with varying success; it was during the reign of his son that the Mahrattas were finally overcome, and a British Residency established at Indore in 1818. It was in these famous Mahratta wars that Sir Arthur Wellesley, afterwards Duke of Wellington, first distinguished himself. The present Maharajah Rao Holkar was nominated by the East India Company in 1852, educated under the care of the British Government and has displayed some ability.

On the breaking out of the mutiny he took the side of the British, but his conduct was not very satisfactory, the English residents being cruelly treated there as in other places.

Inhabitants.—Besides the Hindu popula-

tion, in this province there are Mahrattas and Bheels. The Mahrattas are supposed to have come from Persia, an interesting people, small, vigorous, active, and distinguished for courage; their religion is Brahmin, *without* caste. The Bheels are chiefly confined to the hills and are the remains of the original inhabitants of India; they are known as Bheels, Ghonds and Santhals, a fierce but interesting people. The British Government has done a great deal for them, chiefly in the way of military training. The British statesman before referred to, speaks very highly of this people, considering them freer from prejudice and more open to the reception of the Gospel than the Hindu. The chief language is Urdu or Hindostani, but Mahratti and Hindi are also spoken.

I have not been able to find any account of mission work in Indore with the exception of the Jesuit mission in the city, recently established there by the Cowley Fathers. The American Board has a mission in S. India.

In the life of Sir Donald McLeod, recently published, there is some account of an attempt to establish a working mission on the Moravian plan in Jubalpor, a district immediately east of ours, and where the races are the same. When Sir Donald was in Jubalpor as governor, he settled at his own expense a band of five German missionaries; (a medical man, a farmer and three others, mechanics, some of them married), near the source of the Nerbudda, on the mountains. They soon came to an understanding with the natives, built their house and began work, but after being able to report that the Ghonds were much attached to them, cholera came and carried off all the little band except two, who becoming dispirited, joined the mission at Nagpore. But the little seed they were permitted to sow is now maturing, under the care of the English Church Mission and the mission of the Free Church of Scotland.

In a State paper, prepared by Sir Donald after the mutiny, in referring to the hill-tribes, he says "I believe it is hardly possible to over estimate the influence it might exert on the rest of Hindostan if these groups of manly yet degraded races were brought under the influence of the Gospel of Jesus."

It was his opinion after living many years among them, and spending his whole life in India, "that if a firm footing were once gained among the hill tribes, they, being without caste, would form a centre on which the weaker converted Hindu could retreat from the scorn and hatred of his own people."

England has given to the people of Indore an organized army, protection, wise administration of law, and education. To Canada is left the distinguished honour of sending them the Gospel.

Our Own Church.

CALLS, INDUCTIONS, &C.

COLUMBUS, *Whitby Presbytery* :—Rev. Mr. Carmichael, formerly of Manassas, Virginia, was inducted 16th May.

ARTHUR, *Saugeen* :—Rev. Donald Stewart, formerly of Enniskillen and Cartwright, was inducted 24th April.

PETERBORO. —The Rev. Alexander Bell, formerly of Preston, England, was to be inducted to St. Andrew's Church, Peterboro', June the 5th.

CALLS. —The Rev. F. McCuaig, of Clinton in the Presbytery of Huron has received a call to the pastorate of Chalmers's Church, Kingston.

The Rev. John Wells of New Richmond, Bay of Chaleurs, Que., has received a call to East Williams in the London Presbytery.

The Rev. Peter Wright, of Chalmers's Church, Quebec, has been unanimously invited to become the pastor of Chalmers' Church, Montreal.

MEETINGS OF PRESBYTERIES.

The Presbytery of Halifax inducted Rev. P. M. Morrison into the pastoral charge of Dartmouth, on Tuesday the 5th June.

P E ISLAND. —This Presbytery resolved henceforth to hold quarterly meetings for the transaction of general business, viz :— On the first Mondays of August, Nov., Feb., and May, the first of such meetings to be held at Mount Stewart, the second at Summerside, the third at Georgetown, and the fourth at Charlottetown. Rev. N McKay reported that he had moderated in a call at New London. The call was in favour of Rev. Dr. Murray, and was signed by 335 persons, communicants and adherents. The congregation guaranteed to pay Dr. Murray a salary of \$900, with the free use of a manse and glebe, and had the hope of increasing to \$1000 at an early day. Dr. Murray has accepted the call.

NEWFOUNDLAND. —The Presbytery has established a Home Mission station at Betts' Cove, a place which is rapidly rising in importance in connection with its copper mines. Dr. Burns was invited to visit the congregations on behalf of the College Fund. The results of Rev. D. F. Creelman's labours in the distant and lonely district of Bay of

Islands were found to be exceedingly gratifying.

VICTORIA AND RICHMOND. —This Presbytery at its meeting on the 22nd May, heard and sustained the trials for ordination of Mr. Alex. McRae, who was ordained and inducted into the pastoral charge of Middle River and Little Narrows, the 7th June. A call to Mr. John Maclean, from Broad Cove, was sustained.

MAITLAND, NOVA SCOTIA. —The Equity Court has decided against the claims of a Congregational body to churches built by the Presbyterians within the bounds of this congregation.

DALHOUSIE. —The Presbyterian Manse was destroyed by fire early in May. Loss about \$200. No Insurance.

The congregation of St. James' Church, Charlottetown, is engaged in building a handsome stone church, to cost \$20,000.

YARMOUTH. —Rev. George Christie, who has been pastor of the Presbyterian congregation, Yarmouth, has retired, his ministry there closing with the General Assembly.

SAUGEEN, 24th April. —Mr. Greig's resignation of the charge of the Head Station was accepted. The Rev. A. M. Hamilton declined a call from Clifford and Balaclava. A call from Macintosh and Belmore congregation to Mr. A. C. Stewart, of North Gower was sustained. Mr. G. A. Smith, a minister of the Cumberland Presbyterian Church, U. S., applied to be received and it was agreed to recommend the General Assembly to accede to the application. It was agreed to recommend that a collection be taken up in all the congregations of the bounds to defray the travelling charges of the Commissioners appointed to attend the General Assembly.

BARRIE, 22nd May :—There were present 14 ministers and 3 Elders. A resolution of sympathy with the family of the late Rev. John McLean of Knox Church, Oro, was adopted, and mention made of Mr. McLean's valuable services as an evangelist in Scotland and also in Canada. A good deal of time was taken up in discussing the Home Mission work of the Presbytery and of the Church at large.

MANITOBA, 9th May :—It was reported that the congregation of High Bluff and Portage Creek had unanimously called the Rev. John McNabb, of Beaverton, Ont., to be their pastor. The Presbytery sustained the call. The Rev. A. Mathieson had received two calls, one from Little Britain, &c. and the other from Sunnyside. Both were sustained. Satisfactory arrangements were made for occupying the Home Mission Stations during the summer months, and it

was agreed to bring the necessities of the field fully before the General Assembly.

HAMILTON, 15th May:—It was reported that the two congregations at Waterdown had agreed to unite. The resignation of Mr. Little, of Hamilton, was accepted, with a suitable expression of the Presbytery's esteem and regard for him, and their sympathy with him in what they feel to be a very severe affliction. It was agreed to apply for leave to receive the Rev. J. L. Robertson as a minister of the Church. *In re* a call to Rev. James C. Smith, from Guelph, it was agreed to cite the congregation of St. Paul's Church to appear in their interests. The Call has since been accepted.

Obituary.

REV. JOHN MUNRO, WALLACE, N. S.—We regret to record the death of the Rev. John Munro, Wallace, which took place at the Free Church Manse, Wallace, on the morning of Friday the 25th May. He died in the 68th year of his age, after a very short illness. Mr. Munro was one of our most zealous and devoted ministers. He was a thorough-going Presbyterian, loyal to the Church, punctual in his attendance on Church Courts, an ardent Union man, zealous for purity of doctrine, and himself a living illustration of the Gospel which he faithfully preached. For some years of his early manhood he was a successful City missionary in Edinburgh. He came to Nova Scotia in 1848, and ever since laboured in the Gospel with the utmost fidelity. He preached in Gaelic as well as in English. Some years ago he published a tract on *Baptism* which has had an extensive circulation in Nova Scotia and other parts of the Church. His very last work was revising a proof of a 12 page tract on "The Place and Work of Woman in the Church." He had a wonderful tact for stating the truth briefly and clearly. Very shortly before his death he sent a donation of one hundred dollars to the College Fund, a noble gift from a pastor whose annual stipend last year was but \$450. Mr. Munro was one of the delegates from our Church to the great Conference at Edinburgh, and he had his arrangements made for attending that Conference, but God called him to the "General Assembly" above.

Literature.

HOURS WITH MEN AND BOOKS, by Dr. Matthews, the author of "Getting on in the World," is one of the most

fascinating works yet published by the BELFORD BROTHERS, Toronto.

THE WONDERS OF PRAYER, edited by T. Williams, New York, contains a very remarkable record of answers to prayer, many of which are very striking.

THE CANADIAN MONTHLY; Hart and Rawlinson, Toronto. The June number is quite up to the average of this popular magazine.

BELFORD'S MONTHLY MAGAZINE is also establishing for itself a good reputation.

THE NEW DOMINION MONTHLY, John Dougall & Son, Montreal, has completed its 19th volume. As it grows in years it increases in the interest of its contents and in the excellence of its outward appearance.

THE CANADA CHRISTIAN MONTHLY, edited by Rev. James Cameron of Chatsworth, and published by C. Blackett Robinson, of Toronto, maintains a high standard of excellence as a Review and Record of Christian thought, Christian life and Christian work.

WOOD'S BIBLE ANIMALS.—A typographical error occurred in our notice of this admirable volume last month, in which it is styled *Hood's Bible Animals*.

Official Notices.

MEETINGS OF PRESBYTERIES.

Paris—Tuesday, 3rd July, 11 a.m.
Huron—Tuesday, 3rd July, 11 a.m.
Chatham—Tuesday, 3rd July, 11 a.m.
Toronto—Tuesday, 3rd July, 11 a.m.
Brockville—Tuesday, 3rd July, 7 p.m.
Quebec—Wednesday, 4th July, 10 a.m.
Montreal—Tuesday, 10th July, 11 a.m.
Glengary—Tuesday, 10th July.
Peterboro—Tuesday, 10th July, 11 a.m.
Saugeen—Tuesday, 10th July, 1 p.m.
Bruce—Tuesday, 10th July, 3 p.m.
Kingston—Tuesday, 10th July, 3 p.m.
London—Friday, 13th July, 2 p.m.
Whitby—Tuesday, 17th July, 11 a.m.
Manitoba—Wednesday, 25th July, 9 a.m.
Miramichi—Tuesday, 7th August.
Ottawa—Tuesday, 7th August, 3 p.m.
Barrie—Tuesday, 7th August.

PRESBYTERIAN COLLEGE, MONTREAL.

COPIES of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application at the College. All letters addressed to the Rev. Principal MacVicar, L.L.D., will receive prompt attention during his absence in Britain, from the person in charge of his office.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 1st JUNE, 1877.

COLLEGES.

Received to 2nd May, '77.	9606.00
West Nottawasaga.....	6.00
Kincardine, Chalmers' Ch	6.00
Balaklava.....	10.00
Boston.....	21.50
Milton, Knox Ch.....	14.50
South Luther and Little	
Toronto.....	4.00
Ashburn.....	20.50
Gananogue, St Andrew's.	11.75
Proton.....	5.00
Leith.....	5.00
Toronto, Central Ch.....	20.00
Nicol, Zion Ch Missy Ass.	10.00
Prescott.....	16.80
A W W, London.....	2.00
Beverley.....	33.00
Sydenham, Knox Ch.....	4.00
Bethesda Ch, add.....	1.00
Galt, Knox Ch.....	200.00
Elsmore.....	2.00
Allanford.....	3.00
Paris, Dumfries Ch.....	85.00
Buxton.....	3.00
Raleigh.....	1.00

\$10091.05

RECEIVED FOR 1877-78.

Finch, St Luke's.....	4.00
Hamilton, St John's.....	10.00
Arnprior.....	8.40
Teeswater, Zion Ch.....	8.00
Kilbride.....	5.00
Ashburn.....	2.50
Columbus.....	25.00
Ashfield.....	29.00
St Catherines, Knox Ch..	75.00

\$166.90

HOME MISSIONS.

Received to 2nd May in- cluding \$500.00 from St Paul's, Montreal, 1877.	32401.86
West Nottawasaga.....	20.00
Dunbarton & Canton.....	29.25
Kincardine, Chalmers' Ch	6.00
Balaklava.....	10.00
Chingquacousy, Add.....	1.00
Cobden, Missy Meeting.	1.30
Ross, do.....	3.43
Westmeath, do.....	4.91
Toronto, St Andrew's, Church Street.....	30.00
Prooifine.....	33.58
do.....debt	3.00
Proton.....	7.00
Leith.....	12.00
Owensound, Divn. St, add	2.50
Aldborough, Argyle Ch...	13.00
Toronto, Central Ch.....	21.60
Lachine.....	12.00
do add.....	8.00
Pickering.....	6.00
Nicol, Zion Ch Missy Ass.	10.00
Friend of Missions, Lon- don.....	5.00
Sydenham, Knox Ch.....	10.00
Galt, Knox Ch.....	300.00
Winnipeg, Knox Church, Ladies Aid Society.....	150.00
Widder and Lake Road...	9.31

Galt, Knox Ch..... debt	115.00
Elsmore.....	2.00
Allanford.....	3.00
London, St James Ch...	6.00
Buxton.....	6.00
Raleigh.....	3.25
Georgina.....	5.00
English Settlement.....	38.80
do do debt	9.20
Bowmanville.....	50.00
Pittsburgh, St John's, omitted.....	6.00
Kennebec Road, omitted	0.80
Fergus, Melville Ch, do	0.50
Deans, do.....	1.75
This amount being half of Memorial Fund from Sabbath Schools.....	441.58

\$33799.02

RECEIVED FOR 1877-78.

Oshawa Sab Se.....	17.63
Finch, St Luke's.....	8.00
Lachute, 1st Church.....	26.00
Toronto, College St.....	23.00
Nepean.....	3.00
Arnprior.....	60.00
Lunenburg, Willis Ch, debt.....	5.00
Strathroy, St Andrew's S S	20.00
St Catherines, Knox Ch..	121.00
Kilbride.....	14.00
Komoka Station.....	2.00
Columbus.....	30.00
Pittsburgh, St John's.....	19.20
Ashfield.....	12.00
Quebec, St Andrew's.....	100.00
Montreal, Erskine Ch S S	70.00
Woodville.....	63.60
Brooklin Sab Se.....	21.15
Hamilton, St Paul's.....	80.00
Lancaster.....	87.62

\$683.20

FOREIGN MISSIONS.

Received to 2nd May, '77.	13660.29
West Nottawasaga.....	15.00
Kincardine, Chalmers Ch.	6.00
F M.....China	25.00
Eldon.....	6.00
Balaklava.....	6.00
Mountain & South Gower	30.00
Ashburn.....	20.00
Gananogue, St Andrew's.	12.75
Proton.....	3.00
Leith.....	4.00
Aldborough, Argyle Ch...	13.00
Toronto, Central Ch.....	20.00
Lachine.....	25.00
do add.....	10.00
Township of Nicol.....	3.00
Friend, Port Hope.....	1.50
Sydenham, Knox Ch.....	5.00
Prescott.....	22.00
Friend, London.....	5.00
Galt, Knox Ch.....	100.00
Winnipeg, Knox Church, Ladies Aid Society...	60.00
Widder and Lake Road...	10.69
Carlton Place, Zion Ch...	12.12
Elsmore.....	2.00
Allanford.....	3.00
London, St James Ch...	4.00
Buxton.....	2.50
Bowmanville.....	50.00
Ayr, India, per Rev J F Campbell.....	8.28
Drummondville, do.....	4.19
Chippawa, do.....	2.00
Woodstock Union Meetings, do.....	10.00

Gold Ornament, do.....	1.00
Paris Union Meeting do	7.25
St Mary's, do.....	8.50
London, St Andws do	43.00
Chatham, St Andws do	12.03
Fullarton, do.....	10.00
London, 1st Church, do	10.00
Kingston, St Andws, do	23.00
Martintown, add do	1.75
Mitchell, Knox Ch, do	5.25
This amount being half of Memorial Fund from Sabbath Schools.....	441.58
Woman's Foreign Mis- sionary Society.....	500.00

\$15224.68

RECEIVED FOR 1877-78.

Oshawa Sab Se.....	15.00
Utica.....	2.25
Finch, St Luke's.....	4.00
Fitzroy Harbour.....	10.00
Lachute, 1st Church.....	7.00
Nepean.....	3.00
Arnprior.....	40.00
Strathroy, St Andrew's S S	15.00
St Catherines, Knox Ch..	50.00
do do S S	70.00
Kilbride.....	7.00
Columbus.....	25.00
Ashfield.....	12.00
Friend, Hullett, India...	3.00
do do China...	3.00
do do Saskn...	1.00
Montreal, Erskine Ch S S,	
China.....	50.00
do do India	50.00
do do Saskn	
(for Boy D M McVicar)	30.00
Sherbrooke.....	5.00
Ekfrid, Knox Ch.....	10.00
Hamilton, St Paul's.....	5.00
Lancaster.....	25.76
Bothwell.....	17.50

\$460.51

WIDOWS' FUND.

Received to 2nd May, '77.	3139.17
Kincardine, Chalmers' Ch	2.00
Balaklava.....	4.00
Union.....	13.82
Gananogue, St Andrew's.	11.25
Leith.....	3.40
Proton.....	3.00
A W W, London.....	3.00
Winnipeg, Knox Church, Ladies Aid Society.....	8.60
Allanford.....	3.00

\$3191.24

RECEIVED FOR 1877-78.

Lachute, 1st Ch.....	7.00
St Catherines, Knox Ch..	40.04
Kilbride.....	2.00
Ashfield.....	12.00
Ekfrid, Knox Ch.....	6.00
Galt, Union Ch.....	40.00
St Louis de Gonzague.....	6.00
Markham, Melville Ch...	7.00

\$120.04

With Rates from Revds E. W.
Panton, \$16.00; William Park,
W Coulthard, Stuart Acheson,
Robert Whillans, D Anderson,
omitted Charles Brouillette.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd May, '77.	1174.63
A W W, London	3.00
Sydenham, Knox Ch.	6.00
Galt, Knox Ch.	45.00
Buxton	2.50
	\$1231.13

RECEIVED FOR 1877-78.

AGED AND INFIRM MINISTER'S FUND.

Revd George Cheyne.....	8.00
Nepean	2.00
Ekfrid, Knox Ch.	6.13
South Kinloss & Lucknow ..	11.85
	\$27.98

BURSARY FUND OF KNOX COLLEGE.

Received to 2nd May, '77.	569.33
Revd Thos McPherson, Stratford	50.00
	\$629.33

MANITOBA COLLEGE, ORDINARY FUND.

Received to 2nd May, '77.	113.48
Home Mission Board, Maritime Provinces.....	188.00
Halifax, Fort Massey Ch.	40.00
Ottawa, Knox Ch.	10.00
Halifax, St Matthew's ...	50.00
	\$401.48

MANITOBA COLLEGE, BUILDING FUND.

RECEIVED FOR 1877-78.

Darlington, St Andrew's ..	6.50
Winterbourne, Chalmers ..	3.08
Doon	1.20
Fergus, St Andrew's	5.00
Rockwood	1.00
	\$16.78

KNOX COLLEGE BUILDING FUND.

Amount Received for 1877-78.

Caledonia, per Rev Jas Black	16.00
W Robertson, Kincardine ..	1.00
Simon Fraser, Bradford ..	5.00
Essa first, per Rev Dr Reid Stayer, do	25.00
Greenbank, per Rev J McCung	17.00
Norwood, per W E Roxborough	9.00
James Campbell, Toronto ..	55.75
J S McIntyre, St Mary's ..	50.00
St Mary's, per Rev D B Whimster	10.00
Manchester, per Mr J S Habbkirk	225.00
J Stewart, Tilbury East ..	63.00
Jarvis, per Rev Thos McGuire	2.00
Walpole, per Rev Thos McGuire	15.00
Wingham, per J Dickson ..	17.00
Delaware, per A Dewar ..	91.00
Norwich, per Rev Wm M Martin	18.00
	40.00

Sunnidale and Stayner, per Rev Robt Moodie ..	8.00
Essatownline, per T Scott ..	8.00
Garafraxa, per W Louttit ..	11.00
Rodgersville, per J Murray ..	75.50
Beamsville, per Rev A Dawson	34.00
Wellandport, per Rev A Dawson	5.00
Lucknow, per W Grassick ..	6.50

ASSEMBLY FUND.

Received to 2nd May, '77.	3224.14
Kincardine, Chalmers' Ch ..	1.00
St Therese de Blainville ..	7.50
Balaklava	3.00
Norval	4.00
Union	6.00
Mountain & South Gower ..	1.00
Gananoque, St Andrew's ..	6.67
Niagara, St Andrew's	2.00
Bathurst, St Luke's	5.00
Proton	2.00
Musquodoboit Harbour ..	7.10
Alberton	5.00
Port Hastings and River Dennis	5.50
Litchfield	5.00
Port Hope, 1st Ch, add ..	2.00
Galt, Knox Ch	38.40
Allanford	2.80
Hamilton, St Paul's	6.00
New Glasgow, United Ch. ..	8.00
Halifax, St John's Ch.	10.00
	\$3352.11

RECEIVED FOR 1877-78

Finch, St Luke's	4.00
Clyde River & Barrington ..	4.00
Nepean	5.00
Summerside	10.00
Arnprior	6.60
Carlton, St John's	1.00
St Catherine's, Knox Ch.	18.00
New Castle, St James	10.00
St Peter's Bay	2.32
Ekfrid, Knox Ch.	8.00
	\$68.92

FRENCH EVANGELIZATION

Received to 2nd May, '77.	3939.20
Kincardine, Chalmers' Ch ..	4.00
Balaklava	2.00
Ashburn	20.00
Gananoque, St Andrew's ..	12.00
Leith	4.00
A W W, London	2.00
Galt, Knox Ch	46.00
Winnipeg, Knox Church, Ladies Association	30.00
Elsinore	2.00
Allanford	3.00
King, St Andrew's	15.70
	\$4079.90

Less amount from Blythe and Belgrave, placed to Widow's Fund account ..	28.23
	\$4051.67

RECEIVED FOR 1877-78.

Oshawa Sabbath School ..	15.00
Finch, St Luke's	4.00
Galt Union Church	42.00

Strathroy, St. Andrew's Sabbath School	15.00
Kilbride	2.00
Ashburn S. School	3.46
Friend; Hullet	3.00
Woodville	53.70
Eden Mills	8.00
seaforth	34.00
	\$180.16

KNOX COLLEGE, MISSIONARY SOCIETY.

Presbyterian Teachers & Students, Hamilton.—Collegiate Institute	\$ 17.25
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RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE CHURCH AT HALIFAX, TO JUNE 3RD.

FOREIGN MISSIONS.

Acknowledged already	\$3873.83
Member of Sutherland's River Cong. for native worker for Rev Mr McKenzie	10.00
Ladies' Sewing Circle of Sutherland's River Cong. for native worker for Mr McKenzie	4.60
Belfast P E Island	171.00
New Annan Miss Society ..	8.00
A. M, Charlottetown	5.00
Addl. from Caledonia, St. Mary's	0.70
Miss Martha Ann Chisholm	0.50
Miss Christy Chisholm	0.50
Children's Memorial Fund ..	182.11
James' Ch, New Glasgow, for support of "Balaaram" Catechist	30.00
Merigomish, for Mr Grant for Coolie boy at School ..	6.00
St Peter's Bay	28.00
St. Matthews, Pugwash & Oxford	22.31
	\$9342.55

The above sums were acknowledged in last year's accounts.

MAY 1st, 1877.

Middle Stewiacke	12.00
Zion Ch, Charlottetown ..	30.88
Loganville, W. B. River John	8.90
St. James' Ch., Charlottetown ..	50.00
Sheet Harbour	9.73
Riverside Cong	4.20
Rev Thos Murray	5.00
Cove Head	27.75
	\$148.46

DAYS PRING AND MISSION SCHOOLS.

Acknowledged already	\$2155.97
Clifton and Princeport ..	8.68
Proceeds of Bazaar for Trinidad Mission, held by Jessie Thomson, Nellie Hunter, Maggie Munns, and Alice Munns, Halifax	20.00
St. Davids Ch S. S., St. John	30.00

St John's Ch S.S. Halifax	10.00
Erskine Ch Juvenile Mis. Society, Montreal.....	50.00
	\$2274.65

HOME MISSIONS.

Acknowledged already..	\$4797.36
Tabusintac and Burnt Ch, for 1876.....	14.60
Dalhousie	12.00
Maple Green, Dalhousie..	2.30
Belfast, P. E. I.	10.60
St Stephen's Pres. Ch....	10.60
New Annan Miss. Society	8.00
St Paul's Ch, Fredericton	11.00
St Peter's Bay.....	15.00
	\$4880.86

The above Sums are acknowledged in last year's accounts.

MAY 1st, 1877.

Nashwaak.....	10.00
Gay's River and Milford.	20.00
Antigonish.....	30.00
Middle Stewiacke	7.72
Zion Ch, Charlottetown..	25.00
St. James' Ch, Charlottetown.....	60.00
Riversdale Cong.....	4.00
Cove Head	13.27
St Andrew's, Chatham..	23.05
Black River, St Stephen's	22.21
Richmond, N.B.....	10.00
	\$225.25

SUPPLEMENTING FUND

Acknowledged already..	\$4485.10
Prince St Ch, Pictou.....	45.42
New Annan Miss. Society	8.00
St Paul's Ch, Fredericton	11.00
Chalmer's Ch, Halifax....	51.63
	\$4601.15

MAY 1st, 1877.

Loganville, W. B. River John.....	3.15
St James' Ch., Charlottetown.....	25.00
St. Andrew's Ch., Little River.....	10.00
Riversdale.....	3.00
Rev Thos Murray.....	5.00
Cove Head	13.27
Cow Bay, C.B., for 1876..	10.00
Friends in Chalmer's Ch., Halifax.....	25.00
	\$ 94.42

FRENCH EVANGELIZATION.

Acknowledged already..	\$2387.20
D. Smith, Beaver Brook..	1.00
Mrs. John Hattie, Caledonia, St. Mary's, per Revd R. Cumming	1.00
St. Peter's Bay.....	14.25
	\$2428.45

The above Sums were acknowledged in last year's accounts.

MAY 1st, 1877.

Zion Ch, Charlottetown..	10.00
Riversdale.....	3.00
Cove Head	50.00
	\$ 63.00

COLLEGE FUND.

Acknowledged already..	\$4951.79
James Ch, New Glasgow..	25.00
St Peter's Bay.....	9.00
Gay's River, and Milford.	20.00
Int. from Dalhousie College	99.28
Rent of Gerrish St Hall..	50.00
Interest half year.....	60.00
do do	60.00
do do	48.00
Zion Ch, Charlottetown..	25.00
	\$5348.07

The above Sums are acknowledged in last year's accounts.

MAY 1st, 1877.

St Andrew's Ch., Halifax, for Library	27.19
Div. on 8 Shares, B.N.S.	64.00
2nd do do do	64.00
Div. on 21 Shares, B.N.A.	153.29
Interest on \$634.91, Logan Bequest, at 6 per ct ..	38.09
St. James' Ch., Charlottetown.....	20.00
	\$366.57

AGED AND INFIRM MINISTERS' FUND.

Zion Ch., Charlottetown..	5.00
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ZENANA MISSION.

Rev Hugh Robertson, Eromanga.....	5.00
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MINISTERS, WIDOWS AND ORPHANS' FUND.

Of late Church of the Maritime Provinces in connection with the Church of Scotland.

Geo. Mitchell, Halifax. Treas.	
Rev. R. McCunn, River John.....	12.00
St. George's Ch., River John.....	7.00
Rev. H. A. Robertson, Eromanga.....	5.00
St. James Ch., Charlottetown, P. E. I.....	30.00
(In last month's list, St Andrews' Church, St John's, Newfoundland, should have been \$20, instead of \$12.)	

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, General Agent of the Board of French Evangelization, 210 St. James Street, Montreal, up to 1st June.

ORDINARY FUND.

St. Marys, Ont.....	\$51.38
Jarvis, per Miss Maggie Smith.....	26.00
Bell's Corners	5.00
Fallowfield	5.00
Skeads Mills.....	6.00
Knox Ch., St. Catharines Sab. Sch.....	50.00
Friends in Springville, Ont.....	20.00
Erskine Church Montreal, Juv. Miss. Soc.....	5.00
Greenbank	40.00
St Pauls, Hamilton.....	22.50
St Andrew's Arnprior.....	40.00
E. Cook, Sarnia, Ont.....	20.00
Robt. Stuarts, 2 boys, Ingersoll	2.00
W. Nottawasaga.....	5.00
Per Rev. R. Campbell...	3.57
	695.99
	\$997.44

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.	
Donation from Philip S. Ross, Montreal.....	\$ 5.00
Williamstown, St. Andrews' Ch	10.00
Hamilton, St Paul's Ch..	50.00
Dundas, St Andrew's Ch.	30.00

—The tribulations of God's children tend to their triumphs; their conflicts to their conquests; their heavy sorrows to their heavenly graces. Where trials hang heaviest, corruptions hang loosest. Grace in the soul, like the sweet odor in the rose-leaves, best gives forth its fragrance when distilled out by the fires of affliction.

Spencer.

—When, in the light of eternity, we look back over all the way in which God has led us, and so see the reason of His earthly discipline, and the wisdom and love of all His dealings, then, with the full conviction of clear intelligence, we shall say, "If God had done otherwise with me, I might never have come to this world of light and blessedness."

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College.

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

Brantford, Ontario, }
Feb. 1st, 1876. }

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Friday, 8th September. *A liberal deduction made in the case of Clergymen's daughters.*

Day & Boarding School for Young Ladies

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES
Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B.A., Wm. Wallace, U.G. *Mathematics:* Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages:* G. A. Chase, B.A., Medalist. *English:* Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music:* Carl Martens, Prof. Baker. *Drawing:* H. Martin. *Fencing, Drill, Gymnastics:* Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. WM. TASSIE, M.A., L.L.D. Galt, Feb. 1st, '76. Head Master.



Four Departments: Arts, Preparatory, Commercial & Agricultural. 10 Professors & Teachers. Board, washing, Fuel, Light, &c., \$2.50 per week. Tuition from \$5 to \$10 per term. The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness,

and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

Rev. CHARLES A. TANNER,
Principal.

THE WHITBY HIGH SCHOOL.

WHITBY: ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to GEO. H. ROBINSON, M.A., *Head Master.* High School, Whitby, 1st Dec., 1876.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the

HEAD MASTER.

AUGUST, 1877.

The Missionary World.

OUR own Church has relations more or less intimate in the Mission field with all the Presbyterian Churches, and with other Societies not Presbyterian. Their success we feel as if it were our own. The cause in which Evangelical Christendom is engaged, is a common cause in which all who love the Lord should joyfully co-operate.

Missions in Turkey naturally excite the warmest and most anxious interest. Amid the wild passions excited by war, surrounded by a fanatical and cruel population, no guns or walls to defend them,—God is their strong tower and in Him they hope. English influence still benefits the Protestant Missionaries,—for the conviction is general among the Turks that Great Britain is their ally.

The Annual Reports of our sister churches, taken all in all have been most encouraging. The Scottish Churches,—three of them,—are now engaged in energetic operations on or near the shores of Lake Nyassa, in Central Africa. The Church of England Missionary Society and the London Society are also engaged in other portions of the same region. If present prospects can be realized, it will not be many years until a bright light shall shine in Livingstonia, and the region round about, even the light of the glorious Gospel, proving a blessing to the whole African continent. Hitherto the operations of the different religious bodies have been carried on in perfect harmony, as should ever be the case.

South Africa is now all British territory, and we rejoice to hear that throughout Caffraria and Natal, and in the Transvaal regions, the Gospel is making most remarkable progress.

Nearly all the Presbyterian Churches now take part in the effort to evangelize India. The work is stupendous, and all the efforts of all the Christians are more than needed; but it is none the less gratifying to know that the army of the Great King is increasing, and that in the main the action of all its component parts is harmonious. In Calcutta, for example, the Free Church has a College towards the sup-

port of which the Wesleyans and the Church of England contribute £300 a year. The Missions of the Irish Church, of the Church of Scotland, and of the United Presbyterian Church have all had a prosperous year, and all report conversions, baptisms, additions to the Mission staff, and valuable additions to the Communion roll.

In Siam, the king and the nobles generally manifest unusual good will towards the Missionaries of the Presbyterian Church,—making handsome donations, and otherwise assisting them.

In China, a Conference of over one hundred Missionaries has been held to concert measures for the public good. The work of evangelization was never more hopeful than it is now in the vast Empire of China.

Successful and very hopeful efforts are being put forth by the London Missionary Society to open New Guinea to the light of the Gospel. The island is large, picturesque, fertile, populous; but the country near the coast is flat, hot, and unhealthy; and the Missionaries can scarcely be said to have reached the healthy highlands in the interior. It is a noble feature of Missionary enterprise, that there is rarely such a thing as turning back. It is on and on, in the face of obstacles however serious, until the battle is won at last. It was so in India and China, in Tahiti and Erromanga, and it is so to-day in New Guinea. Despite of disease and death, the Missionary presses his way, tells the story of redeeming love, and lifts the people from the depths of barbaric degradation. We rejoice to hear that Madagascar is continuing in the faith, though there are still large sections of the island under the power of heathenism.

Some months ago the Presbyterian Missionaries and converts in Oroomiah, Persia, suffered severe persecution from the Patriarch of the district, a persecution carried on in the name of the Archbishop of Canterbury! The attention of the Archbishop of Canterbury was called to the matter, and to the use made of his name, by the Evangelical Alliance. His Grace promptly repudiated all responsibility for the persecution, and all connection with it, and wrote to the Armenian Patriarch reprobating the course he was pursuing. This has had the desired effect, and the converts and

missionaries referred to, are now allowed to live and labour in peace.

Persecution is reported from various districts in Spain, in Mexico, and in Brazil. Wherever evangelical light is penetrating into regions long under the pall of papal darkness, persecution, sometimes violent and relentless, is sure to arise.

The Church's Home Mission Work.

A fair and most inviting field lies before us as a Church: are we equal to our vocation? Look at our Home Mission field, extending from Ocean to Ocean,—from Newfoundland to Vancouver's Island. We have fellow workers in the field—the agents of other branches of the Church of Christ; yet that does not lessen our responsibility or lighten the burden God has laid upon us. Newfoundland needs us; we have only made a beginning in Home Mission work there. Labrador needs us; hundreds of our vessels, thousands of our people are on its coasts summer after summer. There are inviting fields in every one of the older Provinces calling for our interference,—fields long neglected and having peculiar claims upon our Church. There are calls from a thousand places for us to enter in and to found or to build up the Church of God. On the shores of our seas and lakes, by the banks of our majestic rivers, away in our lonely forests, and in the spreading prairies, our people are to be found often as sheep without a shepherd. "Men and means" are needed as they never were before. Will our Church hear and heed, and arise to her duty? We have to deal with French, Scotch, Irish, English, German.—with Crees and Sioux. God has sent His Gospel to all, and it is His Church's mission to deal with all. We are laying the foundations of a great nation, and it is the duty of the Church to see that these be laid in truth and righteousness and holiness to the Lord. It is only as we are a strong and living and hard-working Church at home that we shall be able to do our duty worthily towards heathen lands.

One of the saddest sights that meet the eye in surveying any of our older provinces is the number of places we have lost as a Church through past neglect and lack of enterprise. Some of the places we have lost are, doubtless, well occupied by others who preach Christ and Him crucified; but of many, alas, this cannot be said. Idolatry, ignorance and superstition hold sway where the Gospel in its purity should be supreme. We speak of the past in order to stimulate

to renewed exertion for the future. There is nothing now to hinder our Church from fulfilling the mission given her of God. There is nothing to prevent her rising to the greatness of her opportunity, and thus becoming a source of lasting joy and blessing to the whole land.

God alone can give us the men and the means we need. Let us not cease to plead with Him for these. We need that those who have been liberal in the past should abound more and more, and that those who do not know the luxury of doing good, should taste that luxury and cling to it. We need more men—active, devoted, godly men—able to adapt themselves to the varying circumstances of our immense territory. We are now at the beginning of a new ecclesiastical year. God grant that it may prove the best year in experience, and the prelude to an epoch of successful work throughout all our borders!

Our valleys, plains and mountains
Shall, in all coming days,
With rivers, lakes and oceans,
Re-echo with God's praise.

French Evangelization.

ONE very important feature in connection with the report presented to the Assembly by the Board of French Evangelization, is the reference made to joint French and English work. With the exception of the City of Montreal, and one or two other points, the English speaking population in the whole Province of Quebec is gradually decreasing in numbers. In many districts, the number is now so small that no effort is being made to maintain Ordinances by means of English speaking Missionaries. In some of these, no Protestant services have been conducted for years, and the result is that the people are becoming indifferent, and their children, if educated at all, are educated in French Catholic Schools, and gradually are being won over to the Church of Rome. The Board of French Evangelization are trying to meet such cases by sending in Missionaries who speak both French and English to several of these districts. Not only are the French students encouraged to acquire a familiarity with English so as to adapt them for such work, but already a few English students are diligently engaged in the study of French that they too may do service in these joint French and English fields. One of these latter has just been licensed by the Presbytery of Montreal, and with a

self-denial worthy of all commendation, has offered his services to the Board of French Evangelization for one of the fields referred to.

As illustrative of the need of this class of laborers,—while the Report tells of one field where the French converts have been protestants and under the religious instruction of protestant missionaries for several years, so that the children of these converts know nothing of Romanism at all; it also tells of another field where the first settlers were originally from Scotland, and identified with the Presbyterian Church, but, being neglected by the Church of their fathers, they relapsed into indifference, intermarried with French Catholics, so that their children till a year or two ago, not only knew nothing of English, but nothing of Protestantism at all. This is a very sad state of matters, and one that is by no means confined to the district referred to. There are many similar cases in the Province of Quebec, where we find such Celtic names as McLaren, McDougall and McTavish, knowing little or no English—only French—and identified with the Church of Rome. In those districts where the settlers came more recently from Scotland and the North of Ireland, but where they are so few in number as to be unable to do much towards sustaining an English speaking Missionary the Board of French Evangelization are, as fast as men and means will admit, sending in Missionaries able to conduct services in both languages so as to maintain ordinances among the English-speaking people, and at the same time to make inroads on the French Catholic community. This is frequently a most discouraging and expensive kind of Missionary work. The English-speaking Presbyterians are either poor or, more generally, so careless owing to long neglect, as to take little interest at first, and the whole burden of providing Church accommodation, and meeting the salary of the Missionary has to be borne by the funds of the Board of French Evangelization. We regret very much to observe in the Report of the Colonial Committee of the Free Church of Scotland to the late General Assembly of that Church, that it is not intended to renew the grant made last year to the Board of French Evangelization of our Church on the ground that work among the French Catholics does not properly lie within the province of that Committee. We feel confident, however, that if proper representation is made to the Colonial Committee, and it be shown how important a bearing the work of the Board of French Evangelization has on the Scotch Presbyte-

rian Colonists in the Province of Quebec that the Committee will not only renew but largely increase their grant of last year.

We trust also, that the aspect of the case we have here presented, will tend still further to deepen the interest of our own people in the herculean work which lies before this important Board of our Presbyterian Church in Canada.

Systematic Giving.

In the Report of the Eastern Section of the Foreign Mission Committee there was a recommendation to the General Assembly to appoint a committee on SYSTEMATIC GIVING. Through the pressure of business the suggestion was over-looked. It will in all probability be remembered and acted upon next year. Meanwhile let every Session constitute itself a special committee on the subject in relation to the people under its care. It is the hearty work of ministers and elders, and the means they can set in operation that will insure success to the schemes of the Church. If we all do all that we can, and do it regularly, systematically and promptly, the General Assembly's oversight in not appointing the Committee asked for, will be no source of injury to the Church. The Irish Presbyterian Assembly last year adopted the following suggestions which are equally well adapted to our circumstances:

“1. That members of sessions themselves adopt the practice of systematic and appropriate giving. 2. That an annual sermon be preached on the subject, and a congregational conference be held in connection with it. 3. That the subject be brought before Sabbath Schools, specially urging upon young persons, as they begin to earn for themselves, the duty of laying aside the Lord's portion. 4. That the circulation of missionary literature be increased among old and young.”

The success of the Church in her enterprises will doubtless largely depend upon the care with which all her resources are drawn out and utilized. It is most discouraging at present to see the large number of congregations who neglect to aid one or more of the Church's schemes. Let us try this year to secure some help from all our people for “all the Church's enterprises.”

Significant.

Lord Northbrook, late Viceroy and Governor General of India, was present at two of the great anniversary meetings in London

this spring. He presided at the meeting of the London Missionary Society, and spoke most hopefully of the prospects of Christianity in India. Some great development, he said, appeared to be impending. At the Church Missionary Society's meeting he spoke of education as overthrowing the faith of the Hindoos. He was inclined to think that Christianity would not wear just the same doctrinal forms in India as in Western Europe. Some very simple form was the likeliest to prevail in India.—These are words calculated to stimulate our efforts on behalf of mission work in India.

This Year and Last Year.

The British and Foreign Bible Society reported receipts last year at £222,320, and this year £206,978, a decrease of some £16,000. The total issues of the Society now amount to more than seventy-nine millions of copies. The Church Missionary Society had an income last year of £195,000; this year it is £190,000. The Wesleyan Missionary Society shows a decrease in receipts of about £13,000,—the returns of this year being £146,000. On the other hand the Society for the propagation of the Gospel reports an increase of £11,000, its total being over £136,000. The London Missionary Society's income was £109,900, a decrease of £5,000 as compared with last year. The Baptist Missionary Society came down in the same period from £44,000 to £39,000, and the Moravian Missions from £21,000 to £15,000. It is all the more gratifying in the presence of so much decrease that the English Presbyterian Church reports an increase of £2,000. The Religious Tract Society also shows an increase of about £6,000. Taking an aggregate of fifty-six Societies the increased receipts for last year were £1,634,233, and for the present year £1,636,236. The increase is very slight; but it is gratifying that there is increase at all. Times have been hard, and it must have required some self sacrifice to raise so much in so dull a year. Our Church need not be discouraged. We think it creditable to our people that all our schemes have been fairly supported during the past year. It will probably require still greater sacrifice to come up to the right tide-mark this year; but God in whose work we are engaged will grant us both the will and the power to make whatever sacrifices may be required.

Can it be ?

There is a well known calculation which is at least worth bearing in mind when we

are asked to contribute to Missionary funds. Fifty thousand men in ten years could carry the Gospel to every corner of the globe. The cost would be say fifteen millions of pounds a year, or a total of £150,000,000. Great Britain alone would easily send forth an army of 50,000 men, and expend in one or two campaigns £150,000,000. What is thus done some times under a sadly mistaken idea of duty, by one nation, might surely be done by all Christendom under the highest stimulus of duty and privilege. Theoretically the thing might be done; yet looking at it practically, and with our eye upon the experience of eighteen hundred years, the conclusion is inevitable that it cannot and will not be done. Slowly, painfully, faithfully, the toilers must toil on,—often very lonely and desolate, often confronting perils of many kinds, and death itself. Still, since God is on our side it cannot be but victory shall crown our efforts sooner or later. Hasten, O Lord, the coming of Thy Kingdom!

Our own Church.

NOW that another ecclesiastical year has fairly begun it is of great importance that no time be lost in thorough organisation for contributions to the Schemes of the Church. The Assembly has repeatedly recommended the formation of Missionary Societies in all the Congregations of the Church, believing this to be the best method of systematic contribution for church work. We trust that where this has not been hitherto done, steps will be taken without delay to carry out the recommendation of the Supreme Court. Where, however, from any cause this is at present deemed impracticable, attention should be given to taking up collections for the several schemes on the appointed Sabbaths, and this not only in settled charges, but in all vacant congregations and mission stations. The formation of Juvenile Missionary Societies in connection with the Sabbath Schools of the Church has not received that consideration which its importance demands. Were such societies established in all our Schools, and were Sessions to see that contributions were made in their respective congregations for all the schemes regularly each year, we are convinced that there would be abundance of funds forthcoming not only to carry on efficiently the work already undertaken, but also greatly to increase our staff of Missionaries in the Home French and Foreign fields. Let there

be united effort on the part of all our Sessions and Congregations and Sabbath Schools, to make the present year the most prosperous of any past one in the history of the Church.

CALLS.—The Rev. J. Batterby, missionary at Newmarket, Presbytery of Toronto, to St. Andrew's Church, Chatham, Presbytery of Chatham.

The Rev. M. F. Boudreau, to Danville, Presbytery of Quebec.

The Rev. J. Mactavish, of Woodstock, Presbytery of Paris, to Free East Church, Inverness, Scotland.

The Rev. F. McCuaig, of Clinton, Presbytery of Huron, has accepted the call to Chalmers' Church, Kingston.

The Rev. F. M. Dewey has been called to Richmond, Presbytery of Quebec.

The Rev. A. W. Drysburch has accepted a call to Elmira and Hawksville, Presbytery of Guelph.

The Rev. Robt. Waits has accepted a call to Shakspeare and Hampstead, in the Presbytery of Stratford.

The Rev. P. Wright, of Quebec, has accepted the call to Chalmers' Church, Montreal.

The Rev. K. Macdonald, of Indian Lands, has declined the call to Williamstown, in the Glengary Presbytery.

INDUCTIONS.—The Rev. D. Fraser, M.A., of St. Andrew's Church, Saugeen, Presbytery of Bruce, to St. Andrew's Church, Mount Forest and Woodland's Church, Egremont, Presbytery of Saugeen, on 27th June.

The Rev. D. N. Cameron, to Knox Church, Palmerston, Presbytery of Saugeen, on 6th ult.

The Rev. J. Wells to East Williams, Presbytery of London, 24th July.

The Rev. M. McLeod to Lingwick, Presbytery of Quebec, 12th July.

The Rev. J. C. Smith, of St. Paul's, Hamilton, to St. Andrew's Church, Guelph, on 11th July.

The Rev. Alex. McNaughton, formerly of Adelaide, Presbytery of London, to Walton, in the Presbytery of Huron, on 24th July.

The Rev. Jas. Little, of St. John's, Hamilton, to Princeton and Drumbo, Presbytery of Paris, on 24th July.

The Rev. John McLean to the pastoral charge of Broad Cove, Cape Breton, on the 4th July.

Rev. Isaac Murray, D.D., has accepted the call from New London, and was inducted on the 11th July.

The Rev. Daniel MacGregor has been ordained and inducted into the congregation of New Dublin.

Rev. Dr. Duryea, of Brooklyn, N.Y., has received a unanimous call to the Central Presbyterian Church, Hamilton.

LICENSURES.—Presbytery of Montreal:—Messrs. M. F. Boudreau, A. C. Morton, F. McLennan, N. Macphée and Robt. Hamilton.

Presbytery of Paris:—Mr. R. P. McKay. Presbytery of Quebec:—Messrs. J. C. Cattanach and F. M. Dewey.

RESIGNATIONS.—The Rev. Joseph Elliott has resigned his charge of Nazareth Street Church, Montreal, and the resignation has been accepted.

The Rev. J. McClung's resignation of the charge of Wick and Greenbank, in the Presbytery of Lindsay, has been accepted.

The Rev. Hugh Thompson has resigned his charge of East Oxford, Presbytery of Paris. The resignation was to be considered by the Presbytery on 24th July.

The Presbytery of Huron has accepted Rev. J. B. Scott's resignation of his charge at Egmondville.

NEW CHURCHES.—The foundation stone of a new stone church in Spencerville for Rev. J. W. Dey's Congregation was laid on 29th June. The building is estimated to cost \$9,000.

The corner stone of a new church for the Rev. J. J. Lasey's Congregation at Athelstane, Montreal Presbytery, was laid on 12th July.

The Knox Church Congregation of Harrison, Presbytery of Saugeen, are building a fine new Church, the corner stone of which was laid 29th June.

Upwards of \$14,000 have already been subscribed towards the erection of a new church for the Gould Street Congregation, Toronto, of which Rev. J. M. King, M.A., is pastor.

The Rev. Hector Currie's people are at present erecting a Church at Thedford, London Presbytery, to seat 450, and to cost \$6,000.

The corner stone of a new Church for the Rev. A. McLean's Congregation in Blythe, Presbytery of Huron, was laid by Rev. Dr. Ure, on the 2nd July.

PRESENTATION.—Prior to leaving Hamilton for his new sphere of labor in Guelph, the Rev. J. C. Smith and his wife were presented by the Congregation of St. Paul's Church, at a largely attended meeting, with a service of plate and a handsome set of cutlery, in token of the warm esteem and affection entertained for them by the donors.

BRANTFORD LADIES COLLEGE.—This institution has recently completed a very successful year. The graduating class for 1877

numbered 13. In connection with the commencement exercises a sermon was preached by Rev. Dr. Cochrane on Sabbath, the 24th June, to the graduating class, from Psalm CXLIV, 12 verse, and on the following Tuesday, prizes, diplomas, etc., were presented before a large audience of the friends of the institution. The next term begins on the 7th of September.

THEOLOGICAL HALL FUND, HALIFAX.—The Rev. Dr. Burns visited Newfoundland early in June, and the result is that in St. John's he secured \$2317, and in Harbor Grace, \$1688. He brought with him in cash \$3,023. The largest subscription was one of \$1000 by John Munn, Esq., Harbor Grace. Presbyterianism is but a plant of feeble growth in Newfoundland, and this handsome contribution towards the \$100,000 is full of promise for the future.

Rev. C. B. Pitblado and Rev. John Forrest visited the three congregations of the Stewiacke valley,—Springside, Village, and Middle Stewiacke and Brookfield, and the result is a total contribution of not less than \$3,500. These congregations are entirely rural. This beginning in the Presbytery of Truro is most encouraging.

Rev. G. M. Grant visited the congregation of Mabou and Port Hood, in the Presbytery of Victoria and Richmond, Cape Breton. The congregation is weak and scattered, containing in all about 60 families. The Mabou section cheerfully responded to Mr. Grant's appeal by subscribing \$1,800. At the Port Hood section the subscription amounted to \$75. The sum will ultimately be increased to \$2,000. Ground has thus been broken in the island of Cape Breton.

ST. JOHN FIRE.—Two of our congregations have suffered severely by the dreadful fire in St. John. St. David's Church, a large and well finished building, was completely swept away. Rev. Dr. Waters' house was destroyed at the same time with nearly all the furniture and over two thirds of his library. Dr. Waters was at the General Assembly when the fire occurred, but his family and friends used every exertion to save library, manuscripts, &c. The progress of the flames was so frightfully rapid that little could be done. The house, &c., was insured in the Royal Canadian, but the loss over and above insurance will be more than a thousand dollars. St. David's Church was insured for \$9,600. Two thousand of that sum will go to pay the old debt. The balance will be used for building purposes. The congregation has resolved to build a lecture room and school house immediately. It is hoped that the lecture room will be ready to be occupied before winter sets in.

St. Andrew's Church also has lost heavily by the fire. Happily they have property which will very materially aid them in rebuilding, and we learn that they are to begin without delay.

We are sure that the congregations of our Church through all our bounds feel much sympathy with Dr. Waters and Mr. Mitchell and their congregations under this terrible calamity. It is not for us to suggest in what way this sympathy should be expressed.

MEETINGS OF PRESBYTERIES.

QUEBEC, 4th July.—The attendance was small, and a resolution was adopted calling the attention of members to their vow to give a conscientious attendance on Church courts. Deputations were appointed to visit Metis and Kennebec Road. Rev. M. Mackenzie, of Inverness, declined the call to Richmond, which was in consequence set aside. A call was laid on the table in favor of Rev. P. Wright from Chalmers' Church, Montreal. Mr. Wright's Congregation was cited to appear with all other interested parties at an adjourned meeting of Presbytery to be held at Richmond on 18th July. Messrs. J. C. Cattanach and F. M. Dewey were, after examination, duly licensed to preach the Gospel.

MONTREAL, 10th July.—Rev. J. Irvine, of Mille Isles, was elected Moderator for next 6 months. Rev. Messrs. B. Ourière and R. P. Duclos were received as ministers of the Church. The Congregations of St. Hyacinthe and Joliette were on petition received and placed on the roll of Presbytery, and a committee with Rev. R. H. Warden, convener, appointed to visit those congregations with a view to their proper organization. An application for admission as a Minister of the Church from Rev. G. T. Colwell, of the Congregational body was received, and action deferred till next regular meeting. Rev. J. Elliott, of Nazareth Street Church, Montreal, resigned his charge in view of the altered circumstances of the Congregation consequent on union. Representatives from the Session and Congregation were heard. They expressed their high appreciation of Mr. Elliott's services and their deep regret at his contemplated severance from them. The resignation was accepted, the Presbytery putting on record their sense of their high esteem for Mr. Elliott and their earnest prayer that he may soon find another sphere of labor. A Commission of Presbytery, with Rev. J. Scrimger as Chairman, was appointed to visit Huntingdon and Athelstane with a

view to adjust certain difficulties there. Mr. Warden presented the quarterly report of the Presbytery's Home Mission Committee, which was considered at length. Certain changes were effected in the fields, and deputations appointed with a view to the revision of grants. Messrs. M. F. Boudreau, A. C. Morton, N. Macphee, F. McLennan, and R. Hamilton, were, after passing satisfactory examinations, licensed to preach the Gospel. A Committee, with Rev. J. C. Baxter as convener, was appointed to prepare a scheme for defraying the expenses of the Presbytery's Commissioners to the General Assembly. Mr. W. Mullins was certified to the Board of Examiners of the Presbyterian College, Montreal, as a student for the Ministry.

GLENGARRY, 10th July.—Rev. J. S. Mullin was appointed moderator for the current year. Mr. K. McDonald declined the call to Williamstown. A deputation was appointed to visit this Congregation and enquire into the state of disunion existing there, to report at an adjourned meeting on 1st Tuesday of August, to be held in Martintown. Dr. Macnish was appointed moderator of Williamstown Session in room of Rev. D. Ross, who resigned the position. Summerstown was erected into a separate Congregation. Rev. D. H. MacLennan, of Alexandria, was appointed convener of the Presbytery's Home Mission Committee for the ensuing year.

BROCKVILLE, 3rd and 4th July.—Rev. J. W. Chesnut, of Dunbar, was elected moderator for next six months. Arrangements were made for regularly supplying North Williamsburgh, as also for obtaining possession of the property held by the anti-union party there. A Congregation recently organized at Ventnor was put under the pastoral care of Rev. J. W. Dey, to be worked in connection with Spencerville. The Presbytery agreed to carry out a system of Presbyterial visitation of the Congregations in the bounds, beginning with Dunbar on the evening of 7th August, Rev. A. Brown to preside. A committee on the state of religion, with Rev. W. Burns, convener, was appointed.

TORONTO, 3rd July.—Rev. J. M. King, M.A., was elected moderator for next 6 months. Messrs. A. B. Beamer and Jas. Campbell were received as Ministers of the Church. Mr. Robt. Smith, of Alton, was certified to the Board of Examiners of Knox College. Leave was given to the Congregation of old St. Andrews, Toronto, to mortgage their church property to enable them to proceed with the erection of their new church edifice. A collection in aid of the

St. John, N.B., sufferers was recommended by the Presbytery. Rev. M. McGillivray was appointed to moderate in a call from Knox and Melville Churches, Scarboro'. A Committee was appointed to consider and report on the propriety of publishing denominational literature.

PARIS, 3rd July.—Rev. T. Alexander, of Mount Pleasant, was elected moderator for ensuing year. A call from Princeton and Drumbo to Rev. Jas. Little was sustained, stipended \$1,050. Mr. Kellock was certified to the College authorities as a student for the Ministry. Rev. H. Thomson, of St. Andrew's Church, East Oxford, having tendered his resignation, his Congregation were cited to appear at next meeting. Mr. R. P. McKay, graduate of Knox College, was duly licensed to preach the Gospel. Action was taken towards suppressing Sabbath traffic on the London and Port Stanley branch of the Great Western Railway.

HURON, 3rd July.—Rev. Mr. Sieveright was appointed moderator for the ensuing six months. The resignation of Rev. J. B. Scott, of Egmondville, was accepted. Mr. Barr was appointed moderator of the Session of Egmondville, and Mr. Thomson, of Bayfield and Bethany. Rev. A. McLean was authorized to moderate in a call at Belgrave. Rev. Mr. Sieveright tendered his resignation of Smith's Hill, and parties were cited to appear at next meeting. Arrangements were made for Mr. McNaughton's induction at Walton on 24th July. Rev. F. McCuaig accepted the call to 'Chalmers' Church, Kingston. Mr. Goldsmith was appointed moderator of the Clinton session, and Mr. Gracey, convener of the Presbytery's Home Mission Committee in room of Mr. McCuaig.

PICTOU, 3rd July.—The call from Hopewell to Rev. A. Maclean, P.E.I., was sustained and steps taken for its prosecution. Moderation in a call was granted to Prince St. congregation, Pictou, to take place on the 7th Aug. at 7½ p.m. Rev. E. D. Pelletier gave notice of his intention to resign the French Mission within the bounds of the Presbytery. Regular meetings of the Presbytery are to be held every two months. A special meeting is appointed for the 14th Aug.

TRURO, 10th July.—Visitation of Rev. Mr. Smith's congregation, Middle Stewiack, was quite satisfactory. Mr. J. A. Logan accepted a call to Acadia, and he is to be ordained on the 7th August. Moderation in calls was granted to Londonderry and Folly congregations. Leave of absence for three months was granted to Rev. Dr. Macculloch.

Our Foreign Missions.

LAST YEAR'S WORK.

We keep our readers informed as well as we can in regard to the operations of our Missionaries among the Heathen. From month to month the men and women who bravely stand for us in the high places of the field tell their own tale in our columns, and we know that our readers follow them with ever-deepening interest. It will, however, be profitable this month to lay before our readers such extracts from the Reports presented to the General Assembly as will give an outline of the whole enterprise in which our united Church is now happily and prosperously engaged. We begin with the Report presented by Professor Maclaren, Convener of the Western Section of the Foreign Mission Committee:

PROGRESS.

Every department of the work has been steadily prosecuted, and a good measure of progress is reported. Success has crowned the labours of all the Missionaries, and in some cases a very manifest blessing has been enjoyed. A growing interest in Foreign Missions is apparent in the Church; the chief difficulty now being to secure the services of men and women at once fitted for the work among the Heathen, and willing to undertake it. The work of the Western Section is thus sub-divided:

I.—MISSION AMONG THE INDIANS OF THE NORTH WEST TERRITORIES.

Operations have been carried on at three different centres during the year. Prince Albert, on the Saskatchewan, the field first occupied by the devoted and enterprising Nisbet. This region is occupied by Crees. A considerable settlement of English people has now been formed, and this new element has been handed over to the Home Mission Committee. Messrs. Stewart and Johnson, two ordained Missionaries, labour at Prince Albert. They are assisted by John Mackay, interpreter and catechist. Mr. Mackellar, who had spent two years at this Station, baptized 67 persons, of whom 29 were Indians. Of these Indians, 17 were adults, and 12 children. Of the 38 communicants on the Roll, 16 are Indians. There are four Stations in the vicinity of Prince Albert, where services are regularly held.

At Okanasse, near Fort Pelly, Rev. Geo. Flett has laboured during the year with an encouraging measure of success. There are about 400 Indians in his field. He reports 28 communicants,—12 Indians, 12 half-breeds, and 4 whites.

II.—MISSION TO CHINA.

The Mission of our Church to China has been signally blessed. The Hospital established by Mr. Mackay, in Tamsui, has been of great service from the first. It has done much to commend Christianity to the heathen, and has supplied many precious opportunities of making known the Gospel of Christ to minds prepared by affliction to listen to its message of mercy. The Hospital has been under the care of Dr. Fraser. In the year 1876, no fewer than 1,356 new patients were treated by him. Of these, 1,155 were males, and 201 females. Women, through false ideas of propriety, are extremely reluctant to go to a public Hospital for relief. Daily religious services are held in the Hospital, and all the patients are invited to attend. The majority do attend, and have their minds turned to the Great Physician.

REV. G. L. MACKAY

has been a pioneer in the work of healing the bodies of these people, as well as enlightening their minds. He still uses his skill as a means of reaching the hearts and winning the confidence of the people. In the course of last year, he dispensed medicine during his evangelistic tours to no less than 2,430 patients. But while he ministers to diseased bodies, his special work is preaching the Gospel and training a native Agency to carry on evangelistic work.

SUCCESS.

The progress made since Mr. MacKay commenced his labours little more than five years ago is matter for devout gratitude to God. Since that time eleven chapels have been built; 75 communicants have been received into full fellowship; and a native Christian community now numbering between 400 and 500 has been gathered out of heathenism. Eleven native helpers, trained by Mr. MacKay, aid him in his work. Six teachers are engaged in instructing the young, and eight students are under training for Missionary service. Mr. MacKay teaches the students daily. We give an extract from his last letter dated 12th March:

REVIEW.

"Last Friday was particularly interesting to me, because five years that day I landed at Tamsui, without a knowledge of the language, without a house in which to live, and without any one who seemed to sympathize with me in the work I came to carry on. As I review these years, I feel like shouting, "Glory to God in the highest, marvellous are thy works, Lord

God Almighty." I found Northern Formosa an unbroken field where gross darkness and horrid cruelty prevailed. I rented a small house which the owner intended to use as a horse-stable, and began to use broken sentences in Chinese; and in two months I made known the way of salvation through Christ to those who felt disposed to listen. I soon left the port, went into the country, traversed the villages and made known the name of Jesus throughout every village for twelve miles round. By this time large crowds began to assemble to the great indignation of the literati, officials and underlings. The literati followed me from place to place, and on many occasions a dozen teachers and graduates stood around me ready for discussion. I was determined to fight out the battle with them, and studied night after night, and went forth in the day time to meet them. In a few months I could not find a man in Northern Formosa who wished to discuss Confucianism, Buddhism, or Tallism, or Christianity. From that time to the present, we have had peace, and our eleven helpers are neither afraid nor ashamed to preach Christ to any body of men who may assemble in Northern Formosa. Another class besides the literati followed me for a different purpose. I could not go away from home without six or twelve soldiers being close after me, and could scarcely pass a night away from the port, without several sleeping outside of the house in which I chanced to take up my abode. When sick I gave them medicines which made them more friendly. Foul placards used to be posted up in many places, representing me as the

QUEEN'S AGENT

to pluck out eyes and send them to England to be manufactured into opium. My life was threatened many times, and every conceivable obstruction put in my way. But what marked and notable changes! Last Friday, 19 young men, all taught by myself, met me in a comfortable house for examination. Eleven are helpers, and eight are students. There are eleven chapels where the people can hear the Gospel preached morning and evening. There are over 70 names on the Communion Roll, and no suspensions. Hundreds attend the chapels, and hundreds more hear the Gospel in the Hospital. I travelled

BAREFOOTED

over hills and mountains, under torrents of rain, and preached a Crucified Saviour in every village in Northern Formosa several times. To day I find hundreds of friends wherever I go. I feel as safe as if

in Toronto or Woodstock. No soldiers dog my steps. No literati come boasting their classics, and no Buddhist priests gather around to display their knowledge of Buddha. Still there are enemies innumerable, and foes ever watching us. The literati are not converted, and the soldiers are not christians. Yet, for all that has been done, I say from the depth of my soul, "Let Jehovah our God have all the praise now and forever."

No wonder that after toils such as Mr. MacKay's, his health should show signs of failing, and the demand for aid should be urgent. Other labourers should be sent forthwith to the aid of brethren so overburdened. The Committee applied to two Ministers in succession to go to Formosa, but neither of the two saw his way clear to go.

III.—MISSION TO INDIA.

In 1874, Misses Rodger and Fairweather, two Canadian ladies, went to India under the care of our Foreign Mission Committee, to labour in connection with the Missionaries of the Presbyterian Church in the United States. Rev. James Douglas went out from our Church last autumn, and the ladies mentioned now form part of the Mission established by him. Mr. Douglas was received with the greatest cordiality by the Missionaries of other Churches in India. He has commenced operations in

INDORE,

A city of 70,000 inhabitants, where he finds himself the only Protestant Missionary. Suitable houses have been secured for himself and for Misses Rodger and Fairweather. The ladies have already found access to a number of high caste Zenanas, and a School for Mahomedan girls has been opened. Educated native gentlemen have expressed their cordial interest in female education, and a fine prospect of ample usefulness presents itself. Mr. Douglas has been appointed

CHAPLAIN

To Her Majesty's troops at Mhow, a Station within thirteen miles of Indore. He values this position on account of the avenues of usefulness it opens before him. Mr. Douglas has only commenced his work, and it is too soon to speak of results.

A WOMAN'S FOREIGN MISSIONARY SOCIETY

Was formed more than a year ago. At the close of the first year it was able to report eighteen Auxiliaries, and four or five "Mission Bands," and contributions amounting to \$1,107, of which sum \$1,000 has been

handed over to the Committee (Western Section) for the support of the ladies in India.

TWO YOUNG LADIES,

Miss Forrester and Miss MacGregor, have offered their services to proceed to India. Their offer has been accepted, and they are to proceed to their destination in the autumn. It seems probable that

REV. J. FRAZER CAMPBELL,

Who has spent some time in Madras, and who is now on a visit to Indore, will make up his mind to remain at the latter place with Mr. Douglas. Receipts for the year, \$15,429.74. Expenditures, \$14,955.08.

Let us now turn to the Report of the

EASTERN SECTION OF THE FOREIGN MISSION COMMITTEE,

Which was submitted to the General Assembly by Rev. Dr. MacGregor. In the Western Section's Report, we were led to survey three fields,—our own North West, now no longer a foreign territory,—Formosa, and India. In the Report of the Eastern section, we are borne first to the island of Trinidad in the West Indies, and then far off to the New Hebrides in the South Pacific.

I.—THE TRINIDAD MISSION

aims at the evangelization of the Asiatics in Trinidad, who have been brought from India and China as labourers, chiefly on Sugar Plantations. The vast majority are from India, and are under bonds to labour five years, at specified wages. At the end of the five years, they are entitled to a free passage to India or China, as the case may be, or they may remain as free labourers in Trinidad. Some make up their minds at once to settle on the island. A considerable number return to India; but of these again, the most enterprising usually come back to Trinidad, and become a portion of the permanent population of the island. There are over thirty thousand "Coolies" on Trinidad now, and they are increasing rapidly. These people are usually either Buddhists or Mahomedans, and they cling to their old beliefs with amazing tenacity. Yet there are peculiar opportunities for Mission work among these people, far away from their native land. Our operations are carried on chiefly in three districts.

(1) MISSION VILLAGE DISTRICT.

Here Rev. John Morton is Missionary. He has Mr. John A. Macdonald as his assistant, and Mr. Joseph Anajee as native evangelist. Nine converts were added to

the Church at this Station during the year. There are three Schools in this district, with an average daily attendance of 100, and Sabbath Schools with an attendance of 80. Buildings for the Mission, costing \$2,416, were erected during the year. A School house, which is also available for a Church, was secured and enlarged during the year, at a cost of \$445, most of which was raised by local effort. Owing to the severe and protracted illness of Mrs. Morton, Mr. Morton had to retire a few weeks from his Station to a little island in the vicinity, where rest and change of air are expected to prove beneficial.

Next we have the

(2) SAN FERNANDO DISTRICT

Where Rev. K. J. Grant, the Missionary, enjoys the assistance of Lal Behari, a native evangelist, and two native teachers. Miss Blackadder, a Nova Scotia young lady, is here as head of the Mission School. The buildings of the Station have been enlarged and improved. A new building has been erected at one of the Stations, at a cost of \$463,—and not yet paid for. It was essential to the progress of the work, and Mr. Grant fully expects that the "Lord will provide." A school-house has been erected at San Fernando at a cost of £135 stg., and paid out of the "Crerar Fund." Mr. Grant reports very favourably of the band of native agents who work with him.

MISS BLACKADDER

Has entered with enthusiasm into the work of teaching the Asiatics in San Fernando. The Sabbath School has 104 on the roll, and a regular attendance of 80, all Asiatics. Miss B.'s salary is paid by the Woman's Missionary Society of Halifax.

RESULTS.

Mr. Grant during the first quarter of the current year, had six marriages of Hindoos, 16 adult baptisms, and 9 baptisms of children. There are tokens of success on every side. This leads us to the

(3) COUVA DISTRICT,

Where Rev. Thomas Christie is Missionary, and Benjamin Balarum, native assistant. Mr. Christie's report of his year's work is hopeful and cheering, but nothing requiring special remark. He has five Schools, attended by 115 Coolies, and a very few Creoles. Adults are in some cases anxious to learn, and Mr. C. devotes three afternoons in the week to teaching them. The attendance on preaching, ranges from 50 to 60 and 70. During the year, 13 adults and 1 child were baptized.

SUMMARY.

Last year an effort was made to secure a fourth Missionary for Trinidad, but without success. The number of Mission Schools is now 18. Scholars 572, of whom 477 are Coolies, and 95 Creoles. The average daily attendance is 399. Converts are ever ready to do their best to advance the cause of Christ, and this is one of the most hopeful features of the Mission.

Let us now turn to the

II.—NEW HEBRIDES,

the earliest field occupied by any of the branches that now form the United Church. Some thirty years ago the Rev. Dr. Geddie landed on Aneityum, and four years afterwards the people of that Island flung away their idols, and professed adherence to the Gospel of Jesus Christ. Since that time several other Churches have given invaluable aid in the work in that island and throughout the whole group. The Free Church of Scotland, the Presbyterian Church in Victoria, the Churches of Otago and Southland and of New Zealand, are all in the field with us. There is room for still more,—or at least for additional effort by those who are now in the field.

Our Missionaries in the New Hebrides are Messrs. J. W. Mackenzie, Joseph Annand, and H. A. Robertson. In course of the past year, Rev. J. D. Murray was compelled to leave Aneityum on account of the health of his wife. Mr. Annand is now in charge of the Station once occupied by Dr. Geddie. A new hymn book was printed for the Aneityumese during the year. The

BIBLE

complete, in the language of Aneityum, is now printed by the British and Foreign Bible Society. The people made a contribution of 2,860 lbs. of arrowroot towards paying for their Bibles. The translation of the New Testament was completed years ago by Dr. Geddie, with the valued aid of Mr. Inglis. The Book of Psalms was printed under Dr. Geddie's eye, while on his visit in 1866 to Nova Scotia. Other parts of the Scriptures had been printed from time to time, but not till now have these people had placed in their hands the complete Scriptures.

REV. JOHN INGLIS,

who, since the death of Dr. Geddie, has been the father of the Mission, has now after a quarter of a century's service retired to Scotland. He has well earned his evening rest. He will be of great use to the Mission in Scotland by exciting renewed interest in it in the congregations of the Free Church.

ANEITYUM.

Now that Dr. Geddie is no more on earth, and that Mr. Inglis has retired from the field, is it well to have two Missionaries on Aneityum? The Island is but small—would not one Missionary suffice? This question has been carefully considered by the Mission Synod, and their answer is, "No, we must continue two men there." The new generation needs a great deal of care and of teaching, lest they should lapse into heathenism. The labour traffic is a source of constant peril, and there are traders hovering around who are ready enough to sell intoxicating liquors to the people. But it is chiefly on geographical grounds that two are required. Communication between the two sides of the island is difficult, and travel toilsome.

ERROMANGA.

Mr. Robertson has been bravely and steadily at work in this sadly famous isle, the isle where Williams and Harris, and the two Gordons fell. It is not long since we laid the substance of his report before our readers, and we need not recapitulate. He has been busily engaged in teaching, preaching, exploring, building,—doing all in his power for the spiritual and temporal good of the people. There are 46 members in full communion.

ERAKOR.

This is a Station where Donald Morrison once toiled, till health failed, and death laid its cold hand upon him. It is now occupied by Mr. Mackenzie who has seen the work prosper under his hand. Four villages have embraced Christianity. About 270 attend worship. Kava, an intoxicating drink, of which the natives are excessively fond, has been entirely given up by converts.

THE "DAYSRING."

This Mission ship has rendered invaluable service to the Missionaries on the New Hebrides. She made five voyages round the Island, and two to the Australian Colonies during the year. She has carried supplies, mails, invalids, convalescents, etc., as occasion required.

REV. J. FRASER CAMPBELL,

having left Nova Scotia last autumn, had a delightful voyage to India. He made a tour of Mission fields in South India, where he had met with great kindness from Missionaries of all denominations. Wherever he had an opportunity he addressed educated Hindoos. As already stated, he then proceeded to Indere where it is probable that he will unite with the other labourers from this Dominion.

Ordinary receipts during the year \$10,-299.18. Expenditure, \$12,501.39. Add expenditure for Mission premises and School houses, and the total is reached of \$15,234.06 for the Eastern Section.

TOTAL EXPENDITURE.

We call the attention of our readers to the fact, that the total expenditure of our Church for Foreign Missions during the past year, reached the sum of \$30,189.14.

We cannot fairly or wisely look to raising less than this during the year on which we have now entered.

We have thus given a bird's-eye view of the operations of our Church among the heathen. How inviting, how heart-stirring the view! Reader, how will you show your interest in this branch of the Church's work? What will you do to hasten the time when the kingdoms of this world shall be the Lord's?

Our Home Missions.

MANITOBA.

FROM the Annual Report of the Western Section of the Home Mission Committee we extract the following statement of the Manitoba fields:—

The Presbytery of Manitoba begs to report upon the many interests, and wide extent of the mission work entrusted to its care. The past year has been marked by the favor of God, so far as temporal things are concerned in the Northwest. The ravages of the grasshopper, which for three years had been so great, have happily been unknown in Manitoba during the past year, and the settlers have had plenty enough at least to wipe off the indebtedness incurred for the necessities of life during the years of suffering. As was to have been expected, there has been an effort made in almost all our stations to raise as much as possible, and so secure ministers for the several groups of stations. The want of a sufficient number of laborers has up to the present frustrated the hopes of some of the most likely groups of stations. When the work is opening up on every hand it is a source of great regret to this Presbytery to note the scarcity of money at the disposal of the Committee, and to see hints thrown out of a probable diminution of expenditure in the Northwest. It is the opinion of the Presbytery that the tide of immigration will for the present and future years far

exceed anything the past has seen, and we shall be unfaithful to our position as a church if the expenditure, instead of being diminished, be not greatly increased in these future years. In order to help on the work of the church, the Presbytery pledges itself to do all in its power to raise as much as possible from local sources. On account of there being little, if any, immigration to the Province during the past year, no new stations have been opened, unless it be the ground taken up by our western missionary in the Province, Mr. Stewart, of Palestine, by his visit during the winter to a group of families on the Little Saskatchewan, a point 160 or 170 miles west of Winnipeg.

The plan pursued by the Presbytery of taking up as many promising places as possible, as the skeletons of fuller organizations by and by, will necessitate a considerable expenditure both of men and means, but will tell most materially in results, and be the means of avoiding the almost fatal mistakes made in many localities in the Eastern Provinces of allowing groups of Presbyterians, unable in the meantime to support ordinances, wholly to go for years unsupplied. The Presbytery endeavors to occupy as many places as possible, even if only monthly service at some points can be given.

The Presbytery would mention some of the points in which substantial progress seems to have been made.

Portage La Prairie and Burnside.—During the past year the flourishing settlements of Portage La Prairie and Burnside, about 60 miles west of Winnipeg, called the Rev. Allan Bell, and the first pastoral charge west of the Red River valley was thus formed. These congregations will take rank as a supplemented charge; it is to be hoped that in a very few years they may be self-sustaining. The membership during the past year has risen from 27 to 50 in the two stations.

High Bluff and Portage Creek.—These two stations have received about half supply during the past year—one of them being visited by Mr. Bell of the Portage, the other by Mr. Donaldson of Woodlands. Induced, no doubt, by their imperfect supply, the two stations a few months ago, put forth a very strenuous effort and laid upon the table of last meeting of Presbytery a subscription list, promising \$300 per annum on condition of obtaining a minister, and an application was made for a moderation in a call, which was granted.

Little Britain, Selkirk, and Park's Creek.—During the past year these stations, north of Winnipeg, have still been under the care

of Mr. Matheson. The stone church at Little Britain has a debt of \$1,000 remaining upon it, less some \$250 raised by a special effort of the congregation a couple of months since. At last Presbytery meeting an annual subscription of \$300 was given in, and a moderation in a call was granted. Selkirk, at the crossing of the Red River by the C. P. Railway, has grown somewhat, but as being the resort of large numbers of men from the railway line, is a station of a somewhat difficult character.

Springfield and Sunnyside.—These stations took steps to raise the required amount for becoming a supplemented congregation, and gave in to the Presbytery a subscription list duly signed for \$300. At last meeting of Presbytery they asked and obtained a moderation in a call, and have given a call to one of the missionaries. This will be in time, to all appearances, a flourishing congregation.

Caledonia and Clear Springs.—Some ten to twenty miles to the east of Springfield lie these two promising stations. They have been supplied once a month from Winnipeg during the past winter. When the matter of the Springfield and Sunnyside call was under consideration, the Presbytery decided that in the meantime these two stations should be supplied fortnightly by the Springfield and Sunnyside minister, and that on one of these Sabbaths, Springfield and Sunnyside would be supplied from the College. These stations agree on these conditions to pay at least \$150 per annum.

Rockwood, Greenwood, Dundas and Grassmere.—These stations, lying to the northwest of Winnipeg, though very scattered, are very important. Since the removal of Mr. Glendinning last Spring, the three first named have been mostly supplied once a fortnight from Winnipeg, the most distant point being 35 miles from this city. Partial lists have been presented to the Presbytery, showing that these stations will contribute \$300 per annum on getting a minister. It is to be hoped that a missionary may be got at once for this very wide field. Grassmere has received partial service from Mr. Donaldson of Woodlands.

Woodlands and Poplar Point.—Mr. Donaldson, who has charge of these, has only been able to supply them partially, having to supply High Bluff to the West, and Grassmere to the East, points some 40 miles apart. These places have contributed to the extent of their ability.

Headingley and Riviere Sale.—These two places have been supplied from Winnipeg, the one with fortnightly, the other with monthly service. The contributions have

been small, some \$80 subscribed, but the supply has necessarily been defective.

Palestine, Golden Stream, Second Crossing, Totogan, &c.—Rev. Mr. Stewart, on his arrival from Ontario last summer, took charge of these stations. One hundred dollars is the whole amount contributed, and although the Presbytery has been persistent, no more has been obtained. These places were in exceptionally low circumstances through the grasshopper plague.

Boyne and Pembina Mountains.—During the past year these stations united in a call to Mr. Stewart, of Palestine, having previously laid a subscription list of \$300 before the Presbytery. Mr. Stewart declined the call, and Rev. Mr. Borthwick was sent to this extensive and rapidly increasing field. It is some forty miles in length, and must very soon have a second missionary, as in this direction settlement is extending very rapidly. Mr. Borthwick has not only preached and visited, but has also given instruction at several points to about 50 children of the scattered settlers. The proportion of his salary has been regularly deducted.

Emerson, Roseau and Pembina.—The Rev. Mr. Scott continues to labor with great energy in this district. The Emerson congregation during the past year has erected and partially finished a large church 50 x 30. During the winter the congregation has had the use of the Methodist Episcopal Church, which was finished a few months ago. The services at the U. S. Fort Pembina, and Pembina village, have both been kept up, and with encouraging results. Between \$30 and \$40 were raised on the American side. Mr. Scott has also succeeded in getting a very hopeful Indian school in operation on the Roseau Reserve. An attendance of some 36 children has rewarded the effort to teach these children of the prairie, who are absolutely unacquainted with the religion or the customs of the white man.

The Rev. Mr. Scott, in his last communication to the Home Mission Committee, writes as follows in reference to his work:

"I preach as formerly—in the village every Lord's day, and at the Fort once in two weeks in the evening. There has been a marked improvement in the attendance of officers and soldiers. Most of the latter are Roman Catholics. The R. C. Priests live at Pembina, about a mile distant, but they seldom look near them. In fact I only remember of once seeing a priest at the Fort, and that was when I was visiting a poor sergeant dying of consumption. The

officers and ladies are very kind and attentive in listening to the Word of God.

In the village, the attendance at the School House has been very hopeful. Quite a number of young people attend. The influences there against the gospel are very strong. Capt. Bradley of the Fort, counted eleven saloons in a circle of four miles. On the Lord's day they are in full blast, and the custom of the poor French R. C. half breeds is to go to Mass in the R. C. Church in the forenoon, and into the saloons in the afternoon. Strong as the saloon keepers and their patrons are, they have failed "to run the gospel and its preachers" out of the town of Pembina. Pray for me, preaching the Word of God in one of the strongholds of Satan!

In Emerson we have built a Presbyterian Church, 30 by 50 feet. It is a neat frame building, inclosed, with windows in and floor laid. The cost has been about \$1,000. On it we have a debt of about \$200. At present we are at a standstill from lack of funds to finish the building. By getting seats we hope to make use of it during the summer for preaching and for Sabbath School. On the 5th of January, 1877, we organized, and on the 7th a little company of eleven sat down to the Lord's Supper, and formed the first Presbyterian Church in Emerson. On the first Sabbath of April we met again at the Lord's table, but on account of the great storm on Saturday, March 31st, a number of our dear people were not able to be present. In Emerson, besides the preaching on the Sabbath, we have had interesting Bible readings from house to house on week evenings. In summer evenings in 1876, the people listened with great attention to the gospel preached on the street. We hope to have similar meetings this summer.

At the Roseau settlement, 10 miles from Emerson, the people were tried very much by the great rains of 1876. The low prairie became flooded; many lost a great part of their crops. As there is no school house and no church, our meetings were from house to house. As new settlers are coming in, the hope is that we will soon have a fixed place in which to meet and worship the Lord God of our fathers.

On the Indian Reserve, at the mouth of the Roseau River, the Presbytery of Manitoba instructed me to build a mission school-house for the benefit of the Indians located there. In November a neat frame building 18 by 24 feet was put up and finished, at a cost of about \$325. Up to date from friends in Winnipeg, Kildonan and Ontario, there has been received \$186, leaving a balance due on the school-house of

\$139. On the 7th December the school was opened under the care of Cuthbert Grant McKay, from Dr Black's congregation, Kildonan, who can speak both English and Chippewa. It began with 11, and before winter ended 40 names were on the roll. The daily attendance may be put down at about 25. The teacher informs us that the children are easily managed, and their progress in reading, writing and arithmetic in English has been very marked. Even in spring when the snow had melted they would come up to the ankles in water, and sit with wet moccasins the whole day. Friends in Winnipeg kindly sent a donation in clothing, and for fear that any at noon should be hungry and have nothing to eat, two barrels of biscuits have been donated, to be dealt out by the teacher as needed for noonday lunch. The Indians have petitioned Government to send them a farmer to teach them to till their fertile soil. In addition, I have requested that some provision be made by Government for Indians, blind, infirm and sick. They die often for want of attention, and things needed by the sick. Your missionary often is not able to do personally what in his heart he desires. It is a matter of deep humiliation before God that so much of time is past, and so little done for either red or white men. The prayers of God's people are asked on behalf of those Indians and half breeds who can neither read nor write, whose ideas of happiness are all about eating, drinking, smoking, beating the "drum," dancing, singing doleful and monotonous songs, hunting and f-i-h-i-n-g."

Fort Frances.—This point, about half way between Winnipeg and Thunder Bay, in the Territory of Keewatin, has been brought before the attention of your Committee before. The Presbytery is strongly of the opinion that its wants should not be overlooked. At Fort Frances large Government works are progressing, and there is a considerable quantity of good land about it, which is being rapidly settled. The direct method of reaching the Point is by Prince Arthur's Landing, though the mails, and large quantities of supplies go from Winnipeg. The jurisdiction in legal affairs is also in our courts.

C. P. Railway Line.—The Presbytery has in view, if it can at all be accomplished, the sending of a missionary during the summer along the 80 miles of this railway now under construction east of Selkirk on Red River. It is estimated that 3,000 men will be employed there this summer, and the contractor, Mr. Whitehead, is favorable to our undertaking this work.

Students.—During the past summer

Messrs. Duncan and Polson, of the College, gave valuable assistance in the mission field—the former in the Boyne and Pembina Mountains region, the latter in Rockwood, etc. The Presbytery expects to employ them during the present summer. Possibly one of them may be sent along the line of the C. P. R. on contracts 14 and 15, already referred to.

Supply.—The Presbytery has been exceedingly short of laborers this year. The removal of Messrs. Fraser and Glendinning, and the receiving of only Mr. Borthwick in their place, has left one laborer less in the field than during the previous year. The consequence of this has been to give far less service to some points than they required, and to throw much labor, especially upon the Professors of the College. Fifteen services every four weeks have thus been thrown upon the supply to be obtained from Winnipeg. These services must be maintained either by the Professors of the College, or by the ministers of Kildonan and Knox Church, whose places the Professors then supply, with an occasional Sabbath from the Theological students of the College. The work in the College is continually increasing, and it is quite impossible to maintain for another winter the severe strain of the past; for it is to be remembered that the nearest of these points at which service is held is eleven miles distant from Winnipeg, and the furthest thirty-five to forty miles. The Presbytery would urgently request the Committee to take cognizance of these facts.

Needs of the Presbytery.—Unless our work would suffer seriously, we must have men for the following points, i.e., (not counting in Mr. McKellar and the students.)

1. Springfield, &c.,—One man.
2. High Bluff, &c.,—One man.
3. Battleford,—One man.
4. Prince Albert,—One man.
5. Boyne and Pembina Missions.—One man, (second missionary.) This is simply for present wants; should several thousands of immigrants come, our demands will be greater still.

Our Juvenile Mission.

AMONG our Missions to the heathen, one of the oldest, and not the least interesting, is the Indian Orphanage and Juvenile Mission Scheme. Last year the Report tells us that over one thousand dollars were contributed by several of our

Sunday Schools to support orphans in institutions where they receive an education that fits them to be teachers to their countrymen. One of these orphans is supported by a lady in Halifax, and she has just received from Miss Pigot, the Superintendent of the Orphanage and of the Zebana Mission in Calcutta, a report of the little one's progress, and also a letter from the little one herself, which will be interesting to many of our Sunday School friends. Miss Pigot visited Scotland last year, and excited great interest in Orphanages and Zebana work. She is one of the most accomplished ladies in Calcutta, and is thoroughly to be depended on. Should any of our Schools wish to keep an orphan, they should remit \$20 to Miss Machar, Kingston, and ask her to allot one in their name. The little orphan, whose letter we give is called Seetah, and Miss Pigot writes, that she is clever and exemplary, and that in due time she hopes to be a teacher to her heathen people. Many of the orphans, like Seetah, long to be of use in this way to their own people, who are in darkness.

Let our young friends remember, in reading Seetah's letter, that English is a foreign language to her, and that very few of them could write as accurately in French or Latin, or Hindostani, or Bengali:—

SCOTTISH ORPHANAGE, *March 3, 1877.*

St. Andrew's Church S. School, Ottawa.

DEAR FRIENDS,—For a long time I have not written to you, and since then I have been promoted to the first class. There are eight girls in the first class. Five of them go out to teach the Zenanas and Day Schools, and three of us stay in the School to assist in teaching the youngest class by turns, each taking a week. One day two ladies came from some other Mission to visit our School. They were glad to see us, and also examined us in Scripture and Grammar, and were very pleased to hear our answers, and asked us what food we ate, and how we dressed when we go to church. My teacher told me to bring my veil, which we wear from the middle of our heads, falling on our shoulders and back. The ladies said it looked very pretty, and that their girls did not wear them. We showed some of our tiffin that we eat every day, called *khoey*,—a kind of dried rice, which one of the ladies tasted. Lady Lytton distributed the prizes to us yesterday, and also to the children of our other Schools; we were very glad to get them. A great number of people were present, and we sang three English and one Bengali hymn before them. Lady Lytton was very pleased with our singing, and said to us, "I will write a letter to Queen Victoria, and tell her about the Orphanage."

I am, yours gratefully,

CHRISTINA.

SCOTTISH ORPHANAGE, March 5, 1877.

To the Sabbath School of St. Andrew's Church,
KINGSTON.

DEAR FRIENDS,—I think you will be pleased to get a letter from me, because it will show you that I am getting on with my English. I was about seven years old when I came to School, six years ago, and did not know how to write at all. I am now in the second class, and like to learn my lessons, but I am fonder of play, and I make the girls laugh a great deal. The second-class girls take it in turns, week about, to teach in one of the Hindu Day Schools, called the Badha Bagan School. My sister Helen is the head teacher there, and we walk to the School, as it is so near ours. Some of the children who attend there, are only three years old. They like to learn, and are very fond of singing. Besides learning our lessons, we also learn to do household work; and this is my week for cooking. I can make very nice curries, and cook *dhol* and rice. Sometimes my teacher tastes our curries and says they are very nice. We *sit* to cook, as our fire-places are built on the floor. I like to be in school, and am very happy here.

Last Friday, we all went to the General Assembly's Institution, to get our prizes. Lady Lytton kindly distributed our prizes. The children of the Hindu Day-School were also present. They were dressed in very gay colours, and had jewels on their legs, hands, neck, ears, nose and head. We sang two English hymns, and a Bangali one; and my sister's school-children sang very nicely in English, "There is a Happy Land," and after, we sang, "God Save the Queen." Lady Lytton came to us and said we had sang very nicely; and that when next she wrote to Her Majesty, she would tell her about our Orphanage, and how nicely we sang.

I am, yours gratefully,

MINNIE.

SCOTTISH ORPHANAGE, 5th March, 1877.

To Miss McLeod:

DEAR MADAM,—I have much pleasure in writing to you for the first time, and hope you will answer my letter, as I should like to get one from you. You will be glad to learn that I am in the second class in English, and the first class in Bangali. I try very hard to learn my lessons, and to give my teacher satisfaction. I got a Bangali Testament for a prize, which pleased me much. I have been nearly eleven years in School, and did not know anything when I first came, for I was so small that I do not even remember coming. I was brought by our Minister, the Rev. B. C. Chuckerbutty, from Crissa, during the famine of 1866. I am thankful that God has placed me here, where I have learnt to know Him. We learn to cook and do other household duties; and for the last three weeks the second-class girls have been going to help the teachers in one of our Hindu Day Schools. I like it very much. Some of the children are very smart, only three years old. They like to go to school, and are very fond of singing. On Sunday, we go twice

to the Bengali Chapel—in the morning at half-past 7, and at half-past 4 in the afternoon. After morning service, we have Sunday School. It is conducted by our Minister, the Rev. B. C. Chuckerbutty. Some other children attend besides ourselves. During the day we go up stairs to our Superintendent, and she explains the Bible to us. Last Friday, Lady Lytton honoured us by distributing our prizes. The children of our Hindu Day-School were present, and they were very gaily dressed, with jewels on their head, neck, ears, arms, and feet. Altogether, there was about 350 of them,

Yours gratefully,

SEETAH.

The Dayspring.

THE following graphic sketch of this Mission Ship, of which our church is part owner, is from the pen of Rev. J. Inglis, one of the New Hebrides' Presbyterian Missionaries. Though somewhat lengthy we feel confident it will be perused with interest by all who read it:—

The Dayspring is a three-masted schooner of about 160 tons burden. She was built in Sydney four years ago. She cost us, as presently fitted up, about £4,000. She costs annually about £1,800 for her ordinary expenditure. She has on board ten white men all told, viz., a captain, two mates, (one of whom is also ship's carpenter), a steward, and a cook, four able-bodied seamen and an apprentice; she has also three natives as boatmen. While among the islands she has generally four or five natives as a boat's crew.

Her income has hitherto been obtained as follows. The Presbyterian Church of Nova Scotia, now united with the other Presbyterian Churches of the Dominion, holds itself pledged for £250 a year. The Reformed Presbyterian Church of Scotland, now united with the Free Church of Scotland, holds itself also pledged for £250 a year. The Presbyterian Church of Victoria holds itself pledged for £500. The Presbyterian Church of New South Wales pays annually £200. The Synod of Otago about £200, and the Presbyterian Church of New Zealand £100. The Presbyterian Churches in Tasmania generally about £100 a year; and the Presbyterian Church of South Australia about £100. The Presbyterian Church of Queensland has done something, but not much, as it has been very little visited by any of the missionaries. We also obtain nearly £200 a year from the interest of the Dayspring Insurance Fund of £3,000, which our friends in New Zealand assisted

us to raise eight years ago, and which is invested along with the funds of the Presbyterian Church of Victoria. Our income averages fully £1,800 a year, and is all or nearly all raised by the Sabbath School children connected with the different Presbyterian Churches supporting the New Hebrides Mission. In the good providence of God we have never been crippled for want of funds, and the Dayspring is at present free of debt.

The management of the vessel has been entrusted to the Mission Synod in the New Hebrides, the Synod being responsible to the Churches supporting the vessel. We have appointed an agent and a board of management in Sydney, consisting of six members, three of them being ministers, and three of them laymen. At the request of the board we are about to add two more lay members, so that everything connected with the expenditure of the vessel may be carefully looked after.

Once a year we publish a report of the work of the Dayspring, giving also a general outline of the progress of the Mission, with a statement of our accounts, supplying full particulars both of our income and of our expenditure. Copies of this report are sent to the ministers and Sessions of every congregation supporting the Dayspring.

The sailing of the Dayspring is under the direction of the Mission Synod, and it is our aim to turn the services and the capabilities of the vessel to the best possible account. The expenditure of the vessel is under the management of the Board in Sydney, and it is their aim to be as rigid in their economy as is consistent with the safety and efficiency of the vessel.

I am happy and thankful to say that the supporters of the vessel have given unmistakeable evidence of the confidence which they feel in the management of this important trust by the regularity with which they forward their annual contributions for the support of the vessel, and the readiness with which they respond to any special demands that we make upon them.

The Dayspring makes two voyages every year between the Islands and the Colonies. She spends the months of January, February and March in the Colonies, these being the three months during which hurricanes are most common among the islands. This year she has visited Dunedin, Lyttelton, Wellington and Auckland. At each of these places, the vessel had been laid open for being visited. The children of the Presbyterian Sabbath-schools, as far as they were within reach, have visited the Dayspring, as well as large numbers of their parents and of the general public. Every-

where we have met with a cordial reception. We brought 14,000 cocoa-nuts with us from the islands for the children of the Sabbath-schools. These cocoa-nuts have done a great deal to increase the popularity of the Dayspring among her youthful supporters, and we have no doubt that they will bear fruit largely for years to come. The youthful heart, like virgin soil, is rich in productive qualities.

The value of the Dayspring to the Mission can hardly be over estimated. She is the only reliable means of communication that we have with the outer world, and the only reliable means that we possess of inter-island communication. We have occasionally other opportunities of holding intercourse both with the outer world and among ourselves on the islands; and we thankfully avail ourselves of these opportunities as often as they occur, and as far as we require them. But none of these opportunities can be depended on. Twice in the year, however, we can rely on the Dayspring for holding communication with one another on the islands.

When a new missionary and his wife arrive, say in Sydney, or wherever they arrange to meet the Dayspring, she takes them, their house, their boat, their furniture, and their supplies of all kinds, and lands them at their station. She takes also from one or other of the islands a brother missionary or two, and a party of native workmen to assist in erecting the new missionary's house. If practicable the vessel lies at the mission station for a fortnight or so, longer or shorter according to circumstances, the captain, officers and men lending a helping hand till the new mission house is erected, and the newly arrived mission family are somewhat comfortably settled in a home of their own.

Once a year the Dayspring collects all the missionaries and brings them together to one of the mission stations, for the purpose of holding our Mission Synod. She also at the same time takes a part of the missionaries' wives from one island to another, that they may exchange visits with each other during the meeting of the Mission Synod, and till the vessel returns. The Dayspring also remains with the missionaries during the meeting of the Mission Synod; and where the accommodation on shore is inadequate, the missionaries, while they hold their meetings on shore, take their meals and sleep on board. These Synodical meetings are of great advantage to the Mission. They enable us conveniently and satisfactorily to arrange all our Mission business. They give us an opportunity of meeting each other under

favorable circumstances, and of cultivating a mutual acquaintanceship, which is often of great value; and of allowing everyone an opportunity of becoming acquainted with the state of the whole mission she also gives us an opportunity of enjoying from a fortnight to a month's holidays, and this change of air, of scenery, and of society, is of great advantage both to body and mind. When the meetings of the Mission Synod are over, the Dayspring conveys all the missionaries and their wives back to their respective homes.

Twice a year the Dayspring takes up to the Colonies our letters to be posted, our orders to be executed, our translations to be printed, native contributions of arrowroot and such like things to be sold as payment for the Scriptures, also, curiosities, boxes of plants, or whatever else we may be sending up connected with the Missions. Twice a year she gives us an opportunity of visiting the Colonies, either for the benefit of our health, or for promoting the interests of the Mission; and twice in a year she brings us all our supplies, both food, clothing, and materials of all kinds that we may require for the use of the Mission, our letters, our magazines, our newspapers, our new books, our stationery, our school materials, our native books, and everything else that is coming to us from Home or from the Colonies.

Our commercial friends, who know the value of frequent and trustworthy postal facilities, will not think that reliable postal communication with the outer world twice a year, and inter-island communication on an average once in two months, is any very enviable privilege; but small as it is, we should be immeasurably worse off were it not for the Dayspring. The first year that I was on Aneityum we were a year and a day, or 366 days, without receiving a single mail from any part of the world outside of Aneityum. We had letters lying for us both in Australia and New Zealand, but there was no opportunity of forwarding them, and when we did receive our home letters, some of them were nearly eighteen months old. Great is the difference now, however. Both this time last year, and this time two years ago, the Dayspring brought us a home telegram on matters of great importance to the Mission; and, in both cases, the intelligence reached Aneityum in little more than a fortnight after it had been sent off from Glasgow.

The Dayspring also carries our native agents from one island to another; she likewise carries other natives, both Christian and heathen, when the interests of the Mission are likely to be promoted thereby.

She carries native food, native produce, and native materials from one island to another for the benefit of the Mission families; and does a great many other things which I cannot here enumerate.

The Dayspring is eminently serviceable for increasing our usefulness and our comfort, for securing our health and preserving our lives. I am fully aware that she is maintained at a great expense. To maintain a vessel at £1,800 a year to wait upon ten or twelve mission families, may appear to some quite preposterous. I think, however, that it is not so; although, had we twenty instead of ten, as we are most anxious to have, and had we them all located as we wish them to be, on the islands already occupied, the Dayspring could attend to the wants of them all without materially increasing her expenditure. But, taking matters at the worst, it may be put in this form: So different is mission work in these islands from what ministerial work is in these colonies or at home, that, other things being equal, one missionary and his wife will do more really efficient mission work than two unmarried missionaries would do. In like manner ten mission families, sustained by the assistance of the Dayspring, will do more mission work than twenty mission families would do if deprived of the Dayspring and left to depend on chance opportunities for all intercourse either with the colonies or among the islands.

But the Dayspring is also a direct means of doing much good, to say nothing of her removing mission families for a time when their lives were threatened till the excitement had passed over, and that her visits and expected visits had often rendered the lives and property of mission families more secure than they would otherwise have been. She has always maintained the character of a mission vessel, and approved as a true representative of the mission. In the good providence of God, we have always secured the services of such captains, officers, and crews as have, on the whole, fairly sustained the character of the Dayspring as a mission ship. She is sailed on total abstinence principles, hence our seamen are always sober; there is no drunkenness, no intemperance ever seen on board. She is always clean, respectable in appearance, and in a proper, seaworthy condition. A gentleman who visited her in Auckland, and a competent judge of vessels, was heard to remark that the Dayspring was as clean, trim, tidy, and in every way in as good condition as any man-of-war, and similar remarks have been made about her wherever she has called.

Moreover, the worship of God is always

maintained in the cabin morning and evening, whether any missionary be on board or not, and every man who is not on duty is expected to attend worship, and generally does attend. Wherever she goes, the natives, whether Christian or heathen, are respectfully and kindly treated. They all know the character of the vessel; they always recognise her as a friend; she acts toward them as the virtuous woman does towards her husband, of whom it is said—“She will do him good and not evil all the days of her life.” In this way she everywhere secures the respect of natives and Europeans, and continues always to exercise a silent but a never-ceasing influence on the behalf of Christianity.

Foreign Missions

OF THE

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

THE following is the closing portion of the Report of the Foreign Mission Committee of the United Presbyterian Church of Scotland for the past year:—

“It thus appears that our missions are nine in number, situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, Japan, and Algeria. In these nine missions there are 46 ordained European missionaries, 7 European medical missionaries, 6 European male teachers, 11 European female teachers, 9 ordained native missionaries, 69 native evangelists, 190 schoolmasters, 32 native female teachers, 14 other agents, 61 principal stations, 141 out stations, 8,077 communicants, 1,655 inquirers, 221 week-day schools, 10,741 pupils, with a total educated agency of 384.

Such is a rapid summary of our missions to the heathen world. Could we go to some lofty point of view, up towards God's throne, what an impressive and even overwhelming sight of our undertaking would we obtain! The enterprise, indeed, looks immense when we measure the length and breadth of the field over which it stretches, though we are in danger of self-deception and of boasting when we say that the sun never sets upon our missions; but this fact illustrates infinitely more the immensity of our opportunities than of our achievements. Still it is literally and absolutely true that the sun is always shining on some one or other of those groups of 384 educated persons, male and female, native and European, whom we number among our missionary agents. We have kindled what we trust will prove an

undying light, at nine different and very distant points, where eleven languages are spoken; and before the sun any day in summer or in winter has set upon the most western portion of our field, it has risen in succession over fifty-eight principal stations where heathen minds and hearts are plied from day to day with Gospel truth.

When the mid day sun has passed from New England to Australia, in both of which not a few of our United Presbyterian ministers are labouring to do their part to lay a Christian foundation for great future empires, that sun has dawned on Ajmere in Rajpootana, and there the hum of 105 town and village schools rises with the kindred sound of those five orphanages, with their hundreds of inmates of our own adopted children. Mr. Martin is there with the care of his agricultural villagers upon his heart, especially of those who have just set up young households of their own; and there Mr. Shoolbred is addressing himself to his large daily task of caring for near two hundred fatherless young ones, or is perhaps taking counsel with Dr. Sommerville about the village schools, or with Umrah or Rati Bam about some fresh itineracy. Meanwhile the morning sunshine has already fallen on Chefoo in Northern China; and Dr. Williamson for an hour or two has probably been at his desk preparing his new treatise in Chinese on Christ and Christianity—a sequel to his work already in the hands of many mandarins, on ‘God and His Government of the World.’ There Dr. Henderson is dealing with a score or two of patients; and at a distance of two or three hundred miles, Mr. Ross and Mr. Macintyre, both enthusiasts in their work, are crying for more missionaries, of whom there are but four for all Manchuria, with its population of five-and-twenty millions.

But we hasten with this rapid sweep over twenty thousand miles, the length of that girdle which links the two extremes of our missionary line. When the sun sets on Manchuria, where those hopeless twenty-five millions are living and dying, it is mid-day at Lake Nyassa, where, on the shore or on the lake, are to be seen Dr. Laws and Inquinana, our little but loyal contingent to the noble Free Church band, who have there planted their tents and launched their steamer on the territory which bears the name of David Livingstone. These agents, with Dr. Stewart at their head, loving the Free Church, and loving the United Presbyterian Church, view them both as being essentially one in the centre of Africa, whatever they may seem to be on this side of the world. When that sun is setting on Nyassa and tinging the tops of those mountains at

the north of the lake, and is disappearing in the vast African desert, it is about to set on our nine stations in Caffreland, with their 1053 communicants. It has then passed over our five stations at Old Calabar, and over our three stations in Spain, and over our own little island, and it has risen on Trinidad. Soon thereafter it is to rise on Jamaica, where Mr. Anderson, of Calabar, is at present the greatest celebrity; whose grandly expressed resolution the people at Kingston are seeking to break, to wit, that he 'had taken possession of Calabar till the resurrection.'

One more bound remains across that part of the 'circle of the earth' where the utmost west passes into the eastern hemisphere. Before the sun sets on the island of Jamaica, going down in the Caribbean Sea, it is morning in Japan; and in Tokio, the metropolis, it finds Mr. Davidson, Mr. Waddell, and Mr. McLaren, conquering the difficulties of the Japanese tongue; finds Miss Gamble meeting with her school girls and women, imparting English, but specially honouring the name which is above every name; while Dr. Faulds is dealing with the patients, and by turns speaking to them respecting the disease that is deeper than all others, and respecting that only remedy which is a cure for death itself.

There, in Japan, and in its capital, our youngest United Presbyterian Church is to be found,—an infant community possessing all the parts and functions of a church—numbering thirteen communicants, in two little congregations; having its medical missionary, its two native students for the ministry; having even its scheme of union, which looks into no distant future towards its realization, and venturing already to speak of its Theological Seminary.

Such is the *round* of our missions stretching from east to west. Less than half a century ago, not one of these existed. Less than twenty years have witnessed more than half of them coming into existence. No small part of the life of the Church has grown with the growth, and strengthened with the strength of our Foreign Missions.

The warmest friends of our Home Schemes were just the warmest friends of our Foreign Missions. The most enlightened and most liberal promoters of these schemes among our congregations, our ministers and laymen, have been the most effective promoters of our missions to the heathen. And though it has been oft repeated, we announce it once more on this occasion, because it contains a lesson as conspicuously true as it is suggestive,—our missions apart from what they have done for the heathen, have done more for our own Church.

A Missionary Conference in China.

It is glorious to see the unanimity, and the cordiality, with which Christians Missionaries labour together for the evangelization of China. The presence of an overshadowing heathenism naturally tends to teach Christians to think more of the points on which they agree than those on which they differ. In the month of May a Conference, attended by about 100 missionaries of various denominations, was held at Shanghai. It was a grand sight, and was a visible proof of the *real union* in heart and work among these Christian ambassadors. In organizing the conference, two Chairmen were elected, Rev. Dr. Nelson, Episcopal, and Rev. Dr. Douglass, English Presbyterian. Two Secretaries were chosen, Rev. Mr. Baldwin, Methodist, and Mr. J. Butler, Presbyterian. The organization being completed various papers were read, all of which were timely, heartsome and spirit-stirring. We cannot enter into detail, but we give a few gleanings. Rev. Dr. Nelson read a paper on "Entire Consecration Essential to Missionary Success." The subject was considered under two general heads. 1. What is meant by "entire consecration" in a missionary? 2. What is success? Under the latter head it was said that success is not necessarily the securing of a large number of followers. A missionary may be successful and still have no converts to point to.

Dr. Williamson, of the United Presbyterian Church, Scotland, read a paper, "Our Field of Labor in all its Magnitude." In this he spoke of China in its physical, mental, and spiritual aspects. He mentioned the extent of this empire as compared with the area of Great Britain, exclusive of Manchuria and Mongolia, being equal to about eighteen Great Britains. He mentioned the great resources of the country in coal and iron (the coal fields alone cover about 419,000 square miles), the great productiveness of the soil, the nature of the people, and also referred to the history and literature of the Chinese. The intellectual capabilities of the people were dwelt upon, but of course the greatest prominence was given to the spiritual aspects of the case. In this appears the real magnitude of the work committed to the missionaries who are out here for no other purpose than the salvation of human souls, and he who can reckon the value of a single soul may estimate the importance and magnitude of an enterprise which aims at the salvation of more than 300,000,000 souls.

A paper on Confucianism by Dr. Legge made three points:—

1. What the Confucian books teach about God; in which it was maintained that they teach plainly the existence of a God under the title of Shang dee, or The Ruler Above. 2. What they teach about man, showing him to be a moral and spiritual being, but saying nothing as to his immortality. 3. What they teach about moral and social relations. This paper called forth considerable discussion. Able missionaries differ in their views as to the teaching of Confucianism about the existence of a God. It appeared from the opinions expressed by those who took part in the discussion that many in the Conference regard Confucianism as atheistic. Indeed, one speaker charged the atheism of the Chinese to this system, for it is true that practically the Chinese, while having "gods many," are atheists. Again, it was strongly expressed that Confucianism is the strongest opponent to Christianity which we must contend against. It recommends men to aim to renew themselves as though it might be achieved, and it results to-day in annihilationism. The burning candle illustrates human life. The candle burns out and that is the end of it. Body and soul both die.

Dr. Edkins read a paper on Buddhism and Taoism, as compared with Confucianism. Both these systems combined were thought not to present so great antagonism to the progress of the Gospel. The Buddhists and Taoists are the priests, while among the people all three of the religions of China are equally believed by the same individual. These two systems were charged with having fostered the idea that a man must live by his religion. It is this notion which crops out continually in the question, *If I eat your doctrine, what will you pay me?*

A letter was received from one of the brethren, Dr. Nevins, Chifoo, who was unable to attend the Conference because of the intensity of the famine, which he and others are trying to alleviate. The famine is still pressing hard upon the people. Dr. Nevins says he is distributing to about 15,000 people daily, while two other missionaries are supplying about 20,000.

On the subject of preaching there was great unanimity of sentiment in the Conference. One man said in his opinion out of every hundred missionaries, ninety-eight should be preachers. Another said, "Preach all the time from six o'clock A. M. to ten P. M. if you can stand it so long." From every side came up the same cry "Preach the Word." Some had one plan and some another for doing this work, but all agreed on the necessity for preaching—in the cha-

pels, in the streets, in the schools, in the houses, anywhere, everywhere, preach the Word.

Colportage was approved of by all as an indispensable means of diffusing the truth.

Mr. Taylor, in his paper, called attention to the distribution of Bibles without note or comment, and expressed a deep conviction that the Gospel, so distributed, is a mistake, and productive of evil in some cases; that the Bible should always be accompanied with tracts; or else should have notes or an introduction, or else be explained by the distributor.

Rev. Dr. Williamson, agent of the National Bible Society of Scotland, also spoke strongly on this point. He had prevailed upon the Society which he represents to print an introduction to the Scriptures, and to allow of the distribution of tracts at the same time. He said his own plan now is to put a tract into each copy of the Scriptures, or portion of Scriptures, which he distributes.

No member of the Conference expressed any other opinion, and one member gave notice that he should introduce a resolution bearing on this subject, to be sent to our Bible Societies at home.

Itinerating tours, long and short, were strongly commended. Medical missions were also approved of. Hitherto, the "hospital" has paved the way for the "Church."

The subject of binding the feet of girls was discussed at great length. The evil prevails to a prodigious extent, and the missionaries find it most difficult to grapple with. One member seemed to think it best not to meddle with the Chinese customs too much. But the general opinion was that a custom so deforming, and taking away from women the power to work to such an extent as this one does, should be done away as rapidly as possible. Many of the boarding schools require that the feet of all pupils shall be unbound if they have already undergone the process, or shall never be bound. Even this fails, however, in some cases, as girls who have graduated from the schools have been known to bind their own feet after they were away from the missionary. Probably nothing will ever abolish the custom except Christianity or a change of fashion. The difficulty of suppressing the binding of other parts of the body, even by those claiming to be Christians, is well known to us all. Can we expect foot-binding to be as easily overcome among a heathen people?

There is a widening sphere of usefulness for women as Missionaries, especially as medical missionaries in China. The Con-

ference lasted several days, and it is declared to have been equally profitable and delightful.

Sabbath School Teachers.

FOR YOURSELF FIRST.

AMID the multitude of helps now brought within easy reach of every teacher, there is no excuse for lack of preparation for teaching. We have commentaries, dictionaries, maps, lesson notes, question books, illustrations, and lesson leaves. Almost every religious paper has in it one or two columns each week devoted to the lesson. Then we have teachers' meetings, in which the Scripture passage is studied and explained, and in some churches there is a weekly lecture on the subject, or perhaps the pastor preaches on it on Sabbath morning. It would certainly seem that, with all these aids, the teacher even of the humblest gifts need never go into the school without the fullest and most exact preparation.

And this preparation is very important. Teachers should know all that can possibly be gathered about the lesson. They should know even the most delicate shades of word-meanings. They should be able to pronounce every proper name correctly, so as not to blunder, or to start a mistake which may go limping through half a dozen lives. They should understand allusions in the lesson to ancient or oriental customs, dress or modes of living. It is well that they know the geography, chronology and history of the lesson, as well as its great spiritual teachings. Nothing is insignificant which helps to explain God's word, or cast light on any sentence of it. Even a farthing rush-light may throw a little beam into some dark corner, or some obscure nook, and reveal some gem or beauty hidden there. And so the map, or the dictionary, or a wood-cut, may serve to illuminate an obscurity or reveal a gem of truth hidden in some difficult phrase or obsolete word.

But there is another part of the preparation which is still more important, and which there is reason to fear, the teacher does not always make so thoroughly. With all those who are required by their calling to prepare spiritual food for others, there is a constant danger that they neglect to feed their own souls. In the preparation for this class, therefore, every teacher should study the lesson, not merely as a teacher, but as a Christian, needing himself to feed on God's words and having nothing for others but what he receives from Christ. This is

vital, and can only be forgotten or neglected at fearful cost, both to himself and to the work entrusted to his hands. He should seek, then, first, midst and last, in every lesson he prepares for his class, food for his own soul.

He needs it for the replenishing and renewing of his spiritual life. Only those who wait upon the Lord renew their strength, which is ever being exhausted by the toils and by the wear and tear of life. He needs it for his own spiritual culture, for the cleansing, sweetening, inspiring and uplifting of his own nature. He needs it to keep ever-living, close, conscious and unbroken, the communion between himself and God. Prayer alone is only one-sided communion. God's voice must be heard speaking to our own hearts; and how can we hear his voice if we do not lay our ear down on his own word and listen for it?

Again, the teacher needs it in his own heart first *he may give it with unction*, and power, and life to others. Truths only conned and recited fall from the lips with no warmth, touch no heart, arouse no conscience, quicken no sluggish spirit. God's word, as spoken from human tongues, has power over others just in proportion as it has taken hold upon the speaker's own soul, and comes glowing from his own heart.

Every teacher, then, needs in one part of his preparation to forget all about his class and what he shall teach to them, and to shut himself up with his Bible and his God, and study the lesson for himself. Let him get into communion with heaven over the open page. Let him listen to hear what his Father has to speak to him, what message comes to him, what warnings or correction of faults, what comfort, or strength, or inspiration the passage brings to him as a man. Then he will be ready to go and teach others, not what he has read in a commentary or found in a paper, but what he has learned on his knees before God. Then can he say, "I speak *that which I know*."

Bear in mind this. It is quite possible to work away in a mine digging out precious minerals which shall make others rich, and yet to be only a slave, not owning one grain of the sparkling dust. It is quite possible for a man to work among jewels, and gold and silver all his life, and still be a poor man, never owning aught of the riches he handles, nor wearing one of the gems he offers for sale to others. So is it possible to dig out the gold of truth from the mines of God's word, and not be spiritually enriched ourselves; to exhibit to others the

jewels of grace and crowns of glory, and not to wear them ourselves.

Let the teacher first himself eat of the fruit he pluck, and then he will be strong to feed others.—Rev. J. R. Miller in "*The Presbyterian at Work.*"

Self-Help in Heathen Lands.

A Baptist Missionary, Rev. J. Smith, of Delhi, speaking recently in London, explained how he taught his people the duty of self-help: "We do not build their chapels," he said. "They often come and say, 'We want a chapel and a school.' I reply, 'I am glad of it, and I hope you will be able to build them.' 'We cannot,' they say, 'I am sure you can.' 'Won't you do it?' 'No; I don't want a chapel. We are content to sit under a tree this fine weather.' 'Yes; but it rains sometimes.' 'Then you must build yourselves a place to keep yourselves from the rain.' 'What are we to do?' 'Why, you can all work; set about it and put up the walls, and I will give you the wood for the roof and the doors.' In that way they get their places built, and the buildings are their own. There are lots of big buildings in India put up with English money that would do more good in the Bay of Bengal than where they are. If I had built these places for them, they would have said, 'They belong to the missionary; he will repair them, and light them, and clean them.' I have nothing to do with them; my business is to preach the Gospel. I trust in the power of the Gospel, and I never trusted in it in vain."

This may be read with profit in relation to some departments of our home work as well as in relation to Foreign Missions. It is a christian duty for people to help themselves. He is the truest friend of a congregation who develops most fully their power of self-reliance and their independence of external aid.

Personal Service.

Thirty-five men offered their services during the past year to the London Missionary Society, to go forth to Heathen lands,—wherever the Society would send them. This is extremely gratifying. The offer of personal service in the field is usually the hardest to make. You may meet with difficulty in raising money, but it is light in comparison with the difficulty of procuring men of the right stamp to carry forward the work in the foreign field. It becomes our Church to pray earnestly that the Lord Himself may call the men among

us whom He sees fitted to do the work which He has enabled the Church to undertake. Candidates for foreign Missionary work were very scarce in all the Churches in England for several years, but now the tide appears to have turned very decidedly in the right direction; and there are as many offers of service as there are means of sending men forth to the "high places of the field." It should not be otherwise among ourselves in Canada.

The Bible in Madagascar.

At the last anniversary of the Bible Society in London the Rev. W. E. Cousins, of Madagascar spoke of the wonderful influence of the Bible in that land, and of the work of the society there. In his concluding remarks he thus referred to three Malagasy Sovereigns with reference to the Word of God: "When the first missionaries landed in Madagascar, the King at that time said, pointing to his breast as he spoke, 'My Bible is here.' He needed no written Word: he had an inner light sufficient for his needs. He treated the Bible with supercilious contempt. Then came a Queen who was a bitter opponent of God's Word, and she caused numbers of copies to be publicly destroyed. But what have we seen in recent years? I was present at the coronation of the present Queen. She sat beneath a beautiful canopy of velvet and gold, and round about this canopy were inscribed the words, 'Glory to God, peace on earth, good-will to men.' Just below where the Queen sat was placed a small ornamental table, and upon that table was laid a handsomely bound Bible, the gift of this society to the former King. The Queen thus declared, in the presence of thousands of her subjects, that she had done with idolatry, and that her faith was in the Word of God. I am also happy to tell you that the Queen reads the Bible in private; she hears it read and preached from in public; and, more than that, I have seen her acting as a distributor of the Word of God. About three or four years ago I was present at a large school examination, when the Queen made presents to some of the more diligent scholars; and those presents consisted chiefly of hymn books and New Testaments. In that way the Queen of Madagascar engages in the great work of Bible circulation."

It will be a good day for this Dominion when every home within it contains a copy of the Word of God, and every child as well as every adult is able to read that Word. Our own Church sets the highest value on the Bible, and we should prove the fact

practically by using every effort to promote its circulation and advance its study. How many thousands of families are there in Canada to-day who are without the Bible and totally ignorant of its contents?

Are we a Missionary Church.

WE might as well ask the question, are we a Christian Church? A living, growing, believing Church of Christ cannot but be a missionary Church. We may apply the same rule to congregations and individual members. A cold selfish Christian, indifferent to the salvation of other men is a contradiction—an impossible monstrosity. Our religion is “missionary, progressive, and world embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder,—Go ye therefore and teach all nations. The spirit of truth is the life-spring of all religion and where it exists it must manifest itself, it must plead, it must persuade, it must convince and convert. There may be times when silence is golden and speech silver; but there are times also when silence is death and speech is life, the very life of Pentecost. Look at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to witness to the truth, is treated with pity or scorn. The former are alive: the latter are dying or dead.”

We have quoted the words of Professor Max Muller, and they are words that should be well weighed by the Presbyterian Church in Canada. The moment we cease to be an advancing Church,—an aggressive Church if you will,—that moment marks symptoms of decay and death. Possessing the Gospel and prizing it, we cannot but spread it abroad. Having received the free gift, shall we not impart the knowledge of it to others?

It is implied in being a missionary Church that we should devote our sons and daughters to the work of missions wherever the Lord shall open the door. Our Theological Halls must be sustained in order that we may have a supply of suitable men to occupy the fields where labour is called for, whether at home or abroad. In order to be strong for carrying forward Foreign Missions our Home interests must be carefully and diligently promoted. Each congregation must do its own work well, and must aid cheerfully in all common enterprises in which the Church as a whole is engaged. We cannot practically separate the different schemes of the Church and say ‘This one

is more important, or vital,’ and one cannot be neglected without injury to all the rest. We would earnestly impress this fact upon our ministers and elders, those whose special duty it is to lead the Lord’s people in every good work.

Literature.

The “Higher Life” Doctrine of Sanctification;

By HENRY A. BOARDMAN, D. D.

Philadelphia: Presbyterian Board of Education.—1877.

The Church of Christ has many adversaries—avowed foes assail the faith: and against them, we must earnestly contend. But more dangerous still are the perils from false brethren: and when the Lord is wounded in the house of His friends, we should be vigilant to guard the bulwarks of Gospel Truth.

Illustrations of the remark are found in the professions of the school now known as *Perfectionists*. It may be that among them are many people who devoutly strive to raise the standard of piety; and it seems an ungracious office to censure such for certain aspects of their conduct. But the interests of Evangelical religion demand our use of plain speech when error is to be combated: and while far from questioning the honesty of some “Higher Life” persons, who have no hesitation in denouncing the system of which they are champions, as a delusion and a snare.

What is the system? Not the familiar and cheering message, that the love and obedience of disciples, however imperfect, will be accepted and even graciously rewarded for the sake of Christ: but that their *own* love and obedience come up to the full requirements of the new code under which they live. By this creed, they assume an entire freedom from *conscious* sin when once the Saviour is embraced: and henceforth ‘filled with the Spirit’ they allege that not only they *can* but *do* quench all the fiery darts of the wicked, being themselves wholly swallowed up in the Redeemer!

Assuredly, a doctrine so represented is at variance with the ‘old, old story’ which we have been taught to tell. Tried in the balance of ‘the Law and the Testimony’ it must be proved wanting. Not to name other texts, what consistency has it with the petition for pardon in the Great Master’s pattern-prayer? And if with the special requests of so comprehensive a sketch, this has to be constantly laid on the Mercy-seat,

how can *absolute holiness* dwell in the breast of a *penitential suppliant*?

Besides, examine the biographies of believers, either of remote or recent date. Do not they show an abiding sense of evil against which the most eminent of saints have had long to struggle? If, then, their almost uniform witness is trustworthy, it confirms the repeated declarations of Scripture, and constrains us to rate the verdict of self styled perfectionists as little else than dreamy mysticism.

To expose every pretension of the sort, is the aim of the excellent volume before us. It is both able and seasonable. The tone in which the author writes is one of fervour for the cause he advocates, and of tenderness toward the misguided visionaries whom he condemns. With the published books of their school he has such acquaintance as to warrant his method of handling the points under debate; and the strong arguments by which he strikes the airy structure of their would-be heaven or earth are deserving of our profound respect. We commend the brief but exhaustive treatise to any who desire a shield from the weapons of the enemies that, undersignedly perhaps, yet lamentably in fact, abuse the plan of our common salvation. At the same time, let us heartily thank Dr. Boardman for issuing his noble vindication of views which, we hold, are alike supported by reason and unfolded by revelation; and which the history of the best men who have ever tabernacled in our world has demonstrated to be worthy of all acceptance.

Obituary Notices.

THE LATE JOHN GILLANDERS, SEN., OF
BROUGHTON, QUE.

The subject of the following notice emigrated from the north of Ireland more than fifty years ago. After remaining for a brief period in Quebec or its vicinity, he permanently settled in Broughton, where he resided more than forty-seven years. He filled the offices of Elder and Sabbath School Superintendent for very many years in the Broughton Congregation, constituting with St. Sylvester one ministerial charge. In all the relations of life he was truly affectionate and kind. It seemed to be his principal desire and peculiar pleasure, to be an humble instrument in advancing the interests of the Redeemer, and the welfare of all with whom he came in contact. He died on the eighteenth day of June, at the advanced age of seventy-six years, surrounded by his family and friends, and "falling asleep in Jesus," he "entered into that rest which

remains for the people of God." "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them." J. H.

THE LATE REV. J. ROSS, OF CAPE BRETON.

We regret to announce that the Rev. James Ross, Grand River, Cape Breton, died on the 12th ult. His last illness was short. He had been at the General Assembly and attended all its meetings till the closing day. His health was good, and there was no apprehension entertained of an early close to his life. He was sixty-seven years of age. He was ordained in 1853, and had laboured diligently in a lonely and extensive field.

THE LATE MR. J. W. P. CHISHOLM.

J. W. P. Chisholm, Elder, Wentworth Church, in the Presbytery of Wallace, died recently, leaving a sad blank in the session of Wentworth and in the Church which he did so much to sustain.

Official Notices.

MEETINGS OF PRESBYTERIES.

Miramichi—Tuesday, 7th August.
Ottawa—Tuesday, 7th August, 3 p.m.
Barrie—Tuesday, 7th August, 7 p.m.
Glengary—Tuesday, 7th August.
London—Tuesday, 21st August, 7 p.m.
Stratford—Wednesday, 5 Sept., 10 a.m.
Brockville—Tuesday, 18th Sept., 3 p.m.
Paris—Tuesday, 25th Sept., 2 p.m.
Montreal—Tuesday, 2nd Oct., 11 a.m.
Huron—Tuesday, 9th Oct., 11 a.m.

PRESBYTERIAN COLLEGE, MONTREAL.

COPIES of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application at the College. All letters addressed to the Rev. Principal MacVicar, L.L.D., will receive prompt attention during his absence in Britain, from the person in charge of his office.

BOARD OF FRENCH EVANGELIZATION.

COPIES of the Annual Report of this Board, together with Subscription Sheets, Collecting Cards, and Missionary Boxes, can be obtained on application to the Secretary-Treasurer, addressed Rev. R. H. Warden, 210 St. James street, Montreal.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
BONTO, TO 2ND JULY, 1877.

COLLEGES, ORDINARY FUND.

Received to June 2nd '77.	\$166.96
Whitby, St Andrew's....	25.00
Thornbury, Clarksburgh, &c.....	15.71
Oro, Knox Ch.....	2.00
Deans.....	11.00
	\$220.61

HOME MISSIONS.

Received to 2nd June '77.	\$783.20
Presbytery of Ottawa (Re- turned).....	50.00
Rochesterville.....	1.00
Osnaburck, St Mathew's.	14.00
Thornbury, Clarksburgh, &c.....	26.98
Elora, Chalmers' Ch....	55.00
Oro, Knox Ch.....	2.50
East Adelaide.....	74.75
Cayuga.....	6.00
Tilsonburgh Sab Sc....	3.55
Deans.....	6.00
Lucknow, St Andrew's...	4.00
Lyn and Yonge.....	12.70
	\$1039.68

Amount received to 2nd June
should have been as above \$783.
20 it is in July Record, \$683.20.

FOREIGN MISSIONS.

Received to 2nd June '77.	\$460.51
Whitby, St Andrew's Ch	
Sab Sc, China.....	6.00
do India, Zenana.....	6.00
Caledonia, Argyle St, &c.	25.00
Member of Knox Church, Scarborough.....	1.25
Osnaburck, St Mathew's.	8.00
Thornbury, Clarksburgh, &c.....	9.25
Chatham, Adelaide St....	23.11
Elora, Chalmers' Church	
Sab Sc, China.....	8.00
do do India.....	8.00
do do Saskn.....	8.00
Oro, Knox Ch.....	2.50
Cayuga.....	6.00
Blytheswood.....	2.50
Deans.....	16.00
Smithhill.....	6.00
Clifford Sab Sc, China....	6.00
Fallowfield.....	2.50
Skedds Mills.....	4.80
Goderich, Union Ch.....	10.00
Lucknow, St Andrew's...	4.00
East Williams.....	72.34
	\$695.76

MANITOBA COLLEGE.

Received to 2nd June, '77.	\$16.78
Hespeler.....	1.20
Hillsburgh, St Andrew's.	0.80
	\$18.78

WIDOWS' FUND.

Received to 2nd June, '77.	\$120.04
Elora, Chalmers' Ch.....	8.00

Thornbury, Clarksburgh, &c.....	3.67
Blytheswood.....	2.50
	\$134.21

With Rates from Revds Dr Mc-
Vicar, and Samuel Acheson.

FRENCH EVANGELIZATION

Received to 2nd June, '77.	\$180.16
Thornbury & Clarksburgh	5.89
	\$186.05

AGED AND INFIRM MINISTER'S
FUND.

Received to 2nd June, '77.	\$27.98
Whitby, St Andrew's....	15.00
Elora, Chalmers' Ch.....	10.00
	\$52.98

ASSEMBLY FUND.

Received to 2nd June, '77.	\$68.92
Charlottetown, P E I....	6.00
do St James Ch.....	14.00
Tyrone and Bonshaw, PEI	3.00
Elora, Chalmers' Ch.....	16.00
	\$107.92

KNOX COLLEGE BUILDING FUND.

Received to 2nd June, '77.	\$807.75
Keene, per Prof Gregg....	93.00
Westwood, do.....	15.00
Toronto.....	106.00
Elora, per Rev J Middle- miss.....	24.00
Cookstown, per Geo Duff.	85.00
Chatham, per K Urquhart	16.00
Dover, do.....	20.00
George McVicar, Paris...	8.00
Watford & Warwick, per Hugh McKenzie.....	62.32
J K Black, St Catherines.	15.00
Mrs M Shearer, Port Dal- housie.....	4.00
John Mundell, Thorold..	5.00
Milverton, per Rev P Mus- grave.....	3.00
Strathroy, per Rev D B Wimster.....	7.00
Windser, do.....	51.00
Chatham, do.....	25.66
London, do.....	156.00
North East Hope, do.....	9.00
Shakespeare, St Andrew's Ch, do.....	45.50
Hampstead, do.....	52.50
Nissouri, do.....	69.50
Stratford, do.....	71.34
St Mary's, do.....	21.00
Glencoe, do.....	61.02
Galt, do.....	109.00
Mitchell, do.....	63.00
Bayfield & Berne, do...	36.50
Goderich, do.....	88.50
Widder, do.....	34.00
Mandaumin, do.....	50.99
Wallaceburgh, do.....	60.00
Princeston, do.....	1.60
John Carnegie, Paris.....	5.00
	\$2281.58

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 1st July.

Acknowledged to 1st June	\$997.44
St Paul's, Montreal....	90.00
St Mathew's, Osnaburck.	12.00
A friend.....	2.00
Centre Scotch Line S Sc, Perth.....	3.00
James Fraser, Perth....	4.00
A friend, Thurso, Que....	7.00
Friends in Chatham, N B, per Rev W Bennett....	9.00
T Gordon, Longwood....	5.00
Mrs Wighton & daughter, Toronto.....	2.00
Alex Stewart, Merigon- ish, N S.....	1.00
Rev J Ross, Grand River, C B.....	2.00
Cote des Neiges.....	27.50
Per Rev R Campbell....	552.99
Rents, Dorchester St Ch. &c.....	118.65
	\$1833.58

RECEIVED BY REV. DR. MACGEM-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO JULY 1ST.

FOREIGN MISSIONS.

Balance.....	\$148.35
Acknowledged already...	148.46
Carleton & Chebogue....	4.00
Cape North.....	3.50
St Ann's & North Shore..	20.00
Sutherland's River and Vale Colliery.....	34.39
St David's Ch, St John...	70.00
River John.....	18.00
Bass River, Riverside Cong	10.22
Portauquie, do.....	6.73
Castle Reagh, do.....	8.71
West River Cong.....	20.00
Ladies Penny a week So- ciety of Union Congre- gation, Hopewell....	13.00
Union Cong, Hopewell....	9.00
Richmond Bay Cong, PEI	30.00
Economy.....	5.40
Blackville & Derby.....	20.00
Summerside Pres Ch....	34.05
Lawrencetown.....	6.53
Central Ch, West River..	15.00
Miss Mary Miller, Rogers Hill.....	5.00
A friend, per Rev J Thom- son.....	4.00
Yarmouth.....	4.00
St Andw Ch, Sydney, C B.	12.50
Clyde River & Barrington	30.00
The late twin Sisters Mary B and Lucy A Bentley, of Stewiacke.	40.00
	\$715.44

DAYSPRING AND MISSION SCHOOLS.

Blue Mt Cong, Pictou Co.	13.33
Merigomish.....	24.00
New Mills, N Brunswick.	1.50
Carleton & Chebogue SS for 1 year ending June 30th, 1877.....	19.57

St Ann's & North Shore..	4.00
United Ch, New Glasgow.	80.00
River John.....	6.61
George & Laura Tattrie's Mission Bank.....	0.78
Maggie & Bertie McKay's Mission Bank.....	0.61
Bazaar held by the little girls in Miss Fraser's Class, James Ch Sab Se New Glasgow.....	2.10
Strathalbyn.....	5.00
Richibucto Sab Se.....	11.00
Richmond Bay Cong, PEI	12.00
Collected by Miss Anna- bella Tupper, at Anna- polis & Round Hill.....	1.35
Collected in Summerfield Cong.....	18.33
Kemptville Sab Se, Onta- rio, per Rev G M Clark, at Mr Grant's disposal for education of Coolie children.....	9.00

\$209.18

HOME MISSIONS.

Balance.....	\$507.65
Acknowledged already...	225.25
Shelburne.....	10.50
New Mills, N B.....	2.00
Carleton & Chebogue....	3.75
St Ann's & North Shore..	20.00
La Have.....	15.00
New Dublin.....	11.50
St David's Ch, St John...	100.00
River John.....	7.00
Whycoomagh, C B.....	14.75
Strathalbyn.....	10.00
Bass River, Riverside Cong	10.09
Portauquique, do.....	7.40
Castle Reagh, do.....	3.71
West River Cong.....	20.00
Richmond Bay Cong, PEI	10.09
Economy.....	5.00
Blackville & Derby.....	14.00
Summerside Pres Ch.....	22.50
Lawrencetown.....	6.53
Central Ch, West River..	12.50
Miss Mary Miller, Roger's Hill, Pictou Co.....	5.00
A friend, Pictou, per Rev A Ross, for Mr Mel- ville's Church.....	4.00
Grand Falls.....	2.28
Harvey — Balance after paying Rev J Wallace..	4.00
Glenelg.....	14.00
East River.....	8.00
West River.....	8.00
Yarmouth Cong.....	5.00
St Andw Ch, Sydney, C B	12.50

\$1101.91

SUPPLEMENTING FUND

Acknowledged already...	\$94.42
Shelburne.....	21.50
Parrsboro Cong.....	5.00
Upper Musquodoboit Cong	11.00
St Croix and Ellershouse..	3.00
Prince William, N B.....	25.00
South Cornwallis.....	13.00
Kempt.....	6.00
St. Andrew's Ch., Little River.....	5.00
Carleton and Chebogue...	5.50
St Matthew's Ch, Wallace	5.14
Stake Road.....	2.36
Cape North.....	11.00
St Anns and North Shore..	18.00
Westville.....	4.90
Middle River.....	1.25
St. Andrew's Ch, St John, N B.....	100.00
St Paul's, Truro.....	60.00
Special Contribution from 1st Pres Cong., Truro..	78.90
La Have.....	15.00
Zion Ch, Charlottetown..	13.00
Bedecque, P E I.....	20.00
Economy.....	14.00
St David's Ch, St John...	100.00
Maitland, Youth's Miss. Society.....	15.65
Belfast.....	10.00
River John.....	29.00
Sharon Ch., Stellarton, 1876-77.....	20.00
Great Village, London- derry.....	13.40
St Andrew's Ch, Halifax.	53.00
Annapolis.....	10.00
Cornwallis, North.....	11.50
Antigonish.....	26.00
Bass River — Riverside Congregation.....	5.75
Portauquique — do.....	3.55
West River Cong.....	20.00
United Ch., New Glasgow	124.27
Musquodoboit Harbour..	3.00
Windsor Cong.....	40.00
Richmond Bay Congrega- tion, P E I.....	10.00
Summerside Pres. Ch....	21.50
Lawrencetown.....	6.53
James Ch, New Glasgow.	30.00
Central Ch, West River..	11.00
St James Ch, Dartmouth.	90.00
Yarmouth Cong.....	8.00
St Andrew's Ch., Sydney. C. B.....	12.50
West Truro Pres. Cong..	40.50
John Munn, Esq., Har- bour Grace.....	40.00
Stewiacke.....	8.46

\$1,296.58

COLLEGE FUND.

St. James Ch., Charlotte- town.....	20.00
New Mills, N B.....	2.00
Interest.....	23.36
Cape North.....	6.50
St Anns and North Shore	8.00
La Have.....	20.00
St David's Ch, St John...	100.00
Sharon Ch., Stellarton, 1876-77.....	20.00
Bass River — Riverside Congregation.....	6.00
Portauquique — do.....	2.83
West River Cong.....	15.00
Richmond Bay Congrega- tion, P E I.....	10.00
A friend, addl. from Grand River.....	3.27
Central Ch., West River	7.00
St. Andrew's Ch., Sydney, C B.....	12.50

\$260.46

FRENCH EVANGELIZATION.

Balance.....	\$463.58
Acknowledged already...	63.00
New Mills, N B.....	1.00
St Anns and North Shore	10.00
St David's Ch, St John...	40.00
Murray Harbour, P E I..	5.00
River John.....	18.00
Strathalbyn.....	13.00
West River Cong.....	9.00
Anonymous.....	5.00
Richmond Bay Cong. P E I	10.00
Blackville and Derby....	12.00
R. Colquhoun, Esq., Cape Island.....	1.00
Summerside Pres. Ch....	10.20
Mt. Thom Prayer Meet- ing.....	3.05

\$663.83

AGED AND INFIRM MINISTERS' FUND.

New Mills, N B.....	2.00
St James' Ch., Newcastle, N B.....	16.07
St Anns and North Shore.	8.00
Sharon Ch., Stellarton, 1876-77.....	10.50
Certain members of St. James Ch., Charlotte- town.....	13.00
Richmond Bay Congrega- tion, P E I.....	5.00
Blackville and Derby....	10.00

The Contributions forwarded by the Woman's Society, St. John's, Newfoundland, to the Halifax Society, was \$160, not \$100 as printed in the June Record.

A MAN ought to forge an iron bolt that is to go into a railroad bridge, as if the eye of God was on him. "He that is faithful in the least is faithful also in much." He ought to manufacture furniture, cloth, or any fabric for human use and wear, as before the All-seeing Eye. He ought to make his steam boiler, his car, his ship, his bridge, to stand the test of the eternal law.

QUEEN'S UNIVERSITY AND COLLEGE.

THE 37th Session will be opened in the Faculty of Arts on the 3rd October, and in the Faculty of Theology on 5th November next. The Calendar for the Session containing full information as to Entrance Examinations, Ordinary Courses of Study, Courses for Honors, Graduation in Science, Arts, Medicine, and Theology, Scholarships, Bursaries, University Prizes, Fees, &c. &c. also Examination Papers for Session 1876-77: and List of Students and Graduates may be obtained on application to the Registrar.

J. B. MOWAT, Registrar.

Queen's College, Kingston, July 19, 1877.

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Alex. Topp, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College.

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 7th September and 16th November, 1876, 8th February and 18th April, 1877.

Brantford, Ontario, }
Feb. 1st, 1876. }

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) MCINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Friday, 8th September. *A liberal deduction made in the case of Clergymen's daughters.*

Day & Boarding School for Young Ladies

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES

Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B. A., Wm. Wallace, U.G. *Mathematics:* Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages:* G. A. Chase, B.A., Medalist. *English:* Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music:* Carl Martens, Prof. Baker. *Drawing:* H. Martin. *Fencing, Drill, Gymnastics:* Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. Wm. TASSIE, M.A., L.L.D. Galt, Feb. 1st, '76. Head Master.



Four Departments: Arts, Preparatory, Commercial & Agricultural. 10 Professors & Teachers. Board, washing, Fuel, Light, &c., \$2.50 per week. Tuition from \$5 to \$10 per term. The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness,

ness, and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

Rev. CHARLES A. TANNER,
Principal.

THE WHITBY HIGH SCHOOL.

WHITBY: ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For particulars, apply to GEO. H. ROBINSON, M.A., *Head Master*. High School, Whitby, 1st Dec., 1876.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the HEAD MASTER.

SEPTEMBER, 1877.

Lesson of the Harvest.

FOUR or five months ago how cold and dull and dead the aspect of our fields! Yet the farmer plowed and sowed and planted in hope and faith. The precious seed was committed to the soil, and in due time sunshine and shower, the dews of the night, the breezes of morn and eve, visited it, and it sprang up, grew and ripened; it was cut down and garnered, and to-day Canada rejoices in a most bountiful harvest, such as the toilers in her fields had hardly ventured to expect. Is it needful to remind the population of this Christian country that our harvest is a gift from Heaven? Is it needful to recount our obligations to Him who has made summer and winter and who has sent His sunshine and rain in due season? Do we not every morning and evening acknowledge our dependence on the Giver of all good, and present to Him the tribute of gratitude for our daily bread?

It becomes us to sing His praise and to show forth by word and deed our sense of His wondrous goodness.

Good unto all men is the Lord;
O'er all his works his mercy is,
Thy works all praise to Thee accord,
Thy saints, O Lord, Thy name shall bless.

It is unworthy of us as rational beings to receive good at the hand of the Lord and to ignore the Giver,—to acknowledge Him coldly and formally in words, but to cherish no burning gratitude in our hearts. He sends us the green and gold of summer and harvest as messages of love from a bountiful Father. How do we receive these gifts—these messages? Do we accept all as a matter of course, as if God were under some obligation to us for our

complacent emotions towards Himself and His cause in the world.

When He gives all we possess how much does He expect back from us? We cannot enrich Him, for the universe is His, but we are privileged to be fellow-workers with Him, and to show forth our grateful, filial spirit by thank-offerings from loyal hearts. How beautiful when God's children come to His House, their souls filled with love, their lips uttering songs of praise, and their hands bearing gifts for the Lord's Treasury! How sharper is it than a serpent's tooth to have a thankless child! And God's children are ever expected to be thankful and to prove their gratitude by fitting deeds.

What does the Lord expect of me? How can I best advance His cause? The work to be accomplished by the Church is ever increasing, and the commission given by the Master is to evangelize the whole world. As He has blessed our plowing and our sowing in fields around us, so He is ready, He is waiting to bless the spiritual seed we sow whether in the dark places of our own Dominion or in the dismal realms of heathendom. The harvest fields are white and the reapers are few.

"Whatsoever a man soweth that shall he also reap." As in the natural, so it is in the spiritual world. If we indolently or recklessly leave the field committed to us as if it were none of ours,—if we leave it for weeds and wastefulness,—or if we sow bad seed,—“what shall the harvest be?” Now is the time to answer this question, and it is of the highest importance that as individuals and as a community we should answer it wisely and without delay. If we leave the heathen at home uncared for, they will by and by usurp dominion over us, and endanger the safety of the country.

By way of illustration look at the recent atrocious riots in Pennsylvania, in Maryland and others of the United States; ay, and look nearer home. This evil fruit, bitter, dangerous, deadly,—has sprung from the sowing of poisonous seed, or from neglecting to sow the good seed of the Kingdom.

He who gave us our bountiful harvest can also crown the season with rich spiritual blessings; nay, is He not waiting to be gracious? His stores of grace are inexhaustible. Precious as is the bread that perishes, how unmistakably more precious that Bread of Life which is offered freely to all who will receive it!

Millions in India are living on the very verge of starvation and must continue so to live till January or February. Millions in China are in still worse plight, for there no paternal Government puts forth a hand to save. Some of the fairest and most fertile lands in Europe—lands that were cultivated and civilized before the Christian era,—are drenched in the blood of contending hosts. But ours is a land of peace and plenty where law reigns and the gospel is preached. What shall we render to the Lord for all His benefits? First, let us give ourselves anew to Him, and then all that we possess.

The Presbyterian Council.

EDITORIAL CORRESPONDENCE.

EDINBURGH, the most picturesque city in the world, the cradle of Scottish Presbyterianism and its present stronghold, was fitly chosen as the place of meeting for the first International Council, composed of delegates from the widely scattered branches of the great Presbyterian family. Those who visited the modern Athens for the first time must have been impressed with its exceeding beauty. Such of us as came to renew our acquaintance with its familiar outlines were equally delighted to tread its streets once more. All of us felt, more or less, the inspiration

which contact with historic scenes and memories is calculated to produce.

Telegraphy and the Daily Press have sufficiently reported the proceedings. All that I shall now attempt is to view a few of the leading features of this remarkable gathering by referring briefly to some of the accessories which invested the occasion with a peculiar fascination to those at least who were privileged to be present. And certainly, the first to suggest itself was the very cordial reception that awaited us. Dr. Blaikie, and his co-adjutor, Rev. Mr. Gillies, upon whose shoulders there seems to have devolved the chief responsibility for the management of the whole affair, had previously given the matter of "entertainment" their special attention, and we have undoubted proof that the citizens responded cheerfully to the large demands made upon their hospitality. My own experience was, no doubt, that of many others, regarding which, however, I shall only say that the recollection of this kind reception we met in these Edinburgh homes will never fade from our minds.

The public reception given by the citizens, under the presidency of Lord Provost Falschaw, was on a grand scale. It was held on the evening of the 3rd July in the Museum of Science and Art, a large and beautiful building in which there assembled some five or six thousand of the *elite* of Edinburgh and its neighborhood, to do honour to the foreign delegates. By nine o'clock the spacious hall and its triple tier of galleries were completely filled. The band of the 78th Highlanders, enlivened the scene, and touched the chords of our hearts too, with the fine old melodies of Scotland, which I think I had never before heard so effectively rendered. Next, marshalled according to our nationalities, we marched in procession and were presented to the Lord Provost and his Lady. Then we were packed into a Lecture Hall where, after singing the 67th Hymn, an address of welcome was delivered by Lord Balfour of Burleigh, to which replies were made by several speakers, among whom was our own burley principal of Queen's College,

Kingston, who on this, as well as on other occasions, worthily sustained the credit of the Canadian contingent. It would be easy to enlarge on the delightful character of this reception meeting but we must pass on to the practical business of which it was but the prelude.

Eleven o'clock on Tuesday morning found such an assembly in old St. Giles Cathedral as had never been within its walls before. Moderators and ex-moderators of the Scottish Assemblies and leaders of the Presbyterian Churches from all lands were there, along with a great company of worshippers. As they united their voices in the opening Psalm—the Old Hundredth,—the volume of sound that rose to the vaulted roof was almost overpowering. The preacher of the day was a young man of hard features and unprepossessing appearance. But before he proceeded far with his discourse, Professor Flint justified the honour that had been put upon him. As he warmed to his work, the genuine *pervividum scotorum* radiated from his face, and gave such force to his utterances as made one feel that the spirit of John Knox himself was in the pulpit. His text was the passage in our Lord's prayer, John xvii, 20-21., and his theme, the mystical unity of Christ and his believing people by whatever name known among men. It was an admirable sermon and a fitting key-note to the discussions that were to follow.

The first meeting for business was held in the Free Assembly Hall in the afternoon of the same day. The attendance being restricted to members, an excellent opportunity was afforded of taking in at a glance the *personel* of the Council. The Hall itself is worthy of a passing remark. It accommodates about 3000 people, and is remarkable for its excellent acoustic properties. Dr. Howard Crosby, of New York University was appointed our first Chairman. The peculiarly American promptness with which he *rushed* the business through, joined to his acknowledged tact and ability, took our good Scotch friends not a little by surprise, and excited the risible faculties of some to a degree that was quite amusing to witness

Dr. G. D. Mathews, also of New York, and in every sense of the word a first class man, was associated with Dr. Blaikie as joint clerks, and Rev. Mr. Gillies as assistant. A large business committee was appointed upon whom devolved the entire responsibility of not only shaping the proceedings of each day but of controlling the minutest details. Nothing could be said or done in Council, except by the leave of this committee. At their discretion a man was allowed to speak for five minutes or for thirty minutes, but not a minute beyond his allotted time. Woe to the speaker who wasted his breath on apologies and "introductory remarks!" He was sure to come to grief. In the middle perhaps of an oratorical flourish, at the ring of the bell, he must cover his retreat as best he could, and make way for the next speaker. Three of our Canadian delegates were honored with seats on the business committee. At each succeeding diet it was arranged that a new Chairman preside, and it is further to the honour of the Canadian Church that Principal Caven, of Toronto, had the distinction accorded him of occupying the Chair at one of the sittings, which I need scarcely add, he filled with credit to himself and "the Colony."

It is not to be supposed that in so large an assembly every one could take a prominent part. The principle was largely acted upon that those who came from foreign countries should have the chief share of the speaking. Canada being rightly considered a part of the Empire, our men were content to occupy a subordinate place. Nevertheless we *looked* well, and listened well, if we did not say much. At the same time it is well to state that Professor McLaren made a statement respecting the mission work of our Church, which was well received, and Rev. John Burton, of Belleville, read a paper on the Christian training of the young, which met with frequent applause. One of the pleasing features was that of meeting with men of mark from other churches than our own, such as Dr. Fische, Theodore Monod, and Dr. Pressense, from France; Dr. Godet from Switzerland, not to speak of the galaxy from the United States who were quite the

most conspicuous, and certainly the most talkative of the whole. There was to me a peculiar pleasure in listening to the statements made in English by M. Charbonnier, a fine specimen of a Vaudois pastor, who reminded us that he belonged to the oldest Presbyterian Church in the world, one which though poor in this world's goods was "rich in faith and martyrs;" and by pastor Fritz Fliedner who gave an interesting account of missionary work in Spain; and by Dr. Kalopothakes from Athens who told of the *renaissance* of Christianity in the old centre of civilization—and many other continentals.

From the United States there were present not less than a hundred delegates—I was going to say all their men of mark were there; but perhaps that would not be fair to the four thousand six hundred and forty-four who remained at home. Among the leaders of this Centurion band were the well-known names of Adams, Prime, Beadle, Crosby, Hodge, McCosh, Schaff, Niccolls, Eels, Patton, Dickson, Blackwood, and John Hall, from the North; and the venerable Dr. Plumer, Dr. Stuart Robinson, Dr. Hoge, Dr. Irvine, and others from the South. All these took a prominent part in the proceedings. There were those, of course, who were head and shoulders above all the people. Of such was Dr. Howard Crosby, alike distinguished for brilliant talents and a splendid voice. It must be admitted that his essay on "Preachers and Preaching" was a marvellous effort. Without one word of preface he dashed into his subject at a bound. Insensible to every thing outside of himself, and goaded on by the presentiment that time would be called before he was half done—alike regardless of the laughter provoked by his sallies of wit, and the cheers that followed his loftier flights—he rushed on towards the goal with increasing velocity and concluded his peroration amid a storm of applause. He was ably followed by Dr. Oswald Dykes, of London, and Dr. John Hall, of New York. A discussion on "the fundamental principles of Presbyterianism," brought another remarkable American to the front, Dr. Stuart Robinson

of Louisville, Ky., who startled his audience, if he did not convince them, by the ingenuity of his arguments, claiming for Presbyterianism an antiquity as remote at least as Moses, whom he represented as appearing before Pharaoh, "not on his own hook," but duly accredited with his Presbyterial certificate.

Among the weightiest questions discussed by the Council, a first place must be assigned to the paper read by Professor Patton, of Chicago, and an old Student of our own Knox College, Toronto, on "the Underlying Principles of Unbelief"—a masterly review of the lines of attack by which the Christian Faith is at present assailed. This eminent theologian was well supported by Dr. McCosh, and by Professor Flint in a speech of singular force and breadth. The venerable Dr. Philip Schaff also left the mark of his master mind in the Council by his calm and reflective address on "the Harmony of the Confession of the Reformed Churches" which he brought to a practical issue by raising the question what the Council should do in the way of manifesting to the world the substantial unity which exists in the creeds of the Churches which it represents. Principal Tulloch, of St. Andrews, seconded the motion for the appointment of a committee with instructions to prepare a report on this subject to be laid before the next meeting of the Council. This eventually was agreed to, not however without a remonstrance on the part of Dr. Begg, and others who thought with him that the Council was venturing on dangerous ground. This however he did in such a way as to leave the impression upon those who saw him for the first time that, notwithstanding his peculiarities, the elements of a large hearted and genial character predominated.

The Thursday evening will be remembered by all who were present as "the great American night." An American Elder, Mr. George Junkin, of Philadelphia, presided and conducted the devotional exercises in an admirable manner. The floor of the House, and the galleries, were more densely packed than upon any previous occasion. In deference to the Trans-atlantic

brethren the time limit was abrogated, so that Dr. Paxton, and Dr. Cyrus Dickson, of New York, Dr. Van Dyke, of Brooklyn, and Dr. Plumer, of S. Carolina, had full swing. I remember the remark that fell from Dr. John Hall in the Free St. George's Church where he preached on the Sabbath to a great congregation, that "it is much easier to criticize than to preach a sermon," and therefore will not say that these addresses on "Home Missions in the United States" were not eloquent, as befitted the occasion, and the subject, the inevitable spread-eagleism which the speakers occasionally indulged in nevertheless notwithstanding. Many other topics and incidents connected with this most interesting occasion remain to be noticed, and to some of which I hope to refer at another time. I have only left myself room to say that, engrossed as we have been here in matters of absorbing interest, nothing has afforded us greater satisfaction than the accounts that reached us of the proceedings of the General Assembly of the Presbyterian Church in Canada, which were read by many on this side of the sea with thankfulness for the manifestations of brotherly love and charity, which evidently marked its proceedings, and without which indeed, all efforts to advance the cause and kingdom of Christ must be fruitless and in vain.

The Presbyterian Council.

SUMMARY OF MEETING.

THE Presbyterian Church in Canada was well represented at the great Council of the Presbyterian family in Edinburgh. Our people looked forward with deep interest to that gathering, and we are confident that they look back upon it with joy and gratitude.

WHAT IS PRESBYTERIANISM ?

Men were wont to revile our Church and point to it as shattered into feeble fragments, narrow, bigoted, clinging to an obsolete creed, rough, uncouth, quarrelsome, born in the days of Calvin and doomed to die amid the hills of Scotland ! History has already answered our calumniators. Pres-

byterianism is in its origin apostolic and in doctrine Scriptural. It combines liberty and order as no other system does. In their policy our churches are progressive. They recognize the rights of the individual and protect him in the enjoyment of those rights, while doing justice to the claims of the whole constituency. All ministers are officially equal. All members of the Church are kings and priests unto God. No system of Church Government has done so much as Presbyterianism to advance and conserve human freedom and well-ordered liberty. As regards our ecclesiastical

HISTORY

it can be traced to the time when Elders were ordained in all the Churches, under apostolic direction. The truth, authority, and value of a system do not lie in its antiquity. We would gladly acknowledge and receive truth brought to light yesterday or to-day ; but it is none the less gratifying to know that our Church History is coeval with Christian history and the organization of the Christian society. We heartily repudiate a

LORDLY PRELACY,

born of darkness and ignorance on the one hand and of political exigencies and an unhallowed ambition on the other. Every Presbyterian minister is a bishop over the flock committed to his care, and the only one to whom he as a bishop owes true allegiance is the great Bishop and Shepherd of our souls. He rules over his own congregation but only in conjunction with brethren, elders chosen like himself by the people, and solemnly set apart to the work.

OUR NUMBERS.

God forbid that we should glory in aught save the cross of the Lord Jesus Christ. We do not boast of antiquity, of apostolic origin or descent, or of overshadowing wealth or power, or talent or numbers. Still, it is just and right to mention that our "family" is more numerous by some millions than the Church of England and its branches, and than the Methodist, Baptist, and Congregational churches. Numbers, well-organized, loyal and true, and ready to work, would be of incalculable value, but dull, cold, dead multitudes, what are they worth ! Our numerical strength is great enough to devolve upon us very serious responsibilities relative to the evangelization of the world.

A SCATTERED FAMILY.

Scotland is often spoken of as the headquarters of Presbyterianism, and justly so.

But ah, how the family has spread far and wide over distant lands! They have gone to Australia, New Zealand and lesser islands of the lonely seas. They have penetrated beyond the great wall of China and have climbed the flanks of the Himalayas. They have sailed the inland seas of Africa, and are at home among the shadows of the Rocky Mountains. The goodly tree of the Lord's planting has struck its root in every soil and spread its boughs to every breeze.

A FAMILY GATHERING.

It was a gathering, joyous as when the reapers bear the harvest treasures home! They came to Edinburgh, Queen City of the British Isles, beautiful for situation, lacking no feature of hill or vale, or castled crag or busy street, or shining sea, to give the picture completeness; they came to Edinburgh, the city of Knox and Melville and Chalmers; they came from almost every British colony, from every section of the United States, from Germany and Hungary, from France and Switzerland and Italy. Though severed by continents and oceans, a spirit of brotherhood had long been growing up among Presbyterians, and now the longing for visible fellowship was realized. They came together, men who had been forty years in the heathen lands to sit side by side with men who had never been far out of sight of the Scottish hills, Professors, Pastors, missionaries, judges, merchants, farmers, mechanics, bankers, peers of the realm, and humble peasants. As Dr. Blaikie reported, they represented a constituency of 5,023 charges and parishes on the Continent of Europe, 4997 in Great Britain and Ireland, 1550 in the colonies, and 9793 in the United States.

For seven days the Council continued its meetings, and the testimony that comes to us from every side coincides in declaring the whole to have been most delightful and profitable. The Scottish people did all they could to make the family gathering happy and joyous. All sang the same songs of Zion, and all had an opportunity of sitting side by side at the Table of the Lord. They took sweet counsel together concerning the things of the Kingdom of Christ and strengthened each others hands and cheered each others hearts by recounting the works of wonder done by the Lord in the days that that are past, and forecasting the prospect that presents itself to our view in coming years.

IS IT A DREAM?

Is it a fond fancy, to anticipate the day when the scattered members of our Presbyterian family, all true and loyal to Zion's

King, shall be knit together in visible unity, aiding in all good works, carrying forward together the Lord's battle against all evil in this world, and bearing unitedly to foreign lands and heathen multitudes the glad tidings of salvation? What has already been accomplished in our day is a sure promise of more glorious days to come. The Lord has surely called us to do a great and glorious work for Him in this sin-stricken but redeemed world. And He will heal our internal divisions and wounds, He will close our ranks, He Himself will be our Leader, as we go forward in His name to do the work He has assigned to us.

WIDER UNION.

From the beginning, and at every stage of her history, the Presbyterian Church, has repudiated the airs of exclusiveness which are characteristic of Romanism and other perversions of the religion of Christ. We believe in the communion of saints, and we find the Church wherever Christ is. We welcome to our hearts every follower of the Lord Jesus by whatever name called, and we gladly call him brother. We hope and believe that other churches will draw nearer and still nearer to the Scriptural model, and that all Christians, living closer to Christ, following His footsteps, filled by His Spirit, there will in due time be manifest union and communion of all who love the Lord Jesus in sincerity. The aspirations of the Edinburgh Council in this direction were marked and most gratifying. If in our day the forces of evil and of moral darkness are combining, the children of the Light are combining too. The springtide of love has come after the cold winter of strife and division.

ADDRESS TO THE QUEEN.

An impressive illustration of the unity of feeling prevailing in the Council was furnished by the address to the Queen adopted at the closing session. The venerable Dr. Adams, of New York, was Chairman of the committee which prepared the address. He spoke of the respect, admiration, and affection he and his brethren from the United States felt for the noble woman who presides over the vast realms of the British empire. Forms of Government, dynasties fade away, but the sympathies of our common humanity are immortal and universal. The address itself stated that the 333 representatives, commissioned by 49 Presbyterian Churches in 25 separate countries, having in all 19,040 ministers, and 21,443 congregations, desired to express their unfeigned respect for Her Majesty's Throne and Government. They rejoice in the large

liberty allowed under Her Majesty's Constitutional Government for the proclamation of the gospel, and they welcome the facilities within their reach in the capital of Scotland for consulting together on the subject of that Presbyterian polity to which they were attached, and for uniting in Christian counsel and prayer with the view to the advancement of Christ's cause in all lands. They acknowledged Her Majesty's recognition of Presbyterianism by joining in the Presbyterian worship during her residence in Scotland, and prayed for Her Majesty's temporal and spiritual welfare, and for the prolongation of her life; and they also prayed that the influence of the British nation and of America might combine with those continental States of Europe which are in the enjoyment of peace to bring the horrors of the present war to a speedy end, to mitigate them in the meantime, and to endeavour to restore peace and good order to the nations.

Dr. Hoge, of Virginia, himself a Republican, cheerfully acknowledged that there was not on earth a happier government than the Monarchy over which the Queen presides. It was not only her great distinction to preside over a larger number of subjects than any other Sovereign, but she was the strongest of all others in the loyalty and love of those over whom she presides. No Government upon the earth was stronger in the love of the people. For more than forty years Queen Victoria had presided over the purest Court of any Sovereign in Europe, and this happy result she had secured by her own transcendent virtues. And so far as the relations between the Queen and Scotland were concerned, the unifying sentiment was the Presbyterian Church, for when Her Majesty visited this country she worshipped among her Presbyterian subjects.

Similar expressions came from French, German, Italian and Hungarian delegates, and the decision of the Council was unanimous.

THE COUNCIL ON MISSIONS.

An arrangement had been made that the subject of foreign missions should be introduced by a paper by the venerable Dr. Duff. His health prevented his appearing before the Council at all, but he sent a very powerful letter on the subject of Missions to the heathen, and suggested that the Council should arrange a plan by which all the Presbyterian Churches could work together harmoniously in heathen lands. He suggested the NEW HEBRIDES group of islands as a field that might be chosen for a purely Presbyterian mission, there being encour-

agement in the fact that six Presbyterian churches already work together in those islands. The proposals of Dr. Duff were received with much enthusiasm, and a committee was appointed to consider them.

MISSIONARY OBLIGATIONS.

Dr. Murray Mitchell, Edinburgh, said that if the Word of God was to be our teacher, all dispute about the obligation to missionary work was foreclosed at once. To deny this would be as complete an abnegation of Christianity as to deny the duty of loving the Lord our God with all our heart, or the loving of our neighbour as ourselves. The extension of the kingdom of God over the whole world ran like a thread of gold through the whole even of the Old Testament, or they might call it a light which dawned in Eden, and shone with ever-increasing brightness, till in the great evangelical prophet, the glory of the Gentiles was seen coming into the Church of God like a flowing stream. And when the Word was made flesh, although for reasons of which even we could comprehend the wisdom, He was sent only to the lost sheep of the House of Israel, yet there came during His earthly life most touching indications of what was in His mind and heart regarding the heathen nations. Take one passage alone:—"Other sheep I have which are not of this fold; them also I must bring, and there shall be one flock"—that was the word—"one flock, one shepherd." In that one word "must" they had the sublimity of the eternal purpose fixed at the throne of God—"must bring." They had there the infinite yearning of the divine love for perishing sinners. Then came the last word, the farewell request, the one command he thought, which our Lord gave after His resurrection from the dead, "Go into all the world, preaching the gospel to every creature." Preach it to the uttermost parts of the earth; as if He had said—Whatever else ye do, do this, whatever else you forget, I entreat you forget not this. For a time, even the men on whom the Spirit was poured out at Pentecost, though they preached diligently, preached to the Jews only. But when the great revelation of their duty was made known, then there came forward such men as Paul, and his whole soul kindled in the contemplation of what he called "the riches of the glory of the mystery." What mystery? Not that the Gentiles should be converted only, but that they should be made fellow-heirs, fellow-citizens with the saints and with the household of God; that they should be as near and dear to the heart of God as the nearest and dearest of His: en people.

The Bible, however, gave no optimist view of human nature or of heathen religion. "The Gentiles which know not God," said, solemnly and sadly, the great Apostle. "Darkness covers the earth and gross darkness the people." But God is light, and the truth that comes from Him was light, and light was essentially, necessarily aggressive upon darkness, and so in the very nature of things it is victorious over darkness. Let the light only pierce the gloom, and necessarily the darkness would flee away; and thus the Christians who preached the gospel were essentially men full of hope. Dr. Mitchell proceeded to direct attention to the fact that at present three-fourths of the globe were still in darkness and in the habitations of cruelty. There were more heathen alive in the present day than in the days of the Apostle; for the Roman Empire in his day hardly contained 120,000,000 of people, and the Indian Empire contained more than double that number now, while China contained more than 400 millions. That was the state of things eighteen hundred years after the great commission was given to the Church to preach the gospel to every creature. If the Apostle Paul were only to rise up in that House there would be a feeling in his heart of holy indignation, and he would sound the alarm loud as a thunder peal to rouse the Church to consciousness of neglect of duty, of guilt, and of danger.

HEATHEN RELIGIONS.

Every motive that impelled the early Church to preach the gospel to heathen nations remained now, and ought to be now in their hearts in undiminished strength. Take that one consideration—the condition of the heathen nations. There were men who told them that heathen religions gradually improved, as muddy streams gradually ran themselves clear. If that was true, he had utterly misread history. Compare the heathen religions existing now with those existing in the days of Paul. The great systems of Hindooism, of Zoroasterism, and of Buddhism in India, of Confucianism in China, of Fetishism, so largely developed in Africa, of spirit-worship, which was almost universally the religion of the Tartar, were all showing no signs of improvement; and in addition to these great systems another had arisen since the days of Paul, which was spreading still and spreading rapidly—a system that, admitting the unity of God, denied the divinity, the death and atonement of Christ, which tied down its devotees at best to the European civilisation of the seventh century, which

degraded women even more than Hindooism, which recognised the unutterable evil of slavery, and which proclaimed as a duty, war for the conversion and, if necessary, the enslavement of believing nations. The condition of the heathen nations was not better now than it was in the days of Paul. He thought they might demonstrate that it was decidedly worse. Certainly the systems of Hindooism and Buddhism with which he was best acquainted, were worse now than they were in the days of Paul. They also knew better about the actual condition of the heathen world than Paul could have known. He did not know of that horrible cannibalism, of that continuous monotonous slaughter of human beings going on in heathen countries. "Blood! blood! blood! everywhere blood!" exclaimed Livingstone, when his heart was sickened with what he saw.

PROGRESS AND PROMISE.

The results which God had given them in prosecuting their missionary work ought to be a new stimulus to action. There were two millions of men at the present day, Christians, who, but for their feeble modern missions, would have been sunk in the darkness of heathenism. Then there were openings now for the gospel that had never been experienced till of late. There were, for example, the openings in America and India. Light could now be poured into the darkest recesses of the Zenanas, and surely it was the duty of the Christian Church to take advantage of all these openings. There were also other advantages which they had as compared with the early Church for carrying on missionary work. Those were a handful of men, but the modern Church consisted of a mighty nation. They had the Scriptures translated into two hundred different languages, and had all the advantages of steam carrying their messages to the ends of the earth. They had also the same glorious promises to sustain them in their high enterprise which the early Church possessed, "Lo I am with you always, even to the end of the world." They had all which the early Church had, and also advantages and opportunities and powers that the early Church did not possess, and in accordance with those things was the responsibility increased. The great question was, "How shall the heart of the Christian Church be moved to increased zeal in missionary work." As a council they should make a solemn confession that they had been very neglectful in regard to this great work. It was also necessary that the obligation to prosecute and assist in missionary work should be enforced from

the pulpit with a zeal and devotedness that had never been attempted as yet. The mind, and heart, and conscience of the Church required to be educated on this subject, and none could do this so well as the pastors of the Churches. Prayer on behalf of missions ought also to abound in all their Churches. Means should also be taken to extend information as to missionary enterprises among the people; for he could testify to the exceeding ignorance prevailing over Scotland with regard to missionary work, and to the exceeding gladness with which the people of Scotland received all missionary intelligence. Parents and guardians should also take up the duty of creating and fostering an interest in mission work among the young; and the press should be looked at, and a missionary literature provided for the old and young. He had listened during the sittings of that Council to admirable expositions of Presbyterian doctrine, but as he did so he felt inclined to say—"Show me thy faith by thy works. "O Presbyterian Church, if thou believest all thou dost profess to believe, then arise in the strength of thy God, and perform in the strength of God the work that God gives you to do."

THE TRUE MISSIONARY SPIRIT.

Dr. Wangemann, of Berlin, read a paper in which he stated that about ten years ago he took a journey to the stations of the Berlin Missionary Society, in South Africa, and although he met there large numbers of truly converted people, he was confirmed in what he had been previously told as to the low moral state of the Kaffirs at the mission stations. It was necessary to enquire seriously into the reasons of such a state of things, and he had to submit a few of the ideas he had formed on the subject.

First, he thought it was dangerous for a missionary not acquainted with the character of the heathen to think that he can win their affection to the gospel by overloading them with temporal gifts and benefits. They came to think that they did the missionary a favour by listening to his sermons or allowing themselves to be baptised. It would be wise if missionaries were sparing of gifts until the hearts of the heathen were prepared, so that they might receive them without injury. Another error was that of encouraging the idea that all missionary buildings, and books, and other material for the schools must be furnished from the missionary system. A result of this was that parents began to demand payment for the time that their children spent at school. Another danger which he had to enumerate had reference to civilisation preceding Christianity—for he had a high respect for

civilisation only as it followed Christianity. A still further evil was jealousy between different missionary societies. The most effectual means of securing fruit from the missionaries' labours was to exercise the spiritual strength of the new converts, to make them work for them, to bring their thank-offerings, to visit their fellow-countrymen, and to make them elders of their Churches. The sooner they learned to labour for the Lord the sooner would their Christianity be healthy.

THE NEW HEBRIDES, &c.

Professor McLaren gave the Council a concise account of the Foreign Missionary operations of our own Church in China, India, Trinidad, and the New Hebrides. Rev. John Inglis, long the faithful associate of our Dr. Geddie on Aneityum, gave a brief account of the New Hebrides, for which we make room: "He had been thirty-three years a missionary to the heathen. The first eight of these were spent in New Zealand, and the last twenty-five in the New Hebrides. He was sent out and supported by the Reformed Presbyterian Church of Scotland, but since the union which was consummated in that hall thirteen months ago he was a recognized representative of the Free Church of Scotland. The New Hebrides were a group of islands lying about 1000 miles from the north of New Zealand, 1600 miles from the east of Queensland, and 600 miles from the west of the Fiji Islands. They were inhabited by two distinct races, viz., the Malay and the Papaun. The Malays were, seventy years ago, wholly heathen. They were now Christians. (Applause.) The Papauns still remained in the lowest depths of heathen darkness. One of the chief difficulties in the way of the missionaries was the many languages spoken in the group. They were acquainted with ten or twelve, but there were as many more dialects. Another of their difficulties arose from the unsanctified character of much of the commerce carried on in these seas. Some five years ago the British Parliament passed an Act having special reference to these islands, known and quoted under the title of the Kidnapping Act, which revealed one phase of that commerce, which pernicious influence they had to contend against. Missionary work in the New Hebrides was first opened up by the London Missionary Society, and the first effort to introduce the gospel to the natives of the group was made in 1838, by that eminent, well-known missionary, John Williams. (Applause.) The first Presbyterian Church that undertook missionary operations in the New Hebrides was the Presbyterian Church of Nova

Scotia, a branch of the Secession Church of Scotland, whose missionary was settled in the most southerly island of the group in 1848. Four years later the Reformed Presbyterian Church of Scotland was represented in the New Hebrides mission, and subsequently the Presbyterian Church in Australia and New Zealand gave their aid." He concluded by giving an outline of the mission field as now occupied.

JEWISH MISSIONS.

Dr. Moody Stuart gave an address on this favourite theme. Presbyterianism, he said, was peculiarly fitted for the conversion of the Jews both because the Jew recognises its scriptural government and very specially because Presbyterians throughout the world have a great love for the Old Testament, and nothing more touches the heart of the Jew than our love to his own Scriptures. It is not desirable that the same amount of prayer, of labour, of money, and of men, should be bestowed on the Jews as on the heathen, because for every million of Jews in the world there are perhaps a hundred millions of the heathen; yet the place of the Jew in the world and in the eye of Christ is not as one to a hundred. Rather in the Word of God are Jew and Gentile regarded as the two halves of one whole, very unequal, indeed, yet still halves in some respects. Christ was promised as "a light to lighten the Gentiles and the glory of His people Israel." The first half of the promise has been signally, though far from completely fulfilled; the second remains, with no national fulfilment to Israel, but the reverse, for hitherto the Light of the Gentiles has been a shame and a reproach in Israel, and not his glory. President Edwards has said that no declaration of Scripture can be regarded as more certain than the national conversion of Israel, as promised in the eleventh of Romans; and it is equally certain that their national conversion will be "life from the dead" to the world. Neither men nor nations are influential for good according to mere numbers; one Luther, one Calvin, one Knox is more to the Church than millions of ordinary men; and the one little nation of Israel has had more influence in the history of the world than all the ancient empires of east and west. Nor can we say that the nation of Israel, having flowered and borne its fruit in the birth of our Lord Jesus Christ, is now only a withered tree, dead, and of no further use. That one fruit had indeed been glory enough for this nation for ever, if it had pleased the Lord thereafter to cast it away. But His providence has been as marked as His promise. For these eighteen hundred years

He has kept Israel through a hundred deaths; the nation is at this day as numerous as it ever was, except in the days of Solomon; the Jews believe that no nation has ever risen so rapidly out of oppression, weakness, and obscurity as they have done during the present century; and with every sign of vitality they are increasing every year in numbers, in wealth, and in influence. Throughout their history, they have as a nation been intensely religious, even in their deepest darkness they have rested both on the divine history of the past, and in the hope of a glorious future. And if once converted to Christ there is every reason to believe that Judah's burning zeal will make him like "a torch of fire in a sheaf, or an hearth of fire in a wood" in the midst of the other nations. There are many tokens that the time of their conversion is now drawing nigh. During the last fifty years the desires of Christians have been drawn out toward Israel as never before since their dispersion, and the pity in our hearts is only a drop from the swelling of the great ocean of the divine love rising again toward the lost sheep of the house of Israel. As yet the heart of the nation has not been reached, yet many have been converted, prejudice has been removed; and among large numbers of the Jews the name of Jesus is no longer uttered with a curse. The providence of God in raising the nation has most remarkably coincided with Christian effort in their behalf. It is as if the Lord was beginning to deal with them again as a nation. It will be a terrible humbling for that proud people to be brought down to worship Him whom they have pierced; and it seems as if nothing but national trials would issue in their national conversion, as if only the weight of an Almighty arm could "break the iron sinew of their neck." Meanwhile they are uniting themselves together even when they are scattered throughout the world. The Church may have presented the remarkable spectacle of a people scattered and bound together as a nation by a book, by the Bible. But now they are adding other associations, and in the great Jewish Conference in Paris in the end of last year the nation seems to have reached in some respects a greater unity than has done since their dispersion. It seems as if the Lord were preparing them for some national destiny in His mysterious providence, which the great Eastern question may tend somewhat rapidly to develop; for I can never bring myself to believe that in the latter day all nations are to sit every man under his own vine and his own fig-tree, and that Israel has been so marvellously preserved only for the sorrow of sitting for ever

under a stranger's vine and beneath a foreign fig-tree.

A CONFERENCE.

Dr. MacGill, the Foreign Secretary of the United Presbyterian Church, said that there was a projected meeting, similar to this conference, but resting on a broader basis, to be held in October of next year in London. The meeting was to consist of individuals belonging to the Church of England, the Baptists, the Presbyterians, the Nonconformists, and, indeed, to all denominations that were conducting Foreign Missions, so far as they could be brought together. The main object that was in view, was to have an opportunity of comparing their various methods of operation. He thought much good could be done by the Council in the same direction if they appointed a committee, who, by correspondence could collect information upon such points as the training of missionaries, the selection of lay agents and native missionaries, the best method of managing their finances, and the best method of developing liberality. Upon this last point, he might state that the Church with which he was connected gave £40,000 a year for Foreign Missions, but he was in the habit of saying that there were 400 men in that Church who could give every farthing of that amount. The three Presbyterian Churches in Scotland gave something like £120,000, but this sum was infinitely too small when they looked at the work that needed to be done, and he believed that in these three Churches there were 1200 men who could contribute every farthing of that amount.

WORKING TOGETHER.

Dr. Herdman, a distinguished minister of the Church of Scotland, spoke well on this subject. He advocated co-operation in the preparation of Missionaries. The Free Church of Scotland set an example eleven years ago by establishing a chair of Evangelistic Theology, and nominating to it that prince of living missionaries—Dr. Alexander Duff—whose absence to-day through ill health awakened their deep regret and sympathy. In 1868, the United Presbyterian Synod directed their retiring foreign missionary secretary to prepare a series of lectures in their hall on the subject. These arrangements served to render more conspicuous the general want. The subject was of the greatest importance, and the instruction to be given systematically—taught as a science at their universities. Dr. Herdman

proceeded to suggest that Presbyterians should combine to effect the appointment, to commence with of a Professor of Comparative Theology at each university. He also asked whether they might not unite to maintain some common central missionary institute, such as the one opened in London by Mr. Grattan Guinness, which, however, lacked Church connection. Second, as to co operation abroad, in some cases actual union was possible. Thus at Calcutta might not the collegiate departments of the General Assembly's institutions and that of the Free Church be amalgamated, the large schools going on separately. This would get rid of even the appearance of rivalry, and would without expense strengthen the staff of able Christian agents to hold their own in that country. At Madras, also, an interesting experiment was being tried, and other places concert somewhat similar might be attainable, without introducing confusion, in the interests of economy, efficiency, and charity. Another mode of working together was happily presented at this moment by the Scottish missions in East Africa. That of the Free Church at Lake Nyassa had for one of its agents a United Presbyterian. Moreover, members of both missions there were aiding in the cruise round the lake; it was likely that they would employ boats in common between the mountains of Zambesi and the cataracts; and in all things they would be ready to strengthen one another in all things in the Lord. There were other ways in which the various denominations might work together. He thought it might be too much to expect that at present they might see their way to the establishment of a joint mission by all the Presbyterian Churches represented in that Council, though he hoped they might see that ere long. The late Dr. Crawford did indicate a far larger scheme of co-operation when, in his Moderator's address of 1867, he pleaded for their common cause in the work of missions as follows:—"I see no reason why our several Presbyterian Churches should not, and might not, without any serious difficulty, and certainly without any unprincipled compromise in their points of conscientious difference be united, appointing a common Missionary Board, at which each Church is fairly represented, and allotting a set time during the sitting of their Supreme Courts for receiving in one great convocation, its reports, conveying to it their instructions, and joining together in friendly conference and fervent prayer for the furtherance of the great work in which they are now engaged." That was a grand idea, Who did not wish for its fulfilment?

GROWTH OF MISSIONS.

Dr. Thomson, of Beyrout, (author of the *Land and the Book*) spoke of co-operation in Mission work, and of the rapid growth of missions in our time. The first minister sent forth by the Church of Scotland, Dr. Duff, is still living. The first annual meeting which he attended of the American Board of Missions was held in an ordinary room half full of persons who hardly seemed to know what they were there for. Now, they were aware that that board was expanded twentyfold in its own noble operations; and while it was then the sole organization for that purpose on the whole continent of America, there had divided off from one side or another great branches from it as the Presbyterian Board North, and the Presbyterian Board South, and the Dutch Reformed Board, and the Baptist Board, and the Episcopal Board. That rapid expansion of mission work was very cheering, and it showed that every branch of the Christian Church in Europe and America was rapidly absorbing into its inner consciousness the supreme obligation upon the Church to give the gospel of Jesus Christ to the whole world. It would have been, therefore, a lamentable misfortune if that Council had separated without assigning special prominence to this subject, in regard to the importance of which they all agreed, and which was the glory of the Church of their age, and which was the most sublime and godlike enterprise which the human mind could undertake or comprehend. It was exceedingly important that there should be fraternal co-operation in this work by those engaged in carrying it on at home and abroad; and by co-operation he meant much more than that respectful courtesy towards Christian brethren which should characterise all their relations to one another—he meant such kind of co-operation as would exert a practical influence on the actual work of foreign missions. He proceeded to show the way in which this kind of co-operation would promote and strengthen the action of foreign missions in the wide field of the world. The two great obstacles in the way of the rapid extension of this work were briefly stated, want of men and want of money. It was not necessary to inquire whether the Church had or had not reached the utmost limits of its ability to supply both these wants, but for all practical purposes it might be taken for granted that these wants were permanent, for no matter how the supply of men of the right spirit to carry on the work, and of means, was increased, new fields would be continually opening for further missionary efforts. He believed it was possible that

by wise co-operation a very great economy might be realised in the expenditure of both men and means and that would be regarded as of no small moment to any one engaged in carrying on this missionary work, either at home or abroad. And economy in expenditure of men or of means was of the utmost importance to the success of this great enterprise. He pointed out various ways in which advantages would arise from more co-operation, suggesting, among other matters, that if there was greater unison of effort different religions in the foreign field might combine in providing higher institutions for the necessary training of the native pastors, teachers, writers, and others necessary for the conduct of Christian communities. He believed that was possible, and considered it ought to be done. Again, in the matter of furnishing a Christian literature for their converts in the foreign field, there ought to be concert and co-operation. It might surely, he thought, be arranged that missionaries labouring in the same field, among people of the same language, should unite and decide what literature should be elaborated, and who should do it. Were this done much time, strength, and money which were now wasted could be saved. Although the great responsibility of carrying on this work must devolve on the missionaries, yet a large part of the responsibility must depend upon the Churches at home, and the Boards who gave directions. If they sent out missionaries with a cargo of the old worn-out barriers which had been in use in our own lands, and instructed them to erect them in the foreign fields, they would very soon have in these foreign fields the deplorable exhibition of a poor, isolated, weak group of churches, surrounded by these barriers which they could not possibly understand, and would not in any wise appreciate; and if they were not positively cold and indifferent to one another, they were utterly powerless to co-operate for combined action. It was therefore essential that, from the boards and churches at home, they should send forth their missionaries free, free to preach the gospel to the perishing heathen, and only that; and he was perfectly persuaded that this great work would task the perfect catholic spirit of every Presbyterian Church on the face of the earth. They had all much to learn in this matter, to learn how to relegate to the domain of non-essentials many things which they had cherished, and which they thought important."

This language coming from the lips of a veteran like Dr. Thomson deserves the gravest consideration of ministers and people.

Space fails us to follow further the papers read and the discussions which followed. The work of evangelization as carried on in China, India, Japan, Africa, &c., was reviewed, and the following resolution was unanimously adopted:—"That the Council, having regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian Churches, and in which it is of increasing importance that there should be the utmost attainable co-operation amongst the Churches of this Alliance, appoint a committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operations, with instructions to report the same to next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating the existing agencies, or preparing the way for co-operation in the future."

Dr. Hamilton MacGill submitted for consideration a number of practical questions bearing upon the subject under discussion:—1. The extent of expenditure on salaries and allowances due to Missionaries with a view of obtaining uniformity; 2. The employment of native pastors—he knew no subject that more demanded the earnest and laborious consideration of all missionary Churches than the development of native agency; 3. The place of medical agency in missionary work; 4. The methods of stationary arrangements which experience has sanctioned; 5, the stage at which Presbyteries ought to be formed in a mission district; 6. The method best suited to advance missionaries in the languages of the heathen; 7. The general question of missionary literature; 8. The best means for developing the missionary spirit in the home Churches.

WITH ONE VOICE.

The representatives of the Presbyterian Churches in Scotland, England, Ireland, America,—all the world over,—have endorsed the Foreign Mission enterprise and have pledged themselves to greater earnestness in the future. Happily our own beloved Church did not need to be ashamed among sister Churches. But what are we to do in order that our share of the Lord's work may not be neglected? Other Churches are pressing with vigour in the glorious race; shall not every Presbyterian in British North America do his and her share in the work?

THE GENERAL COUNCIL

Will meet again in three years, and the progress made in the interval will be reported and commented upon. It was well

worth holding the late Council if nothing had been done except what was done on this Missionary Day. But much, very much else, was done, and each day appeared to excel the other in the interest of the topics discussed and the ability with which the discussions were conducted.

PRESBYTERIANS.

The wide world over may take fresh courage from the recent history of their branch of the Christian Church. Pure and undefiled religion is reviving. The great doctrines of the Scriptures are held forth in their purity. Home heathenism is not neglected while the strongholds of Satan in the dark places of the earth are assailed. The spirit of brotherly love prevails more and more. The petty feuds and bitterness that darkened our horizon in other days are passing into everlasting oblivion. God grant that our zeal and wisdom and self-sacrifice may equal our opportunities!

The Missionary World.

ANOTHER instance has come to light of the unwisdom of certain Bishops of the Church of England. The French Protestant Church has for more than forty years carried on a most successful mission among the Basutos of Africa; and now when the work of rescuing these people from Heathenism has been accomplished, Bishop Webb enters the field to plant the standard of Episcopacy and carry strife, division, and perplexity among a simple and believing race. It is cruel; it is shameful, when millions still live and die in Africa who have not heard of the name of the Lord Jesus. No wonder the Missionaries have earnestly remonstrated against Bishop Webb's proceedings. A similar policy of unchristian aggression has been pursued in the Hawaii, in Madagascar, in India and in other parts of the world's wide mission field.

The Missionaries of the Presbyterian Board, labouring very successfully in Persia, have been disturbed and embarrassed by the intrusion of the agents of the Anglican Society for the Propagation of the Gospel. On the other hand the Missionaries of Presbyterian and other churches have been ever careful to select fields where the ground has not been broken by others. The same is true of some of the church of England Societies which are most christian and brotherly in their policy.

We referred in our last issue to the great Missionary Conference held in China. It was successful in a high degree. The Missionaries scattered over the vast empire of China are now personally acquainted with each other, and they appreciate each others aims and plans. Men from Canton and Formosa, Hongkong and all the coast ports and river ports, and from Peking, have met and talked and prayed together, have discussed their work, made known their methods, mentioned their successes and encouragements, their discouragements and failures, have excited one another to deeper hope, to new faith, to more determined purpose, and all this largely from the social opportunities afforded by the assembly. Plans have been arranged to ensure mutual co-operation especially in the preparation of christian literature for educational purposes. Two series of text books are to be prepared to be used all over the field.—Another result of the Conference is the “Women’s Missionary Association of China.” “The objects of this Society are the maintenance of interest in each other’s missionary labors, and mutual help from a knowledge of the methods used and their results.” The Association consists of all the Protestant Missionary ladies in China, and hopes to accomplish its object by publishing a semi-annual magazine about the size of Scribner’s Monthly. This magazine will contain reports and articles bearing on woman’s work for woman, from every missionary station. It will be of value for the Woman’s Associations at home. All the Missionaries unite in an appeal to Christian Churches in Europe and America setting forth the claims of China. The appeal is most cogent and heartstirring. China is shewn to be more populous than all Europe, and quite equal to all the rest of the heathen world exclusive of the Mohammedans. The resources of China as well as its population are shewn to be immense. “Intellectually the Chinese are fit for anything.” In diplomacy and in mercantile enterprise they equal Europeans. Their enterprise and perseverance are proverbial. They are the great Colonizers of the East as England is of the West. Under a showy exterior the most pitiful, be basing and cruel superstitions and customs prevail. There is no hope of China from within; if she is to be raised it must be by light and truth from without. Thirty-seven years ago there were but three native christians in all China connected with Protestant Missions, now there are at least 12,000 or 13,000. The past year was more hopeful than any that pre-

ceded it, and the rate of progress bids fair to be increasingly rapid. There are still 8 provinces without a resident Missionary; and taking China as a whole the supply is as if there were but one in Massachusetts or two in all Scotland!—The plea sent forth by the Conference is a very affecting one,—the above being but the leading points. Our own Formosa Mission will be dearer to our hearts in view of an appeal such as this.

It is superfluous to say that the Missionaries in Turkey are in trouble and distress. They see their flocks ground to the dust under the most dreadful oppression; and matters becoming worse day by day. They live as if the sword of the destroyer were daily flashing before their eyes.

Here is an item that may serve to stir up our zeal in the cause of missions: The United Methodist Free Churches of England, with a membership of only 70,000 persons, have sent out, and are sustaining in the foreign field, *fifty-seven missionaries*. Under the Divine blessing, they have now 6,540 communicant members of their native churches—2,677 of whom were brought in during the past year.

The Irish Presbyterian Missions are prospering,—last year’s progress being such as to fill the Assembly “with thankfulness, courage and hope.” All the ground heretofore won has been maintained, and there are preparations for further advance. The total expenditure in India was £9,600 stg., and the receipts amounted to £9,936. The Indian Mission has 12 stations, 9 Europeans Missionaries, 37 native helpers; 248 communicants; 794 baptized, and 842 adherents unbaptized and under instruction. There are 1575 children in the mission schools.

The Irish Protestant Mission in China is feeble—consisting of 1 missionary and 1 medical missionary. “The district covered by our Mission is enormous, embracing the entire of Mantchooria, Southern, Central, and Northern; and between Mantchooria and the Great Wall, Mongolia is open. “The land has not even been viewed.” Dr. Hunter reached as far as the Amoor, and saw across the river the churches of a Russian town. The missionaries of the Greek Church had already circulated their catechisms, and “in the house where we spent the night, the Chinaman knew the story of the Israelites in Egypt as well as I did..... I have a deep, deep joy in my soul when I think that the Irish Presbyterian Church has been honoured to carry one end of the Gospel chain round the world.”

Our latest tidings from the new mission

fields in the African lake regions are of a most encouraging character.

Missions to Papal lands are scarcely less important than Missions to the Heathen. An effort is being made to harmonize the operations of the different societies at work in Italy. One of the weaknesses of Protestant effort is the multiplicity of agencies, —sometimes rivals to one another, occupying the same field. This is a reproach and a scandal. There are very cheering reports from Mexico and Brazil, in spite of bitter persecution.

Our own Church.

GIVING for the Lord's cause is not only a duty and a privilege, but an act of Religious worship, therefore all should give,—not only a few of those generally regarded as wealthy and liberal and to whom the giving part of worship is largely left, but ALL should give as God prospers them. All the members and adherents, young and old, who are earning money should contribute towards the maintenance of ordinances in connection with their own congregation, and all should bear their share in sustaining the several schemes of the Church. Not only all individuals, but all Congregations should contribute to each of the schemes. We say *all* Congregations, whether settled or vacant or simply Missions,—all *Congregations*, not only one branch of a pastoral charge contributing to this scheme and another branch to that scheme, but each station of every pastoral charge should forward contributions to all the several schemes of the Church. Were Ministers and Sessions to attend to this, we would hear less about deficits in our Colleges and Mission funds, and the work of the Church would be carried on with greater zeal and success.

CALLS.—The Rev. W. Christie, to Westmeath, Presbytery of Ottawa.

Mr. Colin Fletcher, to North-East Nisouri, Presbytery of London.

Rev. J. A. F. McBain, of Drummondville, Presbytery of Hamilton, to Chatham, Presbytery of Miramichi.

Rev. Jas. Sinclair, to Upper Londonderry, Presbytery of Truro.

The Rev. P. Musgrave, of Milverton, Presbytery of Stratford, to Duff's Church, McKillop and Winthrop, Presbytery of Huron.

Rev. J. McNabb, of Beaverton, Presbytery of Lindsay, has declined the call to Manitoba.

Mr. R. P. McKay has accepted a call to Knox and Melville Churches, Scarborough, Presbytery of Toronto.

Rev. J. Battersby has accepted the call to St. Andrew's Church, Chatham, Ont.

INDUCTIONS.—The Rev. F. McCuaig, to Chalmers' Church, Kingston, Presbytery of Kingston, on 26th July.

The Rev. F. M. Dewey, to Richmond, Presbytery of Quebec.

The Rev. M. F. Boudreau, to Danville, Presbytery of Quebec, on 8th August.

The Rev. J. A. Logan, to Acadia Mines, Presbytery of Truro, on 7th August.

LICENSURES.—Presbytery of Kingston:—Mr. Alex. MacGillivray.

Presbytery of Toronto:—Messrs. W. A. Wilson, M.A., and A. R. Kennedy, M.D.

DEMISSIONS.—The Rev. W. Coulthard, Gananoque, Presbytery of Kingston.

The Rev. S. Acheson, Minden, Presbytery of Peterboro'.

The Rev. H. Thompson, St. Andrews, E. Oxford, Presbytery of Paris.

NEW CHURCHES.—The Rochesterville Congregation—under Rev. Jos. White—opened on 15th July, free from debt, a new Church to accommodate 300 persons.

A new Church was opened at Parry Sound on 29th July.

The foundation stone of a new Church was laid on 5th July at Ventnor.

The 1st Presbyterian Congregation of St. Catherine's are erecting a handsome new Church to accommodate, with galleries, 1,000, at a cost of over \$20,000. The foundation stone was laid on 24th July. Under Rev. G. Bruce, this Congregation is making rapid progress.

DEATH.—We regret to notice the death, on the 18th ult., of the Rev. Robert Scott, at one time minister at Oakville, Ont., and afterwards at Camiachie, in the Presbytery of London, but more recently of the Jane Street Presbyterian Church, New York. Mr. Scott's widow and family have the sympathy of a large circle of friends in Ontario.

RETURNED.—The Rev. R. Campbell, M.A., of St. Gabriel Street Church, Montreal,

who has spent the past 6 months in Britain, as agent of the Board of French Evangelization, returned home on the 14th ult. Mr. Campbell's visit has been most successful, considering the hard times. The Board not having an agent at present in Britain will require to receive largely increased contributions from our own Congregations to carry on their ever increasing work.

OFFER OF SERVICE.—We understand that the Rev. K. J. Junor, of Bermuda, has offered his services to the Foreign Mission Committee for the Formosa field.

HANDSOME GIFT.—Among the list of acknowledgments in this number of the Record will be found the handsome sum of £200 sterling, received from the Colonial Committee of the Church of Scotland for French Evangelization.

A VALUABLE BOOK.—"The Proceedings of the General Presbyterian Council held at Edinburgh," recently, will be published in a handsome 8vo. volume. The volume will contain not only all the speeches that were delivered and all the papers that were read, but a great deal of other interesting matter. Price to subscribers, six Shillings sterling. Names may be sent to Rev. William Gillies, 13 South St. Andrew's Street, Edinburgh. We need not say how desirable it is that this volume should have a wide circulation.

HONOR.—Rev. James Bennet, pastor of St. John's Church, St. John, N.B., has had conferred upon him the honorary degree of Doctor of Divinity. Dr. Bennet has been thirty-four years in the ministry. His "Wisdom of the King" a substantial volume, and numerous minor publications have commanded attention especially in the Maritime Provinces.

HOPEFUL FIELD.—The Presbytery of Victoria and Richmond has held frequent meetings this summer, and its wide field is being carefully attended to. A young minister, Rev. John Maclean, having been settled at Broad Cove early in July, meetings were held at Margaree on the 17th and 18th of the same month. Margaree is one of the most hopeful Home Missionary fields in Cape Breton.

TRURO.—The following is the Truro Presbytery's endorsement of the Endowment Fund for the Theological Hall:

On motion the Presbytery cordially approved of the effort to raise an Endowment Fund for the support of our Theological Hall, and expressed the hope that all the congregations within the Presbytery's bounds will contribute to that Fund as soon and as liberally as possible.

ABSENCE.—Rev. Dr. MacCulloch and Rev. John MacMillan obtained leave of absence for three months. Dr. MacCulloch previous to leaving received some suitable tokens of the congregation's affection. He referred to his forty years of service in the field. When he commenced his pastorate in Truro the congregation embraced an area within which there are now five energetic and flourishing congregations. He had laid in the grave 680 persons, and had baptized 880.

ARRIVALS.—Rev. William Robertson, a minister of the Established Church of Scotland, recently resigned his charge at Banton, in order to come to labour in Nova Scotia. Mr. Robertson arrived at Halifax on the 4th ult., and is now on the Probationers' list in the Eastern Section. Rev. Mr. Cruikshank, a graduate of Dalhousie College, completed his Theological curriculum in Scotland, and arrived at Halifax on the 4th ult.

SPECIAL SERVICES.—Evangelistic services were held in Halifax during the month of August. Fully one third of the population belong to the Church of Rome, and these are seldom within reach of Gospel. Some of them have heard it on this occasion, and it is hoped that not a few have been gathered in from the world and from the Kingdom of darkness into the Kingdom of God's dear Son.

LUNENBURG AND YARMOUTH.—The Congregation of Lunenburg called Rev. John Wallace to be colleague and successor to Rev. W. Duff. Mr. Wallace accepted the call and was duly inducted on the 24th July. Mr. Duff has laboured in Lunenburg for over thirty years. There are now six congregations within the limits of the charge which he undertook thirty years ago, and each is about as strong and as numerous as the original was when Mr. Duff entered the field.

ST. ANDREW'S CHURCH, HALIFAX.—At a recent meeting of the congregation—their Annual Meeting—all departments of the church's work were found to be in a healthy and very hopeful condition. Rev. Thomas Duncan has been pastor for less than a year. The prayer meeting, "the spiritual thermometer of the church," is steadily growing.

COLLEGE FUND.—This month we publish the first instalment of moneys actually paid in to the Treasurers of the Fund, and we expect similar lists monthly until the Fund is completed. Rev. G. M. Grant visited the following congregations in Cape Breton and received subscriptions as subjoined:

Mabou and Fort Hood.....	\$1870
Broad Cove.....	240
Whycomagh.....	500
Lake Ainslie and Margaree	210
Glace Bay (including Caledonia and Big Glace Bay).....	340
Cow Bay.....	240
Mira and St. Andrew's Church, Sydney	700
	<hr/> \$4100

Local Committees and Treasurers have been appointed to complete the canvass in each place. The following amounts are confidently expected,—Mabou and Port Hood, \$2,100; Broad Cove, \$350; Whycomagh, \$800; Lake Ainslie and Margaree, \$350; Glace Bay, &c., \$400; Cow Bay, \$400; Mira and St. Andrew's Church, Sydney, \$1,200.

The following Congregations were visited by Dr. Burns and subscriptions secured as subjoined :

Baddeck	\$ 300
Boularderie (both Churches)....	210
Leitch's Creek.....	70
North Sydney (including the Big and Little Bras d'Or).....	1070
Falmouth St. Church, Sydney ..	250
	<hr/> \$1900

The amounts confidently expected from these places when the canvass is completed are as follows :

Baddeck, \$500 ; Boularderie, \$350 ; Leitch's Creek, \$100; North Sydney, &c., \$1,300; Falmouth Street Church, Sydney, \$400. The following Congregations are still unvisited, viz., West Bay, Port Hastings and River Denis, Malagawatch, Middle River and Narrows, Cape North, St. Ann's, Gabarus, Loch Lomond and Grand River. It is probable that Rev. Thomas Duncan will visit a number of these, and the total from Cape Breton is likely to reach \$10,000.

Rev. Professor Currie visited Upper Musquodoboit and Little River and Meaghar's Grant, in Halifax Presbytery, on behalf of the Fund. These congregations, considering their circumstances, have done admirably. The complete lists are not yet before us, but the Professor states that in both cases his expectations have been fully realized.

MEETINGS OF PRESBYTERIES.

BARRIE, 7th August.—Rev. J. Leiper, of Barrie, was elected moderator for the ensuing year. Mr. Stuart Acheson was appointed treasurer in room of Mr. McDonald who resigned.

An application from Mr. Chas. B. Hemmings to labor as a Catechist, in Muskoka, was favorably entertained.

Mr. J. P. Grant, student, was appointed to Port Carling, for the winter half year.

The Congregations in the Presbytery were recommended to take up a collection on thanksgiving day for the Huntsville Mission.

Rev. J. Ferguson resigned charge of S. Osprey and Honepwood, the resignation to be disposed of at Stayner, on Wednesday, 29th August, at 2 p.m.

Another special meeting to be held in St. John's Church, W. Gwillimbury, on Monday, 10th Sept., at 2 p.m.

MONTREAL, 16th Aug.—The Presbytery agreed to meet in Dundee Centre, on Tuesday, 28th August, at 6.30 p.m., to moderate in a call there. Rev. R. H. Warden was appointed to moderate in a call at Chatham, Que., on an early day.

The induction of Rev. P. Wright to Chalmer's Church, Montreal, was fixed for Thursday, 13th September, at 7.30 p.m. Rev. S. S. Stobbs to preach, Rev. Dr. Jenkins to address the minister, and the Rev. J. Fleck the congregation.

OTTAWA, 7th and 8th Aug.—24 Ministers and 6 Elders were present. The Rev. D. J. McLean was appointed Moderator for the next six months. A report was received from the commissioners to the General Assembly.

Minutes were adopted in reference to the translation of Mr. A. C. Stewart and the resignation of Mr. H. Sinclair as follows:—In agreeing to the translation of the Rev. A. C. Stewart, the Presbytery desire to record their high appreciation of their brother's character, his ability and fidelity in his work and the success which attended his labours. They regret personally and for his works sake, his removal, and they cordially recommend him to the brotherly regard of the members of the Presbytery with which he is about to be associated, and pray that the presence of the Chief Shepherd may continually attend him and abundantly prosper him in his new field of labour. That the Presbytery while accepting the resignation of the Rev. Henry Sinclair cannot allow him to leave the bounds without expressing their regret at his departure. Though connected with the Presbytery for a short time only, his genial bearing and Christian character gained for him the esteem of his brethren, while his labours in connection with his late charge they properly appreciated. In parting from him the Presbytery commend him to the great Head of the Church, praying that he

be guided into a congenial field of labour and that he be blessed with abundant success from the Lord.

The list of supplemented congregations and Mission stations was revised and the amount of aid to be asked from the Home Mission Fund determined. Standing committees on the state of religion, examinations, Sabbath schools, Home Missions, and Statistics were appointed.

A call was received and sustained from the congregation of Westmeath to the Rev. William Christie. A scheme for conducting missionary meetings was adopted, the whole Presbytery being divided into ten groups and a deputation to visit each appointed. The next quarterly meeting is to be held in Knox Church, Ottawa, on the first Tuesday of November, at three o'clock, p.m., the evening sederunt to be occupied with a conference on Sabbath schools, the special subject being "the deficiency of well qualified teachers for our Sabbath Schools and the best method of obtaining a supply."

TRURO, 7th August.—The Presbytery ordained and inducted Mr. J. A. Logan, at Acadia Mines. The congregation had been without a pastor for about 8 years. A call from Upper Londonderry in favour of Rev. James Sinclair was sustained. Rev. A. Burrows was appointed clerk during the absence of Rev. John McMillan. The next meeting will be held at Truro on the 4th September.

MIRAMICHI, 7th August.—Rev. Thos. G. Johnstone was appointed moderator for the ensuing year. A call from St. John's Church, Chatham, in favour of Rev. J. A. F. MacBain of Drummondville, Ont. was sustained. Moderation in a call was granted to Blackville. Rev. W. Wilson was appointed to preach at Tabusintac and to moderate in a call if he found the people ready. Application for moderation from Black River was not granted, in view of further negotiations with Kouchibouguac. Rev. Angus MacMaster intimated his intention of acting on leave already granted, to retire from the charge of New Mills. He proceeds to spend the evening of his long and busy day in his native isle of Arran, Scotland. The Presbytery appointed a committee to draw up an appropriate minute respecting him, and also a committee to visit the congregation. The congregation of Bathurst was visited by the Presbytery in the evening, and great satisfaction was expressed with the state of matters. The next meeting will be held in St. Andrew's Church, Chatham, on the 1st Tuesday of November.

HALIFAX.—This Presbytery met in Pop-

lar Grove Church on the 7th ult. Moderation in a call was granted to Shubenacadie Congregation. Rev. W. Stuart declined the call of the Annapolis and Bridgetown Congregations.

Home Missions.

THE subject of Home Missions was appropriately under the consideration of the Edinburgh Council. Some of the brethren from this side of the ocean pointed to the wonderful providential arrangement by which Protestant England, not Romish Spain, gained possession of the continent. The land in its wealth and vast extent was preserved for a peculiar people. The people of the United States are now a composite of all the nations of the world. Men have crossed the seas, bringing their religion with them. The Presbyterian Church had been planted in America over a century ago, and it had largely moulded the civil institutions of the country. The work of the Church has to be carried on amidst a mighty rush of progress, such as the world had never seen before. The Church feels it her duty that wherever the woodman's axe rings, there the Gospel shall be proclaimed. Presbyterianism has always easily adapted itself to the circumstances of free communities. It offers the right hand of fellowship to brethren of every denomination, and is at home among the shanties of the miners as in the great cities. There are more than a thousand missionaries under the Presbyterian Board in the Northern Church of the United States; gifts sometimes amounting to \$100,000 are received from wealthy and liberal members of the Church. The work has to be carried forward among all ranks and nationalities. Chinese immigrants need special attention and are receiving it. Dr. Vandyke, of Brooklyn, defined Home Missions as the application of those principles of doctrine and polity which had been well established by their forefathers and which they professed to accept. He asked what were the influences for good which were to mould all the various populations which were in the United States of America? The steam-engine and steamship, and all inventions of modern science and art, are instruments in the hands of the Lord Jesus Christ for the conversion of this world. All literature, language, and science, and all government will be so controlled. As a moulding influence, he mentioned the great body of English common law, which was prevailing all American social and political life. Then, again, there is their educational system—

from the common school to the college it is built upon the broad base of the people's will; and as crowning and embracing all, was the Church of Jesus Christ, of which themselves, the Presbyterians, claim to be not only one, but the best embodiment and exponent. Touching on the adaptation of the Presbyterian system of doctrine and government to home missions in such a country as America, he gave it as his opinion that the Presbyterian Church was a pioneer as well as a conservative. He believed that the hardest thing to kill and easiest to establish in America was a Presbyterian Church—a *priori* because he was satisfied it was in accordance with God's Word;—a *posteriori* because of its history in this and other lands. They recognised the visible and the invisible Church. They defined the invisible Church to consist of all who believed in God. They defined the visible Church to consist of all who professed the true religion. Could they make it broader than that? They left such things as vestments and forms of worship to the discretion of the local Church. Among the fifteen hundred Churches under the missionary board, and among the three thousand Churches that supported them, they had psalm-singing and hymn-singing Churches; they had Churches with organs, and Churches in which the only instrument used was a pitchfork; Churches in which the minister used a gown; and others in which the ministers use no gown; Churches where the congregation sang a doxology at the beginning, others where they sang it at the end, and some where they did not sing it at all. And they had at least one Church where the congregation used a regular fixed liturgy, and read their prayers out of a book. What they all wanted was more faith to believe God's Word as to the value of the soul,—faith to believe that all men were lost in sin, and faith to believe that the Gospel of Jesus Christ was the power of God unto salvation—and love to baptize their faith, swelling out and growing out towards all their fellow-men for Christ's sake. They needed to reinscribe on the blue banner which so appropriately floated over this hall, the great rallying word, the great battle-cry of the Reformation—"In things essential, unity; in things non-essential, liberty; in all things, charity."

What is true of the United States is to a very large extent true of our own Dominion. We have a Home Mission field before us not surpassed anywhere for vastness of extent and promise of future development.

Our Foreign Missions.

MORE FUNDS WANTED IN MARITIME PROVINCES.

THE readers of the Record already know that last year's income in the Maritime Provinces was exceeded largely by the expenditure. Including buildings, the expenditure amounted to \$15234.06 but for ordinary claims for salaries, schools and Dayspring, the expenditure amounted to \$12501.39, income \$10299.18. Excess of Expenditure \$2202.21. The ordinary outlay for the current year can be nothing less than last year. Unless therefore special efforts are made, salaries will have to be paid by borrowed money, and interest bills will necessarily follow. To prevent this the Maritime Section of the Assembly's Foreign Mission Committee are appealing through a Sub Committee to the Eastern Congregations and asking

1. For *increased liberality*, more especially from congregations which have hitherto contented themselves with a low rate of giving.

2. For an *early appropriation* of that portion of missionary society or church funds, which is to be devoted to Foreign Mission work.

3. For *early action* on the part of the sabbath schools and children of the church, as it is in their department of the work, viz: the support of Dayspring and Mission Schools, that the chief deficiency is found.

We have no doubt that the appeal to be made will have the desired effect; and that the funds will be forthcoming in due time. While all, we hope, will do their duty, we are persuaded that the juveniles who so far have provided the annual quota for the Dayspring support, and the whole support of the Trinidad Mission schools, will replenish their fund in advance of their fathers and mothers and adult friends.

FORMOSA.

LETTERS FROM REV. G. MCKAY.

Sin-Tiam, May 24, 1877.

Rev. Wm. McLaren, (Convener F. M. C.)

My dear Brother,

Having spent several weeks at a time in the woods with the roaming aborigines, I purpose giving you a brief account of their *home* in this letter, and it interesting will send you particulars about their *customs and manners* hereafter. I have gathered from *observation* what would fill many pages respecting them. My only reason for having de-

layed writing is, that I was and am still busy teaching students and helpers, travelling from place to place dispensing medicines and preaching the everlasting Gospel of Jesus. You will bear in mind that I don't refer to Southern Formosa. The savage territory I refer to, lies between 24° and 25° north latitude in this Island, Formosa.

Two centuries ago they occupied the whole of North Formosa down to the water's edge. But now on the West a tract of country varying in breadth from 10 to 30 miles is occupied by Chinese. The northern and north-eastern sides are also occupied by the industrious Chinamen. What might be called the east side is still in the possession of the savages, almost down to the sea. Nature favors them there, for along the coast the hills rise so abruptly from the sea, and are so steep and high that they appear like everlasting fortresses. Some of them are 7000 feet high. The Chinese are attempting to make a road along the coast there, but many of the men lose their heads in the attempt.

Thus hemmed in the savages occupy the woods in the centre, which of course vary in breadth. With native guides I think any part could be crossed from west to east in two days. The south is just a continuation of savage territory. Now this part which I call their *home* is composed of mountains and valleys. *Literally so.* One range rises above another until some appear a tremendous height, they extend more or less regularly from south to north. In crossing to the east side you have to ascend and descend until you would wonder if the ranges had any end. Many of them are exceedingly *steep*. I remember my dear friend Capt. Bax, of the *R. N.* falling headlong several times descending a steep range not far from Mt. Sylvia. In October and November it is very cold in the woods. I noticed hoar-frost quite white on the tall grass and leaves of trees. In January, February and March, many of the highest ranges are covered with snow. The trees are not tall, but some of them are very large. I measured a camphor tree 25 feet in circumference, other kinds are not so large however. Two or three kinds are equal to the best American timber for furniture. The fruits I observed were oranges, plums, plantains, &c. I also saw some pepper.

Bamboo groves are numerous. I never saw anything of the kind to surpass the beauty of one near Mt. Sylvia. Tall and straight, of sky blue color, the tree stood on the mountains side, and I gazed at the view before me in amazement and wonder. Rattan, out of which chairs, &c., are made

grow in wild profusion and swing to and fro in the breeze like the rigging of a ship. Creepers and parasitical plants are innumerable and make the way difficult for the traveller. Tree-ferns stand in the valleys and on the hill-sides and spread their leaves in surpassing grandeur.

Tall, coarse grass grows in the valleys 6, 7, 8 and 9 feet high. Clear cold rushing streams are found wherever you go. Deer, wild boar, squirrels, leopards and small brown bears are quite numerous. Leopards and bears are less numerous than they were. Birds are also numerous, and there are some songsters, but the cry of the black crow is always heard in the woods. There are not many fish in the streams of water, perhaps occasionally the savages try to procure some. Honey is quite abundant. The natives climb the trees and get it in that way. The bees prepare it just as they do in the woods in Canada. The savages have their houses on the tops of the highest hills so that they can see any encroachments made by the Chinese. These houses are very neat and indeed clean comparatively. Several acres are cleared around each group of houses and mountain rice cultivated. Canadian woodsmen would be amused to see these poor fellows "clearing" a piece of ground with knives about 18 inches in length, they make marks for their feet around the trees, and in that way ascend to the branches which they then cut off and leave the body of the tree standing either to rot and fall or be blown down by sweeping blasts. There are many winding paths leading to their groups of houses, but to an outsider very difficult to follow. I made known the Gospel to scores of these savages, but you remember they cut the head of one of my helpers and two converts.

(To be continued)

Ever yours sincerely,

G. L. MAOKAY.

Go-Ko-Khi, Formosa, May 29, 1877.

Rev. Wm. McLaren (Convener F. M. C.)

My dear Brother,

I am here sitting in the first chapel that was opened in the country in North Formosa. I arrived yesterday from *Sin-tiam*, and now I am writing this letter to you with mingled feelings of sadness and great joy. Last sabbath, a messenger from this place went to *Sin-tiam* in great haste to tell me that *Tân Kang Hô*, one of the first converts in North Formosa was dying. Yesterday when I arrived his spirit had just departed, and there he lay on his back with his hands across his breast, his body

straight and eyes turned upwards as if gazing at the heavens. Indeed he looked so much like a man sleeping that those who went with me to his little cabin thought he was still living until I pronounced him dead.

This morning *without* pomp, display or *any* idolatrous ceremony, we buried him on the hill's side not far from his dwelling. Converts, students, helpers and myself formed the funeral procession.

This man became a convert soon after I began to preach and was baptized about 4 years ago. From that time until he was called home yesterday, he continued a *fearless* follower of Christ whom he loved.

When underlings from the *Yamên* came, beating gongs and shouting like devils to frighten the converts, this man stood firm as a rock. When in the streets of the nearest towns he was followed by crowds shouting "you despiser of our fathers, you follower of the travelling barbarian," he walked on unmoved, and when help was needed here he was always in front ready to do anything which would help on the work.

He enjoyed ordinary health until a few months ago when he began to decline rapidly. It soon became evident to himself that his end was fast approaching. Three weeks ago we opened a new chapel at Chin-Nih, and he was so anxious to attend that he sat in a sedan chair and was carried there. In the evening I came here, went to his hut and had the following conversation with him. I said "do you think you will get well again?" He said "no." Are you *prepared* to die then? He said "*I am.*" "What makes you speak so confident? He said "because I *trust* on the Lord Jesus Christ, if I perish, I do so *trusting* in Him, for I trust in no other under heaven." He then added 'when I depart you must come and see me buried, because my relatives *hate* me and would like idolatrous rites, but I want to be buried as a christian, and in my house sing "For ever with the Lord" and when you come to the grave sing "There is a happy land."'

I saw him once afterwards before he breathed his last and found him *strong* in the *faith*, waiting to go *above*.

Glorious traveller! you've reached the goal
Where countless myriads are freed from woes,
Enter the gates above a ransomed soul;
Through Jesus you've triumph'd o'er all your foes.

Three more Formosa son's have gone before
And now are waiting in the heights above,
Rejoicing in the cross on earth they bore,
And longing for the friends they so much love,

G. L. MACKAY.

P. S.—Since writing the above, another of the first hearers of the Gospel in North Formosa was called above. I remained several days with him and found him rejoicing at the prospect of death and glorying in the Lord Jesus. He died with a smile on his face. He was 58 years of age.

It is worth more than all the gold in Canada to be instrumental in saving these souls in this heathen land.

G. L. MACKAY.

OUR TRINIDAD MISSION.

Rev. John Morton, wife and family, have returned for a season to Nova Scotia. The cause of this step might be anticipated from references to Mrs. Morton's health in the Annual Report, and probably in the Record also. It is more fully brought out in extracts from the minutes of the Mission Council herewith submitted. Mr. John A. McDonald, until recently Superintendent of Schools in San Fernando district, and more lately, Mr. Morton's assistant at Mission Village, returned a month before Mr. Morton and family, making in all a serious diminution of the workers during the summer of 1877.

The church will be interested to know what arrangements were possible, and have been made, for conducting the work at Mr. Morton's Station, during his absence. It will be found that the Mission Council has given careful attention to this important matter, and that the arrangements made shew great wisdom and the heartiest desire of the whole mission band to promote by mutual co-operation, the good of the common cause.

Whether Mr. McDonald's return be for temporary rest and to recruit his strength for an early return, or otherwise, we do not know, but the following minute, bears honourable testimony to his zeal and usefulness thus far.

Extract from minute of June 7, 1877:

"The Council having heard with regret of Mr. McDonald's departure, desire to record their appreciation of the earnest and faithful manner in which he laboured while in this field, and their hope and prayer, that the blessing of Heaven may be with him in whatever position he may in the Providence of God be placed, and that he may be spared to see many years of usefulness."

The minute in reference to Mr. Morton's return, and the arrangements made for the supply of his station, is as follows:

San Fernando, July 4, 1877.

"Mr. Morton reported to the council, that Mrs. Morton was still in poor health, and

that in the opinion of her medical advisers it was desirable, if possible, that she should return to Nova Scotia for a few months."

"The council having heard Mr. Morton's statement, resolved to express their deepest sympathy with him and his family in their affliction, resulting from the protracted illness of Mrs. Morton, their full concurrence in the proposed change, inasmuch as all other remedies have been inefficient, and inasmuch as several similarly afflicted have been restored to health by removing to a cold climate; and their earnest hope that Mrs. Morton may be restored to health and to the missionfield."

"The question of making provision for the carrying on of the work in Mr. Morton's field during his absence was then taken up."

"It was agreed that Mr. Christie should occupy the house at Mission Village and carry on, as well as possible, the work in both fields spending every alternate Sabbath and a portion of each week in Couva."

"The school at Mission Village being without a teacher and there being great difficulty in procuring a competent person to assume the full charge of it, it was agreed, with the cordial consent of all the parties interested, that Miss Blackadder take charge of this school during Mr. Morton's absence."

"It was further agreed to recommend the Foreign Mission Committee to make a grant of £6 sterling per month to Mr. Grant, as salary for a teacher for the San Fernando school, during Miss Blackadder's absence."

THOS. M. CHRISTIE, Secy.

We are happy to be able to add that Mrs. Morton was benefited by the return voyage, and that, so far, indications are favourable, rather than otherwise, and give hope, that in the words of the Mission Council, "she may be restored to health and to the Mission field."

SCHOOL EXAMINATION.

The Report of Miss Blackadder's School in San Fernando, Trinidad, has been received by the Secretary of the Ladies' Missionary Society.

The school now numbers 70 pupils—47 of these are Indians, 17 Chinese and 6 Creoles. Of these 57 are boys, and 13 girls.

Among the names, which are all given in the report, are such as the following: Gopal, Ah Fook, Ah Chee, Joga, Virginia, Rosalie, Bhair, Juppy, Panhoo, Baboo, &c.

All the 70 receive instruction in Singing and Object Lessons—40 in Reading, Recitation, Dictation, Oral Geography and Slate

Arithmetic, 20 in Oral Spelling, 50 in Writing, 14 in Geography from Text Book, 30 in first lessons in Arithmetic and 28 in the Bible class.

The half yearly examination took place on May 23rd. The branches in which the pupils were examined were Reading, Spelling, Geography, History, Arithmetic and Bible Lessons. Dialogues and select pieces were also recited by some of the pupils.

Rev. K. J. Grant and Mr. Knight were among the visitors present and took part in examining the pupils and addressing the school.

We note with pleasure the appointment of a Monitor to aid Miss Blackadder, to be paid by a San Fernando gentleman.

We feel sure Miss Blackadder is doing a good work among these heathen children and we ask for her the sympathy and support of those at home as well as on the Island of Trinidad itself.

Obituary.

DIED at South Georgetown, county of Chateaugay, Province of Quebec, on the 4th day of April, Jacobina McD. Nicholson, the beloved wife of the venerable pastor, J. C. Muir, D.D.

She was born in Rosshire, Scotland, and together with her relatives came to this country in her youth, and dwelt at Beechridge. Thirty-six years ago she was married to Rev. J. C. Muir, then as now minister of South Georgetown. The happy combination of natural gifts and gracious attainments which her character exhibited soon endeared her to the numerous families of her husband's flock, and to as many outside the congregation as were privileged to make her acquaintance, and these sentiments of esteem continued to strengthen to the last, and when the end came, deep was the grief of the whole Christian community. The sorrow of the manse was shared at every fireside, for every family felt that it had lost a friend. Of course, it is only Dr. Muir and the large family of sons and daughters whom she left behind that know the full extent of that loss—a loss all the heavier that it came somewhat suddenly and unexpectedly. The writer of this notice spent the evening with the family fifteen days before she died. Although far from well, she presided with her wonted grace at the evening meal, and took part in the conversation in the parlour. In a day or two she was too weak to leave her room, and in a fortnight she was no more. We will not say she died. For such

as she there is no death. Her lovely image is embalmed in the hearts of living friends and her spirit lives before the throne of God. We shall not soon see her like again. But we will not repine. As it was in love to us that God left so long in our midst one who reflected so sweetly the image of Jesus, so it was in love to us as well as to herself that he removed her at last. Both in her life and death we will seek to acknowledge God's goodness to ourselves, and from the impressive manifestations of Divine goodness we will endeavour to reap courage and strength and joy as we journey onwards through this vale of tears.

"O, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died."

Mrs. Muir had been an office-bearer of the South Georgetown and English River Woman's Missionary Society. At its meeting the society having its attention called to her death, and the death of Mrs. Kinghorn, another of its office-bearers, ordered the following notice to be engrossed in the minutes:—

"The Georgetown and English River Woman's Missionary Society desires to express its deep sense of the heavy loss it has sustained in the removal by death of two of its most devoted members, Mrs. Dr. Muir and Mrs. Kinghorn. From the commencement of the society they manifested the most lively interest in its affairs and contributed largely to the measure of success which has attended its labours. In the sudden and unexpected removal of these mothers in Israel, the society would recognize a voice addressed to every member calling to increased activity and a more thorough consecration to the Master's work."

Official Notices.

MEETINGS OF PRESBYTERIES.

Lindsay—Tuesday, 28th August, 4 p.m.
Stratford—Tuesday, 4 Sept., 10 a.m.
Truro—Tuesday, 4th September.
Toronto—Tuesday, 4th Sept., 11 a.m.
St. John—Tuesday, 11th Sept., 7.30 p.m.
Brockville—Tuesday, 18th Sept., 3 p.m.
Saugeen—Tuesday, 18th Sept., 1 p.m.
Whitby—Tuesday, 18th Sept., 11 a.m.
Owen Sound—Tuesday, 18th Sept., 10 a.m.
Paris—Tuesday, 25th Sept., 2 p.m.
Chatham—Tuesday, 25th Sept., 11 a.m.
Bruce—Tuesday, 25th Sept., 2 p.m.
Peterboro'—Tuesday, 25th Sept., 2 p.m.

Barrie—Tuesday, 25th Sept., 2 p.m.
Montreal—Tuesday, 2nd Oct., 11 a.m.
Huron—Tuesday, 9th Oct., 11 a.m.
Kingston—Tuesday, 9th Oct., 7.30 p.m.
Ottawa—Tuesday, 6th Nov., 3 p.m.
Miramichi—Tuesday, 6th Nov.

PRESBYTERIAN COLLEGE, MONTREAL.

COPIES of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application at the College. All letters addressed to the Rev. Principal MacVicar, L.L.D., will receive prompt attention during his absence in Britain, from the person in charge of his office.

BOARD OF FRENCH EVANGELIZATION.

COPIES of the Annual Report of this Board, together with Subscription Sheets, Collecting Cards, and Missionary Boxes, can be obtained on application to the Secretary-Treasurer, addressed Rev. R. H. Warden, 210 St. James Street, Montreal.

Those Congregations and Mission Stations which have not yet forwarded the amount of the annual collection appointed by the Assembly to be made on 22nd July, are earnestly requested to do so without delay.

FIRST GENERAL PRESBYTERIAN COUNCIL.

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Subscribers names may be sent to Rev. William Gillies, 13 South St. Andrew Street, Edinburgh. As only a limited number of copies will be printed, intending subscribers should send in their names early.

QUEEN'S UNIVERSITY AND COLLEGE.

THE 37th Session will be opened in the Faculty of Arts on the 3rd October, and in the Faculty of Theology on 5th November next. The Calendar for the Session containing full information as to Entrance Examinations, Ordinary Courses of Study, Courses for Honors, Graduation in Science, Arts, Medicine, and Theology, Scholarships, Bursaries, University Prizes, Fees, &c. &c.: also Examination Papers for Session 1876-77; and List of Students and Graduates may be obtained on application to the Registrar.

J. B. MOWAT, Registrar.

Queen's College, Kingston, July 19, 1877.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID.
AGENT OF THE CHURCH AT TO-
RONTO, TO 3rd AUGUST, 1877.

COLLEGES, ORDINARY FUND.

Received to 2nd July, '77.	\$220.61
Egmontville	20.00
Bracefield, Union Ch	45.00
Nassagaweya	15.00
Campbellville	15.00
First Essa	4.00
Prooline	25.14
English Settlement	27.25
Fullarton	10.00

\$382.00

HOME MISSION.

Received to 2nd July, '77.	\$1039.68
Hibbert	20.00
Nassagaweya	15.00
Campbellville	15.00
Corunna	3.00
Mooretown	10.00
Mosa, Burn's Ch	35.00
Galt, Knox Ch Sab Sc	46.67
Oshawa Sab Sc	10.00
Bracebridge	10.70
Do Sab Sc	4.70
Almonte, St Johns	50.00
Fullarton	24.00
Ekfrid	15.40
Brockville, St John's	7.50
Vittoria	16.00

\$1322.65

FOREIGN MISSION.

Received to 2nd July, '77.	\$695.76
Toronto, Charles Street	
Bible Class, China	16.13
Fergus, St Andrew's	35.00
Hibbert	20.00
Campbellville	8.00
Mosa, Burns Ch	14.00
Oshawa Sab Sc, China	10.00
New Edinburgh Sab Sc,	
India, Zenana Mission	10.00
McKillop & Tuckersmith	23.50
Goderich, Knox Ch	76.00
Brockville, St John's	4.95

\$913.34

WIDOWS' FUND.

Received to 2nd July, '77.	\$134.21
Nassagaweya	5.00
Campbellville	13.00
Carlton Place, Zion Ch	5.45

\$157.66

With Rates from Revds J James,
D D, \$100; Arch Cross; H Gordon;
J M McAlister; J Irvine;
W Cochrane, D D; R Knowles;
J McRobie.

AGED AND INFIRM MINISTER'S
FUND.

Received to 2nd July, '77.	\$52.98
Desboro	2.00

\$54.98

ASSEMBLY FUND.

Received to 2nd July, '77.	\$107.92
Markham, Melville Ch	4.50
McKillop & Tuckersmith	4.00
Moore, Bear Creek	5.91
Moore, Burn's Ch	7.00
Harwich	8.00
Sydney, St Andrew's	5.00
New Glasgow, James Ch	10.00
Murray Harbour	10.00
Shelburne	5.00
New Mills, N B	1.50
St Ann's & North Shore	6.00
Westville	3.00
Middle River	1.00
River John	10.00
Stellarton, Sharon Ch	9.00
Truro West	8.00
River Side	3.00
West River, Pictou	7.00
Richmond, N B	5.00
Richmond Bay	5.00
Merigonish	4.00
Valleyfield, P E I	6.80
Buctouche & Cocagne	4.00
Pictou, Knox Ch	10.00
Clifton	5.88
Sydney, St Andrew's	3.00
Elmsdale Section of 9 Mile	
River Cong	4.41
Hopewell	3.00
Middle Musquodoboit	0.10
Lake Ainslie	3.40
Margaree	3.20

\$276.62

KNOX COLLEGE BUILDING FUND.

Received to 2nd July, '77.	\$2281.58
Bear Creek, per J Alexander	16.75
Jno M Auld, M D, Tilson-	
burgh	4.00
Molesworth, per Rev D B	
Whimster	3.50
St Mary's, per A Beattie	40.00
R Lowrie, St Catherine's	50.00
Nassagaweya, per Rev H	
H McPherson	10.00
Toronto	111.33
Oshawa, per J S Steele	21.00
Dunblane, per Robt Scott	
J McKenzie, St Mary's	5.00
Waterdown, Knox Ch, per	
Rev S W Fisher	53.00
English Settlement, per	
J W Robson	7.00
Culross, per Rev Professor	
Gregg	21.00
Ivy, per Rev R H Warden	

\$2647.16

MANITOBA COLLEGE, BUILDING
DEBT.

Received to 2nd July, '77.	\$18.78
Rothsay, Calvin Ch, and	
Moorefield	2.80
Nassagaweya	3.00
Campbellville	1.85
Guelph, St Andrew's	6.00
Orangeville, Zion Ch	1.60
Newmarket	1.75
Aurora	1.26
Thornhill	0.76
Toronto, Gould Street	9.04
Synod of Hamilton and	
London	102.00
Toronto, Knox Ch	14.85
London, St Andrew's	50.00
Erin	3.00

Brampton	4.20
Derry West	0.90
Scarboro, St Andrew's	4.44
Do St John's	1.04
Richmond Hill	2.50
In letter without name of	
sender or cong	2.64

\$232.41

BURSARY FUND.

London, St Andrew's	80.00
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COLLEGE LIBRARY.

M A Muirhead, Scarboro	50.00
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CONTRIBUTIONS FOR THE
SUFFERERS BY THE LATE FIRE, AT
ST. JOHNS, N. B.

Arch McNab, Rockwood	\$10.00
Albion	22.00
Vaughan, Knox Ch	18.75
King, St Andrew's	25.00
Markham, Melville Ch	13.00
Do Brown's Corners	7.05
Brampton	32.00
Derry West	5.20
Cheltenham	6.70
Mount Pleasant	14.30
Queensville & North Gwil-	
limbury	11.75
Toronto, West Ch	25.00
Chingacousey Ist	7.10
Do 2nd	15.40
Esquesing, Union Ch	20.64
Norval	9.70
Stouffville, St James Ch	4.00
Markham, St Andrew's	23.13
Do Cedar Grove	8.00
Toronto, Gould St	47.00
Scarboro, St Andrew's	61.00
Markham, St John's	25.21
Thornhill	6.00
Orangeville, Zion Ch	14.00
Richmondville	13.50

\$445.43

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 3rd August.

Acknowledged to 1 July.	\$1833.58
Per Rev R Campbell	469.82
Per Dr McGregor, to 1st	
July	663.83
Rent	40.00
Colonial Com, Church of	
Scotland	967.76
Wm Wilson, Fergus, O	2.00
Anonymous, Victoria, B C	
Warden King, Montreal	7.30
St Andrew's, Perth	20.00
Nassagaweya	8.00
Campbellville	8.00
Hanover & W Bentinck	5.00
Brookton	6.00
Florence & Dawn	7.30
Kippen	27.65
Hills Green	6.67
Burn's Ch, Milverton	15.80
Hespeler	24.32
Brigden S S	2.00
D McRae, Avonmore, O	3.00

Orono	10.00
Mosa	21.26
Newcastle	7.00
Do Sab Sc	9.00
McKillop & Tuckersmith	6.00
Claremont	8.00
Rockwood	5.00
Port Dalhousie	10.00
Mill Point	2.36
St John's, Almonte	35.00
Napanee	7.00
French Ch, Quebec	6.95
St John's Ch, Montreal	6.62
St Mark's Ch, do	15.82
Waubashene, &c	4.55
Kintyre	11.00
Winterbourne	14.00
Henry Ch, Lachute	21.95
Morrisburg	10.00
Mount Pleasant	5.70
Burford	2.50
Roslin & Thurlow	7.00
Eden Mills	6.00
E Hawkesbury	12.00
New Glasgow, Q	5.60
Chippawa, L'Orignal	3.30
New Edinburgh	14.00
Mount Albert, &c	6.10
Dun's Settlement, Essa	3.00
Burn's Ch, Essa	3.00
Dunnville	5.00
S H Best, Mt Pleasant, O	4.00
Knox Ch, Elmira, Ill	17.00
Richwood & Showers Corners, O	10.00
Deon	6.00
Doon Sab Sch	3.40
N Bedeque, P E I	35.00
Princeton, P E I	36.12
Sab Sc, L'Orignal	3.71
Collection by L Cameron & L Johnson, L'Orignal	5.65
Collection by G Fulford & F Johnson, L'Orignal	2.25
Harvey, York Co, N B	7.50
Westminster Ch, Teeswater	40.40
Knox Ch S S, Warwick	3.00
W Huntingdon, M S	5.20
E King Cong	4.00
Do collected by D Johnston	6.75
Knox Ch, Pictou, N S	24.31
Watford Sab Sc	2.00
Edmondville	11.00
Do Sab Sc	15.00
1st Presbyterian Congregation, W Gwillimbury	6.00
Eramosa	14.00
Eramosa Sab Sc	5.00
Chatham, Q	10.00
Erskine Ch, Pickering	3.00
Sherbrooke, N S (Pictou Presb)	20.00
South Cernwallis, N S	5.00
S Luther & Little Toronto	3.02
Vittoria	4.00
Euphrasia	3.50
1st Essa	5.61
Mrs McClelland, Brockton	2.00
Per Rev Dr McGregor, Halifax :-	
Chalmers Ch, Halifax	36.87
Sydney Mines	8.60
Alberton, P E I	20.00
United Ch, New Glasgow, Ladies Soc	20.00
D McDonald, Sunnybrae	
E R Pictou	2.00
Middle Musquodoboit	1.55
Fort Massey, Halifax, Miss Soc, year	35.00
West & Clyde River & Brookfield, P E I	5.35

St Andrew's Ch, Little River, Musquodoboit.	7.34
Sab Sch, East River, St Marys (3 qr)	1.68
Lake Ainslie, C.B.	4.60
Per Rev Dr Reid, Toronto—	
Zion Ch, Carleton Place	5.45
Onawa S.S.	10.00
Newmarket	6.00
Plympton, Smith Ch ...	5.00
Barrie S.S.	27.07
Brockville, St Johns ...	6.55
Brampton S.S.	5.00
	\$4935.84

RECEIVED BY REV. DR. MCGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO AUGUST 1ST.

FOREIGN MISSIONS.

Acknowledged already...	\$715.44
Brookfield, N S.....	5.00
Georgetown, Cardegan & Montague	22.00
Woman's Missionary Soc. for Miss Blackadder's salary	100.00
Sydney Mines.....	16.00
Bay of Islands, add.....	1.00
A friend, 9 Mile River...	1.60
Sherburne.....	25.00
Alberton, P E I.....	55.00
United Church Ladies Society, New Glasgow..	25.00
Mrs David Walker, Kens- ington, P E I.....	1.00
A friend, 9 Mile River...	1.00
Springville, East River Ladies Society.....	12.00
Bridgeville, East River Ladies Society.....	7.30
Miss E Bears, Goldenville	5.00
A friend, Sheet Harbour.	0.50
Middle Musquodoboit....	12.75
Fort Massey, Halifax Mis- sionary Society.....	100.00
Springside.....	20.00
West and Clyde River & Brookfield, P E I.....	40.00
Miss Maynes, Poplar Grove	1.00
	\$1165.99

DAYSRING AND MISSION SCHOOLS.

Acknowledged already...	\$209.18
Coldstream Sab Sc	16.84
Alberton, P E I, Sab Sc..	8.00
Bay Street, Toronto S Sc.	40.00
West and Clyde River & Brookfield Sab Sc	10.00
	<u>\$284.02</u>

HOME MISSIONS.

Acknowledged already..	\$1101.91
Brookfield, N.S.	5.00
Interest on \$500, G Kerr	
Bequest, 1 year	30.00
St James, Newcastle, NB	45.64
Sydney Mines	15.00
Mabou Missionary Soc ..	6.52
United Church Ladies Soc	25.00
Miss Eliza Bears, Golden-	
ville for Manitoba.....	5.00
Sheet Harbour	2.00

Middle Musquodoboit....	13.03
G Mitchell, Dividend for 6 $\frac{1}{2}$ months of G Kerr's Bequest to late Synod Maritime Provinces...	15.75
Fort Massey, Hfx Miss Soc	70.00
Springside Cong.....	16.00
West and Clyde River & Brookfield, P E I.....	15.00
A friend, N Sutherby, U S Miss Maynes, Poplar Grove	0.94
Kouchibouguac	1.00
Donald McLeod, advance repaid.....	5.25
	13.00

SUPPLEMENTING FUND

Acknowledged already...	\$94.42
Sherburne.....	21.50
Parrsboro'.....	5.00
Upper Musquodoboit.....	11.00
St Croix & Ellershouse....	3.00
Prince William.....	25.00
South Cornwallis.....	13.00
Kempt.....	6.00
St Andws Ch, Little River	5.00
Carleton & Chebogue.....	5.50
St Matthew's Ch, Wallace	5.14
Stake Road.....	2.30
Cape North.....	11.00
St Ann's & North Shore...	18.60
Westville.....	4.90
Middle River.....	1.25
St Andws Ch, St John, N B	100.00
St Paul's Ch, Truro.....	60.00
Truro, 1st Presbyterian	
Cong, special col.....	81.72
La Have.....	15.00
Zion Ch, Charlottetown...	13.00
Bedeque, P E I.....	20.00
Economy.....	14.00
St David's Ch, St John...	100.00
Maitland, Youth's Mis-	
sionary Society.....	15.55
Belfast, P E I.....	10.00
River John.....	29.00
Sharon Ch, Stellarton,	
1876-77.....	20.00
Great Village, London-	
derry.....	13.40
St Andrew's Ch, Halifax...	53.00
Annapolis.....	10.00
Cornwallis North.....	11.50
Antigonish.....	26.00
Bass River.....	5.75
Portapique.....	3.55
West River Cong.....	20.00
United Church.....	124.27
Musquodoboit Harbour...	3.00
Windsor.....	40.00
Richmond Bay, P E I....	10.00
Summerside.....	21.50
Lawrencetown.....	6.53
James Ch, New Glasgow...	30.00
Central Ch, W River.....	11.00
St James's Ch, Dartmouth	9.00
Yarmouth.....	8.00
St Andrew's Ch, Sydney...	12.50
Truro West.....	40.50
John Munn, Harbour	
Grace, Nfd.....	40.00
Stewiacke.....	8.46
Colonial Com. of the	
Church of Scotland, per	
G Mitchell.....	418.50
Gay's River & Milford...	25.00
Coldstream Cong.....	10.00
Moncton.....	30.00
Richmond & N W Arm....	25.40
St James, Newcastle, N B	37.16
Sydney Mines.....	13.00

Alberton, P E I.....	26.00
Shubenacadie.....	6.00
United Ch. N Glasgow	
Ladies Society.....	25.00
Sheet Harbour.....	8.59
Middle Musquodoboit....	1.00
Fort Massey, Halifax Mis-	
sionary Society, ½ year.	110.00
Springside Cong.....	20.00
West and Clyde River &	
Brookfield.....	30.00
Lunenburg, special col.	40.00
St Paul's, Fredericton,	
special col.....	8.00
	\$820.47

N. B.—Several of the above contributions are marked as special collections, and though not so specified, the greatest number are additional to former collections.

COLLEGE FUND.

Acknowledged already..	\$260.46
Dividend from Union	
Bank of Newfoundland.	727.50
Interest on \$1000 for 1 year	60.00
Provincial Debentures.	
Int. £36 Stg. ½ year...	175.20
Sydney Mines.....	16.00
Interest on \$400, 1 year..	24.00
Alberton, P E I.....	20.00
Middle Musquodoboit....	0.24
Fort Massey, Halifax Mis-	
sionary Society, ½ year.	100.00
West and Clyde River &	
Brookfield.....	11.00
Prince St Ch, Pictou.....	53.99
	\$1448.39

DONATIONS TO LIBRARY.

Prof. Pollok, Preaching	
fee, Dartmouth.....	\$10.00
Kingston, N B collection.	11.39
	\$21.39

Prof. MacKnight will gratefully receive contributions in money or Books towards the Library.

AGED AND INFIRM MINISTERS' FUND.

Sydney Mines.....	\$17.00
A friend, 9 Mile River...	1.00
Middle Musquodoboit....	0.18

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, MARITIME PROVINCES, AMOUNTS PAID IN TO FARQUHAR FORREST & Co., TREASURERS, HALIFAX, UP TO THE 31st JULY.

Halifax.

W L Lowell.....	100.00
D W Ross.....	100.00
Geo Buist.....	200.00
Jas Thompson....	100.00
Mrs A Mitchell....	20.00
Mrs Hosterman....	40.00
Hon Wm Ross.....	40.00
Miss Esson.....	10.00
Alex McLeod.....	1000.00
W H Harrington.	100.00
Wm Lawson.....	100.00

Rev S Archibald..	10.00
Rev G M Grant..	500.00
Students' at the	
Theological Hall	25.00
Poplar Grove Ch.	566.17
John McLachlin.	100.00
	3011.17

Pictou.

John McKinlay..	1000.60
Rev A Ross.....	100.00
R P Grant.....	100.00
W Ross, Jr.....	15.00
W Campbell.....	5.00
J H Lombard.....	10.00
A friend.....	1.00
Dr McMillan....	2.00
A friend.....	10.00
W Ives & Son....	170.00
W W Glennie....	17.00
J F Grant.....	25.00
Wm Jack.....	5.00
Wm McNeil.....	6.68
D Logan.....	17.00
D Sutherland....	25.00
Clarence Primrose	170.00
Howard Primrose	170.00
George Grant....	20.00
J A Grant.....	67.00
	1935.68

Maitland.

Wm McDougall..	300.00
P McDougall....	5.00
Capt J Allan....	50.90
Capt W Douglas.	100.00
Capt J G Putnam.	37.50
Arch Frame.....	30.00
Chas Putnam....	50.00
A Lady friend...	10.00
Capt A McDougall	100.00
Stephen Putnam.	30.00
Capt Chas Cox...	70.00
Alfred Putnam..	100.00
Jos Monteith....	100.00
Fred Frieze.....	50.00
David Frieze....	550.60
John Putnam....	40.00
T J Thompson...	20.00
Isaac Douglas...	50.00
	1682.50

New Glasgow.

G W Underwood..	50.00
United Church...	1378.65
Mrs Grant.....	20.00
Eccle Fickle.....	20.00
Wm McIntyre...	25.00
	1493.65

Noel.

Per Rev A Simp-	
son.....	200.00

Wallace.

Rev John Munro.	100.00
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Sherbrooke.

D Hattie.....	70.00
Mrs H McDonald.	10.00
	80.00

Yarmouth.

J O Geddes.....	50.00
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Glenelg.

Sam Archibald..	10.00
A Archibald, Elder	4.00
Mrs Archibald...	10.00
Anthony McKeen	2.00
Lewis McIntosh..	1.00
W Tupper.....	0.50
Alex Cameron, E	
River.....	9.61
	37.11

Wilmot.

Capt E Cumminger	25.00
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Up. Musquodoboit.

John Parker.....	5.00
J G Reynolds....	6.00
J N Hamilton....	2.00
Geo Parker, Jr...	5.00
	18.00

Upper Stewiacke.

John Goold.....	2.00
J H Archibald....	5.00
John Jeffers....	1.00
David Fulton....	1.00
	9.00

Newport.

Melville Ross....	8.00
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Prince E. Island.

Bedeque.

Rev R S Patterson	100.00
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Summerside.

Angus McMillan.	50.00
John Forsyth, Sr.	10.00
	60.00

Georgetown.

D Gordon.....	19.75
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Newfoundland.

St Johns and Harbour Grace.

Per Rev Dr Burns	3023.60
W McGill.....	50.00

New Brunswick.

Fredericton.

John J Fraser....	50.00
Jack Howie.....	30.00
Jas Hodges.....	50.00
Julien L Linches.	34.00
Wm McBeath....	70.00
Wm Crockett....	10.00
Governor Tilly...	25.00
Walter McFarlane	7.00
Wm Anderson....	10.00
Robt Massier....	10.00
Prof Rivet.....	5.00
John Edwards....	5.00
Z R Everett.....	5.00
Miss Loyde.....	5.00
Miss Loyde.....	3.35
John B Grieves...	5.00
John Gibson.....	5.00
Eli Perkins.....	5.00
Geo F Gregory....	5.00
Jackson Adams..	5.00
John G Adams....	2.00
Jas S Neil.....	5.00
Robt Thorburn...	2.09
Edwin Jack.....	5.00
A friend.....	2.00
Nath Cameron....	5.00
Benjamin Evans.	2.00
John Miller.....	2.00
	368.43

Less ¼ per cent on Draft, 92c.

St. Andrew's.

Greenock Ch....	9.00
Rev W B Richard-	
son.....	10.00
	19.00

Cape Breton.

Margaree Harbour	20.00
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New York.		Mrs Layton.....	5.00	Richard Wingood	10.00
Duncan Buchanan	25.00	Wm Dunsecmb...	5.00	R Dickinson.....	7.50
		Richard Kempe..	5.00	F Hughes	2.50
		Joseph H S Frith..	5.00	A friend.....	5.00
Bermuda.		Mrs Mary Wash- ington	5.00	Jos Kiefe.....	5.00
Mrs Frs White....	10.00	A J Frito.....	5.00		100.00
Rev J Layton	20.00	Rev K J Junor...	10.00		\$12435.89

For the Young.

MATT, THE IDIOT BOY.

A lady wandering along the sea-coast of an English watering-place, observed a boy intently gazing up at a small space between the clouds. Drawing close to him, she said, "What are you looking at, my boy?" The child made no answer. "Boy, boy," said she, shaking him gently by the sleeve, "what are you doing?" The boy sighed, rubbed his eyes, shaded them, looked up again, and said, with earnestness, "Matt was looking for God. Matt wants to see God. Matt shall see God some day."

At this time, a little girl ran out of a cottage, calling out, "Matt, come home; dinner is ready." The lady followed, and being asked to walk in, she learned that Matt was an orphan, about thirteen years of age, living with an aunt and grand-father.

After this she often called, and one day found the old man ill. The clergyman shortly afterwards came in, and read the 18th of Matthew. When he came to the parable of the "King that would take account of his servants," Matt's attention became riveted. When he had finished, Matt turned to him earnestly, saying, "Parson, read some more." Mr. Green began to relate the parable thus: "A great king said," (and in speaking, he pointed upwards,) "'Bring my servants to me, and I will make them pay me all the pounds that they owe me.' And they brought one servant that owed a thousand pence,—a great many, a great many! And he had no pence to pay; and the king said, 'He shall be put in prison, and never come out any more till all the money is paid.'"
The tears trickled down the poor boy's cheeks; his countenance showed great alarm, and rushing to the beach, he threw himself down and wept piteously.

The next day the lady found him again in his usual attitude, looking up.

"What is Matt doing?" she asked.

"Matt was talking to God," he replied.

"What did poor Matt say?"

The boy, joining hands, looked up with a piteous expression of submission and fear, and said, "Good God, Matt has no money to pay!" And then, shaking his

head, he told her, with the deepest emotion, that he was going to be put in prison;—God was going to put Matt in prison.

The lady, taking both his hands, to fix his attention, said, cheerfully, "Jesus Christ has paid for poor Matt. God will not put Matt in prison now. Jesus Christ has paid all for Matt."

An expression of wonder overspread his countenance. He repeated over and over the comforting words, and sat down to hear them again and again. A long time did Matt sit in the shelter of a boat, *silent*,—then, lifting his arms and face to heaven, he cried out, in a loud, clear voice,—

"Man that paid—man that paid—Matt says, thank you, thank you!"

The grandfather died, and Matt was told that he went to God, and that God would soon send for him also. This took such possession of Matt's mind, that he would ask for his new cap, and have his hands washed, that he might be ready when God would send for him. "God would send for Matt some day," he repeated softly; "perhaps it would be to-day, and Matt must be ready; Matt must *always* be ready."

A time of trouble came: his aunt died; and poor Matt was found, one cold, snowy morning, nearly frozen to death in a cave, his dying voice uttering these words:—

"Matt shall see God some day. Matt will never be cold any more. God! God! and man that paid! oh take poor Matt."

The young person who found him, ran for assistance, but before Matt was removed the spirit had passed away.

Happy Matt! Yes, reader, the poor idiot boy was happy, for he had laid hold upon the Gospel message, that Jesus paid the debt of sin. Will you not, like poor Matt, receive this blessed, peace-giving truth? Will you not give Jesus the glory of being *your* Saviour?

"Did it ever strike you," said one "what grand men we ought to be, who have been praying so many years? If prayer to us has been a reality, if beside being petition it has been communion with God, how near Him we ought to be by this time, and how like Him we ought to have become. Communion with Christ should make us Christ-like."

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Hugh McLeod, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College.

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 6th September and 15th November, 1876, 7th February and 18th April, 1877.

Brantford, Ontario, }
Feb. 1st, 1876.

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commences on Thursday, September 6th. A few vacancies for resident pupils. *A liberal deduction made in the case of Clergymen's daughters.*

Day & Boarding School for Young Ladies

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. FRENCH, GERMAN, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the Principal, and enjoy the comforts and kindly influences of a refined CHRISTIAN HOME. TERMS moderate.

Vacancies for a few Boarding Pupils.

BRAESIDE ACADEMY, COTE DES NEIGES
Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B.A., Wm. Wallace, U.G. *Mathematics:* Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages:* G. A. Chase, B.A., Medalist. *English:* Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music:* Carl Martens, Prof. Baker. *Drawing:* H. Martin. *Fencing, Drill, Gymnastics:* Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. WM. TASSIE, M.A., L.L.D. Galt, Feb. 1st, '76. Head Master.



Four Departments: Arts, Preparatory, Commercial & Agricultural, 10 Professors & Teachers. Board, washing, Fuel, Light, &c., \$2.50 per week. Tuition from \$5 to \$10 per term. The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthful-

ness, and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

Rev. CHARLES A. TANNER,
Principal.

THE WHITBY HIGH SCHOOL.

WHITBY: ONTARIO.

THIS long established and well-known School will re-opened Sept. 3rd., when the Head Master will be prepared to receive into his house Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For record of the School and further particulars, apply to GEO. H. ROBINSON, M.A., Head Master.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the HEAD MASTER.

OCTOBER, 1877.

The General Presbyterian Council.

EDITORIAL CORRESPONDENCE.

THE designation originally hit upon was the "*Pan-Presbyterian*" Council. For some reason or other the promoters changed the name in accordance with the above heading. But the earlier prefix has stuck to the delegates, who have been dubbed for all time to come. "*Pans*": not a very reverent title, to be sure, but one which we do not feel disposed to disown, as it has proved a sufficient passport in every part of the realm, and secured us an amount of kindness and consideration of which we feel ourselves quite unworthy.

One of the most useful discussions in the Council was as the subject of "Practical Co-operation in Missions, and the development of Missionary enterprise." It was introduced by Dr. Herdman, of Melrose, in a paper valuable not only in itself but because it indicated very satisfactorily how these proceedings might be turned to some really practical account, and it had additional weight from the fact that the speaker based his remarks on personal experience, gained through a residence of twenty-four years as a Missionary in India. He referred to this subject as a proper one by which to test the good results which may follow from the meetings of this Council. Dr. Thomson, of Beyrout, the distinguished author of "the Land and the Book," followed in the same strain. He had spent forty years of his life in eastern countries, and confessed it would have been much easier for him to have spoken extempore in Arabic than to read a paper in English. However that may be, his address was to the point, shewing that by general co-operation in Mission work, in the training of Missiona-

ries, and in the conduct of the Press, a large economy of men and means would be effected. He laid the burden of the responsibility for the accomplishment of these ends upon the Home Churches, and the Boards who acted for them. If they continued to send out Missionaries, he said, with a cargo of the old worn-out barriers which had been in use in these lands, and instructed them to erect them in the foreign fields, they would very soon have in these foreign fields the deplorable exhibition of a poor, isolated, weak group of Churches, surrounded by differences which they could not possibly understand, nor in any wise appreciate. Dr. Kalopathakes, of Athens, referred to the importance of training native Missionaries, who could work in foreign fields more effectively and at much less cost than European or American Missionaries could be expected to do. Dr. Phin, as Moderator of the General Assembly of the Church of Scotland, gave his assurance that his Church would most cordially co-operate with the other Churches in any proposals that might emanate from the Council in this direction. The result of the debate was the unanimous appointment of a Committee to collect and digest full information as to the fields at present occupied by the Churches of this Alliance—their plans and modes of operations—with instructions to report to the next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating existing agencies, or preparing the way for co-operation in the future.

The venerable Dr. Plumer, of S. Carolina, conspicuous by his flowing beard, and the shock of snow-white hair that surmounted his gigantic head, was always ready to take the floor, and was always received with the

deference due to his age. On the subject of Missions, he was enthusiastic, and gave an address full of information respecting the Missions of the American Church of the South to the blacks. In one of his anecdotes, he hit the nail on the head, by stating that some of the American negroes among whom he had laboured, spoke the Gaelic language. Lord Polwarth presided at the evening meeting of this Missionary day. He opened with prayer, after which he delivered an excellent address. Messrs. Swanson, from China, Henderson, from Japan, and Inglis, from the New Hebrides, respectively detailed their own lengthened experiences in foreign Mission work, and supplied information as to the progress made in these countries. Mr. Inglis mentioned in the course of his remarks that the first Presbyterian Church that undertook Missionary operations in the New Hebrides was the Presbyterian Church of Nova Scotia. Dr. David Inglis, of Brooklyn—formerly of Hamilton, Ont., related what the Dutch Reformed Church in the United States has done in China and Japan. He made honorable mention of the Women's Missionary Associations, hoping that an impulse would go forth from the Council in this direction—bidding "God speed" to those Christian women who by their prayers and efforts were nobly sustaining the Missionary cause. Dr. Wilson, of Limerick, spoke of the Home and Foreign Missions of the Presbyterian Church of Ireland, and threw out the suggestion that the Colonial Churches might do well to correspond with the Conveners of the Home Churches, with a view to more intimate co-operation. At the close of this meeting a vote of thanks was passed to Lord Polwarth, who had invited the whole Council to visit him at his seat, near Melrose, when their deliberations should have closed. This reminds me of the presence of another Scottish nobleman who was conspicuous by his constant attendance, and the interest which he manifested in the proceedings from the commencement until the end, and whose voice was frequently heard. I refer

to Lord Selkirk. It was he who moved that Dr. Flint be requested to publish his inaugural sermon. In addition to many kind expressions that fell from him, he expressed the hope that no member of the Council would ever visit the neighbourhood in which he lived without giving him a call, assuring them that they would receive a cordial welcome. And this reference to the Laity further suggests the names of Mr. James Campbell, of Stracathro, Mr. MacLaggan, of Edinburgh—the Convener of the Continental Missions of the Free Church—and Mr. James Stevenson, one of Glasgow's merchant princes, who has devoted a great deal of time, and much money, in furthering Mission work in Southern and Eastern Africa. In Committee, as well as on the platform, each of those gentlemen pressed upon the Council the importance of immediately opening a correspondence with the weak and struggling Presbyterian Churches of the Continent, through a Committee, with the view of according the material aid and moral support which they so much stand in need of. The appointment of such a Committee was unanimously agreed upon.

It was well on towards the close of the Session before that part of the programme was reached, which had to do with "Helps and Hindrances to Spiritual Life—The Sabbath—Religious Awakenings—Intemperance and other Social Evils." Theodore Monod, of Paris, took up the first named. Having sharply defined what was to be understood by spiritual life, he went on to say that, without this living principle, vain were their standards and confessions, their preaching, their missionary works, their attempts to cope with unbelief, in short, this whole Council and the programme of its proceedings. Soundness of doctrine could never take its place. Spiritual life, fresh from the fountain, was the one secret of holiness, happiness, and faithfulness in the Church of God.

I hope I shall not be misunderstood when I say that the addresses delivered upon the other topics of the hour wore a melancholy

aspect. Dr. Andrew Thomson, of Edinburgh, began his dissertation on the Sabbath with something like an admission that the changes in matters pertaining to the sanctity of the Sabbath had, on the whole, been slowly to the worse in Scotland. A large amount of the blame for this retrogression, he attributed to the Railway system which had spread itself over the civilized world during the last forty years—the more to be deplored, because of the many material blessings it had conferred on the nations. It would startle many, he said, to be informed that between eighty and a hundred thousand men were required in the United Kingdom to turn out for work on that day respecting which it had been commanded, “Thou shalt do no work.”

Dr. Sloane, of Alleghany, read a paper on “Intemperance in the United States.” The picture he drew was painted in very dark colours. He estimated the number of habitual drunkards in the United States at 500,000, ten per cent. of whom, he believed, annually went down to the drunkard’s grave, and the drunkard’s doom. The Presbyterian Churches, however, were doing their best to combat the evil, and he felt safe in saying, that nine tenths of the ministers were total abstainers. Dr. Lang, of the Barony, Glasgow, stated that the one thing which stood in the way of all their work in Scotland, was that dreadful thing—drunkenness. The drinking bill of the United Kingdom, last year, was represented by £148,000,000 Sterling! Intemperance was superseding the Gospel. The public-house was beating the Churches: the publican was beating the ministers. The President, Rev. J. H. Campbell, Geelong, said the Council would be glad to hear that in Victoria a measure had been passed that no new licenses would be granted during the next three years, and that at the end of that time there would come into operation a modified Permissive Bill.

Saturday was a *dies non*, so far as the Council was concerned; but it was not an idle day. In the morning, a Christian Conference was held in the Free Assembly

Hall, which was filled by an audience of whom a large proportion were ladies. Dr. Donald Fraser, of London, presided. Principal Caven, Toronto, in the course of his remarks said, that he would be extremely disappointed if the Council, though it did not propose to itself any immediate steps in the way of union, did not give a great and true impulse to the cause of Christian Union amongst all Presbyterian Churches. And so say we all. At noon, the Sacrament of the Lord’s Supper was dispensed in Dr. Moody Stuart’s Church, Free St. Luke’s. The occasion was one of deep solemnity. The afternoon was given up to excursion parties. Sabbath was a field-day in the City Churches. The pulpits were all occupied by Delegates to the Council. In the evening, a number of Evangelistic meetings were held. Sabbath schools also came in for a share of attention. The feeling, however, seemed to be that the Sabbath school in Scotland, as compared with the United States and Canada, occupies a subordinate position. It is largely restricted to the poorer classes. Perhaps on this very account its appliances are defective, and its general efficiency somewhat under the mark. A petition signed by fifteen Superintendents, representing nearly all the denominations in the city, was presented to the Council praying that it would give its imprimatur to the International Series of Lessons by appointing delegates to the General Committee that will meet for the purpose of preparing the next course of Lessons. But, as I did not hear any more of it, I suspect it was among the things to be kept in *retentis*. I heard an excellent discourse by Dr. Nicholls, of St. Louis, Mo., in Free High Church in the morning, and in the afternoon listened to Dr. John Hall, of New York in the Free St. George’s. This is, I suppose, the largest and most influential Free Church in Edinburgh, if not in Scotland. About two thousand persons were present. The congregational singing was very fine. There was no instrumental music: and certainly there was no need of any. I was told that none of the Free Churches in Scotland use organs.


At the evening service in Morningside Established Church, Principal Snodgrass, of Kingston, officiated. Here we found the psalmody led by a very fine organ and choir.

The venerable Dr. Adams, of New York, presided over the closing meeting of the Council on Tuesday evening, the 10th July. The Hall was filled to its utmost capacity, and the proceedings which lasted to a late hour were particularly solemn and interesting. On motion of the Chairman, seconded by Dr. Hoge, of Richmond, an address to the Queen was enthusiastically adopted. Resolutions conveying the thanks of the Council to Dr. Blaikie, his staff of assistants, and the people of Edinburgh, were respectively carried by acclamation.

Dr. Oswald Dykes, of London, afterwards delivered an eloquent parting address. It was announced that the next General Council would meet in Philadelphia, in September, 1880. Then the vast audience united in singing the last three stanzas of the 122d Psalm,—“Pray that Jerusalem may have peace and felicity,” etc., and, with the Apostolic Benediction, this Council was dissolved.

The majority of the Delegates met again the following day in circumstances of peculiar interest, the particulars of which, however, must be deferred till next month.

Encouragements.

 SEVENTEEN years ago, there were four separate Presbyterian Churches in the Maritime Provinces and three in the Provinces of Quebec and Ontario. In 1860 two of the four churches of the Maritime Provinces became one. In 1866 two more united, and in 1875 all became one except the Anti-Union Presbytery of Pictou. In old Canada two churches effected a harmonious union in 1861 and all were embraced in the happy union of 1875, except the Anti-Union party. There has been rapid and steady growth in all the Provinces, with the prospect of accelerated rapidity of increase in

the future. This consolidation of our forces, this healing of old breaches, this wiping out old dividing lines and vestiges of fraternal strife cannot surely but mean that the Lord has a great work for our Church to do in this Dominion and throughout the world. Had God intended to fling us aside as having no more need of us, He would no doubt have given us a spirit of strife and division, of jealousy, narrowness, suspicion, and self-righteousness. Blessed be His name that He has given us a spirit of peace and brotherly love.

It requires no considerable exercise of memory to recall a time when we had not a College in the whole Dominion, when we had no Professor, when we had not a single student preparing for the Ministry. Now we have our five Colleges in the older Provinces, and a sixth in Manitoba. Our students are increasing in numbers and are filled with the spirit of self-sacrifice and zeal in the work of the Lord.

Twenty-five years ago, we had but one missionary labouring among the heathen: to-day we have our Missions in China, India the New Hebrides, and Trinidad. Then our annual contributions for the evangelization of the Heathen were not more than £400 or £500: now we require an annual expenditure of \$30,000. It is not too much to say that thousands have already been gathered into the Redeemer's fold by our Foreign Missionary operations; but more are under instruction this year than ever before, and we touch the vast dark mass of Heathenism at a larger number of assailable points.

Twenty-five years ago, our Home Missionary operations were very limited in their scope; the agents were few and the amount of money raised for the purpose was very small. Many of our ministers had to spread their labours over vast districts of country and to “endure hardness” in ever-toilsome and often perilous pioneer work. We have now well-organized Home Missions extending from Newfoundland to the vast and newly opened West. Our annual expenditure in this department alone verges on \$40,000.

Then we have a French Canadian Mission Scheme which, if sustained and wrought out according to present expectation, will be an unspeakable blessing to tens of thousands of our fellow-country-men who have hitherto been sitting under the shadow of spiritual death. We could hardly have hoped twenty years ago that at this date thousands of Roman Catholics, including some of the most distinguished of the clergy of the Roman body, would have joined our Church. What has happened within a few years is but a foretaste and pledge of greater things in store for us if we continue true to our high calling.

Opportunities and advantages imply corresponding obligations. The opening up of the country by Railways affords unprecedented facilities for carrying the Gospel with frequency and regularity even to very lonely and distant places. The terrible journeyings of thirty or forty, or even twenty years ago are now almost unknown in the older Provinces. Ministers have more time for the actual work of their calling. There is less of danger to life; and there is fuller appreciation of the work which the messengers of Christ perform.

We need not point out the obvious practical inference from the facts at which we have glanced. Has the Lord answered our prayers, realized our hopes, disappointed our fears, strengthened our hands and cheered our hearts? What then does He expect from us in return? What does He ask us to do for Him now? We hear His voice in the appeals of our missionaries for helpers in their work among the heathen; and we must be willing to give up to this department some of our choicest men—as in the past. As a matter of course we must cheerfully and promptly meet all expenditures involved. In like manner the calls on our Home Mission department are ever increasing—calls for men and for the support which such men require. The support of our colleges is a *sine qua non* to prosperity in every other department of the Church's enterprise whether at home or abroad. Sustentation funds, Supplementing funds,

Home and Foreign Missionary funds will be of no avail if our colleges do not send forth their due proportion of well-equipped young men to undertake the work of the ministry.

We note past progress in order to stimulate future effort. Never was the field more inviting than it is to-day; and never did the Church stand more in need of the united exertions of all her members.

The Sabbath School

INTERNATIONAL LESSONS.

BY REV. WILLIAM RICE, D. D.

OCT. 7th] (A. D. 60.) [Acts 21: 8-15
PAUL AT CÆSAREA.

GOLDEN TEXT.—“*But none of these things move me, neither count I my life dear unto myself.*”—Acts 20: 24.

HELPS TO STUDY.

From Miletus the apostle continued his course by sea, visiting several places by the way (vs. 1-7), until he came to Ptolemais, a town on the Mediterranean, about thirty miles south of Tyre and eight miles north of Mount Carmel. Here he remained one day. V. 8. *The next day*—literally, on the morrow. *Cæsarea*—about forty miles from Ptolemais and seventy north-west of Jerusalem; sometimes called *Cæsarea Palestina*, to distinguish it from *Cæsarea Philippi*. *Philip the evangelist*—one of the seven deacons. As an *evangelist*, he had travelled and preached the gospel, as sent forth by the apostles, and seems now to be settled at *Cæsarea* as pastor. V. 9. *Which did prophesy*—taught by divine inspiration. See Joel 2: 28. V. 10. *Agabus*—see ch. 11: 27. V. 11. *Bound his own hands and feet*—thus representing symbolically to the eye what he foretold in words. *So shall the Jews*, etc.—see v. 33; though bound by the Romans, it was at the instigation of the Jews. V. 12. *Both we*—the writer and those who came with him. *Besought*—entreated. The prophet did not say by inspiration that Paul ought not to go; he only foretold the persecution that Paul would suffer, in view of which the brethren besought him to change his plan. V. 13. *What mean ye?*—a tender and affectionate, but firm rebuke. V. 14. *Ceased*—Paul's firm Christian heroism in doing what he felt his duty to Christ required made them acquiesce. V. 15. *Took up our carriages*—made ourselves ready, packed up our baggage.

WHAT DOES THIS LESSON TEACH—1. Concerning teaching and impressing truth through the eye? 2. Concerning the nature of Christian sympathy and affection? 3. Concerning the way it should be expressed? 4.—Concerning Christian faith and heroism? 5.—Concerning Christian resignation?

OCT. 14.] (A.D. 60.) [Acts 21; 27-39.

PAUL AT JERUSALEM.

GOLDEN TEXT—“*The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.*”—John 15: 20.

HELPS TO STUDY.

The apostle and his companions were cordially received by the brethren at Jerusalem. On the day following his arrival, the apostle James and all the elders met together, and he related to them all that God had wrought by him among the Gentiles. Acts 21: 19. At this meeting he probably presented the contributions of the Gentile churches for the poor brethren of Judea. See Acts 24: 17. To remove the prejudices of the Jews, who believed that he forbade the observance of the Mosaic law, it was thought best that he should show himself in the temple with four disciples, the expenses of whose Nazarite vow he should undertake to defray, and thus calm the popular feeling. Acts 21: 20-25. But this plan failed on the very eve of its fulfillment. V. 27. *Seven days*—which should complete the observance of the vow. v. 26. *Jews which were of Asia*—now at Jerusalem for purposes of worship. They had probably seen Paul at Ephesus. *Stirred up*—literally; poured together, threw into confusion. *Laid hands*—seized; not a legal arrest, but an act of violence. V. 28. *Help*—to bring this offender to punishment. *Against the people*—the Jews. *The law*—of Moses. *This place*—the temple. *Polluted*—by bringing Gentiles into the inner court, where none but Israelites could enter. V. 29. *Trophimus*—see ch. 20: 4. *An Ephesian*—a Gentile of that city, and not a Jew. *Supposed*—but falsely. V. 30. *Was moved*—agitated thrown into commotion. *Drew him out of the temple*—As they meant to kill him, and would not pollute the temple with his blood. *The doors were shut*—by the Levites, who had charge of the temple. V. 31. *Tidings*—official report. *Chief captain*—who commanded the military guard in the fortress of Antonia, adjoining the temple. V. 32. *Centurions*—captains of a hundred men. *Ran down*—from the tower or

castle. V. 33. *Bound with two chains*—to two soldiers, one on each side. See Acts 12: 6; 28: 16. V. 34. *The castle*—literally, the barracks, the part of the tower occupied by the troops. V. 35. *Borne*—lifted up and carried bodily into the tower. V. 36. *Away with him*. The same cry that was raised against his Master; Luke 23: 18; John 19: 15. V. 37. *Thou speak Greek*—The officer was surprised to hear him address him in Greek. V. 38. *That Egyptian*—rather, Thou art not, then (as I supposed), that Egyptian; alluding to some recent and well-known occurrence. V. 39. *Tarsus*—Josephus says it was the most renowned city of Cilicia. Xenophon calls it a great and flourishing city.

WHERE IN THIS LESSON DO WE LEARN.—1. That we should not judge from outward appearances? 2. That we should not act on false and partial information? That bigotry is cruel and unsatiable? 4. That we should defend ourselves when falsely and unjustly accused?

OCT. 21.] (A.D. 60.) [Acts 22: 17-30.

PAUL AND THE BIGOTED JEWS.

GOLDEN TEXT—“*But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men.*” Matt. 23: 13.

HELPS TO STUDY.

The apostle, standing on the stairs that led to the castle, addressed the crowd in the Hebrew tongue. He first related his own personal history and the circumstances of his conversion. V. 17. *It came to pass*—he now explains and defends his peculiar mission to the Gentiles. *Come again to Jerusalem*—he probably refers to his first journey to Jerusalem, about three years after his conversion. See ch. 9: 25, 26; Gal. 1: 18. *In the temple*—in the inner court, or usual place of prayer. *In a trance*—ecstasy, under special divine influence. V. 18. *Saw him*—the Lord Jesus. v. 14. *Make haste... quickly*—a repetition, implying that he had already been too long in Jerusalem. *They*—the Jews of Jerusalem. v. 19. He shows that it was his cherished plan and desire to preach the faith in the very place in which he had persecuted believers. V. 20. *Stephen*—Acts 7: 58. *Consenting*, etc.—Acts 8: 1. *Kept the raiment*—the outer garment, which was thrown aside in labour. V. 22. *Gave him audience*—continued to listen in silence. *Unto this word*—his mission to the Gentiles. V. 23. *Cast off their clothes*—either tossed up their

garments in token of rage, or threw off their upper garments, as men take off their coats to show they are ready for violence. *Threw dust*—in their wild and furious frenzy. V. 24. *Be examined*—subjected to torture. *Scourging*—beating with rods. V. 25. *As they bound him*—rather, as they stretched him forward, with the thongs binding him to the low whipping-post in a leaning posture so as to receive the full force of the blows upon his back. *Is it lawful?*—it was contrary to the Roman law to bind or scourge a Roman citizen. *Uncondemned*—not even tried. V. 27. *Art thou*, etc.—in surprise, as well as for information. V. 28. *Captain answered*, etc.—as it was death to claim falsely Roman citizenship, he did not doubt the apostle's assertion. V. 29. *Departed from him*—all proceedings against him were stopped. *Because he had bound him*—a great outrage upon the person of a Roman. V. 30. *Would have known*—wished to know. *Council*—the Sanhedrim. *Before them*—in the hall of meeting; not in the temple, but a less sacred place.

WHAT DOES THIS LESSON TEACH.—1. Concerning God's method of selecting his chosen servants? 2. Concerning the power of his grace over the most hardened sinners? 3. Concerning the value of citizenship in a great country? 4. Concerning the value of citizenship in the heavenly country?

OCT. 28.] (A. D. 60.) Acts 23: 1-11

PAUL BEFORE THE COUNCIL.

GOLDEN TEXT.—“*And they were not able to resist the wisdom and the spirit by which he spake.*”—Acts 6: 10.

HELPS TO STUDY.

V. 1. *Council*—the Sanhedrim. *Men and brethren*—he addresses them as their equal. V. 2. *Ananias*—appointed high priest by Herod, king of Chalcis (A. D. 48) *Them that stood by*—officers or servants of the court. *Smite him on the mouth*—still a common mode of enforcing silence in Eastern courts. V. 3. *Shall smite thee*—literally, Is about to smite; an indignant rebuke, or, as some suppose, a prophetic warning of his death by violence, which took place about five years after. *Thou whited wall*—a strong figurative expression, equivalent to “Thou hypocrite.” Compare Matt. 23: 27. *Contrary to law*—the Mosaic law forbids that any one should be punished without full and fair trial. Deut. 19: 15-18; 25: 1. V. 5. *Wist not*—did not know. *It is written*—Ex. 22: 28. V. 6. *Paul perceived*—from his familiar acquaintance with the facts *Sadducees*. *Pharisees*—the two great parties

or sects into which the nation was divided. The latter were the orthodox Jews, the former the infidels among them. *I am a Pharisee*—as to this great point of difference among you. *Of the hope and resurrection*—of the hope of Israel, or of the Messiah, and as necessarily connected with it, that of the resurrection of the dead. *Am called in question*—am judged or tried; this is the real though not formal charge against me. V. 7. *Dissension*—dispute, party division. *The multitude*—the whole body of the council. V. 9. *Great cry*—clamor, commotion. *Scribes*—learned expounders of the law. *No evil*—no crime or ground of condemnation. *If a spirit or an angel*—referring to what he had said, ch. 22: 6, 7, 17, etc. This is nothing incredible or impossible, as the Sadducees insist. V. 10. *Pulled in pieces*—the Sadducees trying to seize and kill him, and the Pharisees to protect him. *To go down*—from the tower to the outer court of the temple, where the dissension was going on. V. 11. *Be of good cheer*—take courage. *Bear witness also at Rome*—This had been the object of his earnest desire (Rom. 1: 10; 15: 23, 24), and this promise of the Lord Jesus was fulfilled. Acts 28: 30, 31.

Nov. 4.] (A. D. 60.) [Acts 24: 10-25.

PAUL BEFORE FELIX.

GOLDEN TEXT.—“*And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.*”—Acts 24: 25.

HELPS TO STUDY.

Paul is now accused by the Jewish Council before the Roman governor. Three charges are brought against him by Tertullus, their advocate (vs. 1-9)—viz., (1) sedition (2) heresy (3) an attempted profanation of the temple. To each of these charges he gives a specific reply.

V. 10. *Governor*—Felix the procurator of Judea, appointed by the emperor Claudius (A. D. 52 or 53). *Many years*—seven, and therefore thoroughly acquainted with Jewish matters. *Judge*—with the power of life or death. *Cheerfully*—readily, hopefully. V. 11. *Understand*—learn, ascertain. *Twelve days*—a short time to stir up sedition. His conduct during these few days could be easily investigated. *To worship*—he gives three reasons for his visit: 1. to keep the feast; 2. to bring alms; 3. to make offerings. V. 12. *Disputing*—exciting a tumult, a distinct denial of the first charge. V. 13. *Can they prove*—an open challenge or proof. V. 14. *But this I confess*—he now answers their second charge. It was true, but not in the sense put upon it by his

accusers. *Heresy*—sect or schism, the same term as used in their charge. v. 5. *The God of my fathers*—no new object of worship. *The law and the prophets*—the Old Testament Scriptures. V. 15. *Hope toward God*—founded on him, his power and promise. *Themselves allow*—the very same hope which they entertained. V. 16. *Herein*—in this adherence to the God, the revelation and the hope of Israel. *Exercise myself*—habitually and severely strive. *Void of offence*—neither transgressing myself nor leading others to transgress. V. 17. He now refutes the charge of profaning the temple. *Many years*—literally, *more years*, equivalent to several, referring to the period of four years since his last previous visit to Jerusalem. See Acts 18 : 22. *Alms*—charities, the gift of the churches. *Offerings*—the ritual sacrifices in the temple. V. 18. *Jews from Asia*—foreign Ephesian Jews, not officers of the temple. V. 19. *Object*—accuse. V. 20. *Or else*, etc.—a bold appeal, showing full consciousness of innocence. V. 21. *This one voice*—expression, utterance. V. 22. *He deferred them*—put off the case, so as not to offend the Sanhedrim, though convinced that Paul was innocent. *When Lysias... come down* a mere device to end the proceedings. There is no reason to suppose that he ever sent or intended to send for Lysias. V. 23. *Keep... have liberty*—under guard, and yet with all indulgence consistent with the safekeeping. V. 24. *Drusilla*—daughter of Herod Agrippa and sister of the king Agrippa, who appears in the next chapter. V. 25. *Righteousness*—justice, in the wide sense, rendering to every one his due. *Temperance*—self-control, the proper regulation of the appetites and passions. *Judgment to come*—Acts 17 : 31; Matt. 25 : 31-46. *Trembled*—alarmed in view of his sins and their punishment at the coming judgment. *Go thy way*—he dismissed the subject for the present, but promised attention to it in the future. But though he often saw Paul afterward (v. 26), he never found time to attend to the gospel.

HOW DOES THIS LESSON TEACH—1. That heresy, so called, is not contrary to God's word? 2. That we ought to worship God according to the dictates of an enlightened conscience? 3. That the assent of the judgment will not avail while the heart is at enmity against God. 4. That it is folly to wait for more convenient seasons?

God will examine your work in the Sabbath-school if you won't.

The devil has a large Sabbath-school, and teaches most efficiently those whom you neglect.

A Living Sacrifice.

TAKE my life and let it be,
Consecrated, Lord, to Thee.

Take my hands and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always only for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold,
Not a mite do I withhold.

Take my moments and my days,
Let them flow in ceaseless praise.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will and make it Thine,
Let it be no longer mine.

Take my heart, it is Thy own,
Let it be Thy royal Throne.

Take my love, my Lord of power,
At Thy feet its treasures store.

Take myself, and let me be
Ever only all for Thee.

Our own Church.

RETURN OF DELEGATES.—By this time the whole of the Canadian Delegates to the General Presbyterian Council will have returned to their homes. With scarce an exception, they went to and fro by the ALLAN LINE of steamships, and seem to have been all thoroughly well-pleased with the arrangements made for their comfort on ship-board. Although it does not accord with the popular belief, it is yet true that notwithstanding the unusually large number of clerical passengers, the average voyages of the season have been the most rapid on record.

THANKSGIVING.—It has been arranged we understand, that Thursday the 22nd November will be observed as a Day of Public Thanksgiving throughout the Dominion. As such we hope it will be universally observed. We have been favoured with an abundant harvest at a time when it was greatly needed and our thanks should be expressed in "good measure." An appeal we believe has been made that the offerings of our people on Thanksgiving Day be applied to the support of our Mission Schemes. There seems to be a peculiar fitness in the proposal and we shall be glad to hear that it meets with a generous response.

Intimately connected with our Home Missions, and therefore deeply interesting to us, are the suggestions made by a committee of the General Assembly of the Church of Scotland, appointed in 1875, to consider and report upon "the working of all the schemes." The suggestions made by this Committee under the head of "the Colonial Scheme," are amongst the most important of the whole. The Committee points out that the original work of the Colonial Committee is well nigh completed. The following reference to this portion of the Report, taken from the Church of Scotland Home and Foreign Missionary Record may suffice to foreshadow the future policy of the Colonial Committee of the Church of Scotland so far as Canada is concerned,—

"The suggestion of the Committee to give no 'fresh grants of money' for general purposes to either branch of the Canadian Church is to be highly approved. Presbyterianism in Canada has now become self-supporting, and is well able to maintain in efficiency its own colleges. Such colleges 'cannot have any abiding claim on grants from the Church of Scotland; and on the other hand, to continue grants to the ministry in any presbytery, or in the Dominion as a whole, is really to take part against the United Church to which our best wishes have been conveyed.' The truth is that the work of the Committee in the Canadian Dominion is virtually at an end, or is rapidly nearing its end; and these, with the other considerations mentioned, show how urgent the reconstitution of this scheme is upon a new basis such as that proposed, with a new

name answering to its more enlarged sphere of work."

We do not expect to hear one word of disappointment or regret on account of this new prospective policy, other than the natural feeling which the daughter has when about to set up house for herself. We shall best prove ourselves worthy of the kindness that has been lavished upon us in past years by accepting the responsibilities of self-support, as well in the education of a native ministry as in the prosecution of missionary enterprise.

COLLEGE ENDOWMENT FUND; MARITIME PROVINCES.—The subscriptions of the Upper Musquodoboit congregation amounted to \$450 at the meeting held for the purpose of subscribing. It has since increased to \$650. The Little River congregation, Musquodoboit, subscribed at the start \$219, and they expect to realize \$450. Rev. Thomas Duncan and Rev. Dr. Burns visited Middle Musquodoboit, the congregation of Rev. Robert Sedgewick. In co-operation with the pastor they held a meeting at which \$670 were subscribed, and a considerable additional sum is expected.

The Maritime Synod will have the satisfaction of finding that the Endowment Fund which was started in faith last October will be nearly completed at the close of the synodical year.

APPEAL.—Rev. Donald Sutherland, Gabarus, Cape Breton, appeals for aid towards a church at Louisburg, the ancient French stronghold in the Maritime Provinces. The minister resides at Gabarus; Presbyterianism is weak in those quarters, and there is only a small nucleus at Louisburg. Still, as the town is likely to grow it is well to make a beginning.

ORDINATIONS AND INDUCTIONS.

DUNDEE, Montreal, Pres:—Mr. John C. Cattenach, B. A., was ordained and inducted to the charge of Zion Church on 29th August.

HAIRN, Hamilton:—Rev. J. L. Robertson, formerly of the United Presbyterian Church of North America, inducted 11th September.

CHATHAM, Ont., Chatham:—Rev. John R. Battisby has been inducted to St. Andrew's Church, vacant by the removal of Rev. John Rannie to New Amsterdam, B. G.

MONTREAL.—The Rev. Peter Wright, formerly of Chalmer's Church, Quebec, was inducted to the Chalmer's Church, Montreal, 13th September.

HOPEWELL, *Pictou, N. S.*—Rev. Alex. McLean, formerly of Belfast, P. E. I., was inducted on September 18th.

GREENHILL, *Pictou, N. S.*—The Rev. W. Stuart was inducted to Salem Church, Greenhill, on the 19th September.

NAPIER, *London*—Rev. Donald McDonald, formerly of Westminster, inducted 4th September.

WICK AND GREENBANK, *Lindsay*.—Rev. S. Acheson, of Minden, to be inducted on 4th October.

CALLS.—The Rev. Wm. Donald, of Port Hope, has received a call from Prince St. Church, *Pictou, N. S.*, and the Rev. Dr. Lamont, of Finch, from the Congregation of Salt Springs, *N. S.*, in connection with the Church of Scotland. The Rev. James Fraser, of Litchfield, has been called to Chathan, Quebec; the Rev. C. D. McDonald, of Point Edward, to Thorold, Ont. and the Rev. A. Beamer, late of the Methodist Episcopal Church, to Belgrave, Ont.

DEMISSION.—The Rev. John Ferguson has demitted the charge of Osprey and Honeywood.

MEETINGS OF PRESBYTERIES.

PICTOU, *N. S.*, 4th SEPTEMBER:—The Rev. George Walker tendered the resignation of his charge of the United Church, New Glasgow, of which he has been the pastor for 26 years. His demission was allowed to remain on the table. The Rev. E. D. Pelletier also resigned his missionary charge, by telegram from Montreal, and the Presbytery accepted the same. Arrangements were made for visiting all the congregations within the bounds that had not already contributed to the Theological Hall Fund.

TRURO, 4th SEPTEMBER:—Dr. Burns addressed the Presbytery on the College Endowment Fund. A committee, Rev. A. Burrows, Convenor, was appointed to aid in securing contributions. The call from Upper Londonderry congregation to Rev. James Sinclair, was accepted by him, and his induction appointed for the 25th ult.

LUNENBURGH AND YARMOUTH, 28th AUGUST:—Rev. John Morton, of Trinidad, was asked to sit and deliberate. The clerk intimated that he had transmitted a call from Mahone Bay to Rev. William MacConnell, of Lefroy, Ont. It was agreed to apply to the General Assembly for leave to receive Rev. E. Roberts, formerly a Baptist—as a minister of this Church. Rev. John Wallace was chosen clerk of Presbytery.

WALLACE, 7th AUGUST:—Rev. W. B. Mackay was appointed Moderator and Rev. Thomas Sedgewick, clerk. A minute was adopted with respect to the death of late Rev. John Munro, expressing high appreciation of his faithful labours, his earnestness and zeal as a Gospel minister, his kindly manner, and his uncompromising attachment to the truth.

GLENGARRY, 7th AUGUST:—The Presbytery agreed to the separation of the United Congregations of Williamstown and Martintown. The ordinary meetings of the Presbytery were appointed to be held on the second Tuesday of July and January, and the third Tuesday of March and September in each year.

LINDSAY, 28th AUGUST:—Arrangements were made for the induction of Rev. S. Acheson to Wick and Greenbank. The Stations of Sunderland and Vroomanton were erected into a congregation. Reports of a very gratifying nature were received respecting the Home Mission work of the Presbytery. Rev. J. Kirsey intimated that he could not undertake the course of study prescribed for him by the Presbytery, and asked the return of his credentials.

TORONTO, 4th SEPTEMBER:—The clerk reported that Rev. A. Carrick, late of Orangeville, had been furnished with a Presbyterial certificate with a view of its being presented to the Presbyterian Church in New Zealand. It was agreed to meet in Knox Church, Scarborough, on the 9th October, for the ordination and induction of Mr. R. P. Mackay to that charge. The business appears to have been chiefly of local interest.

GUELPH. At the last regular meeting, seven new candidates for the ministry were introduced and the clerk was authorized to certify these to the Board of examiners of Knox College, Toronto. Mr. Robert Fowlie was duly licensed to Preach the Gospel. A call from the Congregation of Erin to Rev. D. J. McEanis of Clarksburgh was sustained.

HAMILTON, 24th AUGUST:—A *pro re nata* meeting was held to consider a call from Central Church, Hamilton, to Rev. Dr. Duryea, of Brooklyn, U. S. The stipend promise being \$400 with the manse. The call was sustained. Arrangements were made for the induction of Rev. J. L. Robinson to Nairn Church.

STRATFORD.—The names of Rev. Thomas McPherson and Rev. Daniel Allan, were retained on the roll for the year. Mr. Robert Waits intimated acceptance of a call

from Shakespeare and Hampstead, and his ordination trials were appointed.

PARIS, 16th AUGUST:—The proceedings had special reference to a call from the Free East Church, Inverness, Scotland, to Rev. John MacTavish, of Woodstock, signed by 954 members and adherents. All parties interested were represented by commissioners and, as may readily be supposed, it required very strong arguments to convince the Presbytery and Congregation of Woodstock that they should acquiesce in the translation. Mr. MacTavish, however, having explicitly stated that he felt it his duty to accept the call, the Presbytery reluctantly agreed to the dissolution of the pastoral tie, at the same time testifying in the amplest manner possible their high esteem for their brother, and recognizing emphatically his valuable labours during the long period of twenty four years. They further expressed sincere sympathy with the Congregation of Chalmer's Church, Woodstock, in the great loss they sustain in parting with such a beloved pastor.

Obituary.

ON the 29th of August, Mr. John Meikle, a venerable Elder of Henry's Church, Lachute, passed peacefully away. He was much esteemed by all the community among whom he has resided since 1830. During his life he set a worthy example of liberality towards various Christian objects, and he has left by his will a sum of \$1000 in perpetuity to the congregation, the chief part of the interest of which is to assist the salary of the minister, the remainder to be devoted to the S S Library. The interest of another sum of \$400 is to be devoted to the procuring of prize books for the Academy, in which he took deep interest, and to purchase class books for the poorer children. Thus he reminds those to whom the Lord has given means that they ought to do what they can to advance Christian objects when they themselves have gone to the glorious reward awaiting the believer. When his latter end drew near he was found fully prepared for the summons. It was then seen that he had not trusted in vain in the merits of his Redeemer, for his end was peace. The last words he uttered in the ears of his sorrowing family were expressive of his faith and hope, for he said to them "pray and praise." He then fell asleep in Jesus without a struggle.

MR. PETER STEWART, of Lochaber, Guysborough County, N.S., came to his death on

Sabbath morning the 19th ult., in consequence of a terrible attack made upon him on the previous Thursday by a bull that had strayed into the barnyard. Mr. Stewart was greatly honoured and loved by the whole community on account of his sterling worth as a citizen and as a Christian. An only son was drowned a few years ago opposite his home. Mr. Stewart was a valued member of session; he superintended a Sabbath School; he was useful in the Prayer Meeting and aided every good work. He died in the full hope of eternal life, in the 50th year of his age.

Ecclesiastical News.

WE are reminded of honorable members of the House of Commons "pairing off," by the announcement that two of our leading Canadian divines have accepted charges in Scotland. We refer to Revd. Principal Snodgrass, of Queen's College, Kingston, who has been appointed to the Parish of Canonbie, in Dumfriesshire, by the Presbytery of Langholm; and to the Revd. John MacTavish, who has accepted a call to the Free East High Church, Inverness. Both these Reverend gentlemen are natives of Scotland. Mr. MacTavish was educated for the Ministry at Glasgow University, and was ordained and inducted at Ballachulish in 1841. Coming to Canada in 1854, he first settled among the Highlanders residing in the Townships of Eldon and Thorah. In 1872, he removed to Woodstock. For many years Mr. MacTavish occupied the position of an acknowledged leader in the late Canada Presbyterian Church. A man of decided ability, and strong convictions, and, withal, thoroughly independent and honest in the expression of his views, he came to be universally respected, and rose to be one of the most influential members of the General Assembly. Dr. Snodgrass was ordained by the Presbytery of Glasgow in 1852 for the Colonial field, and was successively Minister of St. James' Church, Charlottetown, Prince Edward Island, and St. Paul's Church, Montreal. He was elected Principal of Queen's University in 1864. In the late branch of the Church of Scotland to which he belonged, Dr. Snodgrass was also a tower of strength, and we shall be greatly mistaken if he does not take a first rank in the Councils of the old Kirk of Scotland, to which he is returning. Under these circumstances, the departure of these brethren will be deeply regretted, and their absence will entail a severe loss on the Presbyterian Church in Canada.

Dean Stanley and Mr. Spurgeon have each been improving their holidays by preaching to the people of Scotland: The former preached in the Parish Church of Roseneath, from the parable of the publican, and took occasion to comment on the remark sometimes made by foreigners, that "the intellect

and feeling of the Scottish nation are strongly divided between the sway of two great names—the preacher Calvin und the poet Burns.” Mr. Spurgeon preached at Dunoon and Oban, and elsewhere in the open air, to immense concourses of people gathered from far and near. Dr. McCosh, also, of Princeton, delivered a “special sermon” in the Free Church at Brechin, in which he held it to be duty of Churches to “discipline” those who express “very extreme opinions,” and that those who were so dealt with, should retire and form separate Churches.

PRESBYTERIANISM IN GLASGOW.—According to Dr. Montfort, Glasgow takes the palm as the leading Presbyterian city in the world. It has one hundred and eighty-five churches of this order, divided among the different Presbyterian branches in the following proportions:—Covenanters, 1; United Original Seceders, 3; Morrisonites, 10; Established Church, 49; United Presbyterians, 52; Free Church, 70. Of other denominations there are but 35 churches, which gives the decided preponderance of the religious influence of the city to Presbyterianism. Glasgow has a population of half a million; therefore, with its two hundred and twenty churches, there is a church for every twenty-two hundred and seventy-three persons.

Charges of heresy against the Rev. Fergus Ferguson, of the United Presbyterian Church, and Rev. Dr. Marcus Dodds, of the Free Church are being actively discussed in Scotland.

A very important Missionary Conference met at Shanghai on the 10th of May, and sat fifteen days. About one-third of the entire body of Protestant missionaries in China were in attendance at this gathering. “There is but one feeling,” writes a correspondent of the *English Independent*, “among the one hundred and thirty persons who have attended it, and that is, that it marks an era in the history of Protestant missions in China, and begins a new period of greatly accelerated advance and increased prosperity to the Church of Christ in this land. No person not a China missionary can imagine how divergent were our views on the great range of topics presented for consideration, and on one subject it is properly said that we have throughout been ‘treading on the edge of a volcano;’ but the spirit of the Master has been among us to teach forbearance, and unite every heart for the promotion of the great cause we uphold.”

Religious Summary.

EASTERN Europe is enduring the horrors of war. The Turks and Russians have met on the plains of Bulgaria and under the shadows of the Balkans. Unspeakable misery has been inflicted on both sides, and on the populations of the Provinces that are the seat of war. It is a dreadful thought that scenes such as are now witnessed in Turkey should be pos-

sible on this earth trodden as it was eighteen centuries ago by the feet of the Prince of Peace. God will no doubt bring good out of evil, and cause even war with its attendant horrors to promote His Kingdom. Asia Minor and Syria, and indeed all the territories of the Turk, suffer greatly from the burdens and calamities of war. Russia is suffering too, in life and property. As we read of wars and tumults, famines, plague, earthquakes,—let us bless God for the peace, the safety, the abundance granted to ourselves, and let us prove our gratitude by deeds of loving-kindness. Our own empire is at peace throughout all its vast extent—let us pray that the blessing may long continue.

The war between Russia and Turkey is regarded as to some extent a struggle between Islamism and the Greek Church. Both sides are fanatical enough, and there is little on either side to suggest that God is in their thoughts. The “Christianity” with which the Turks come into contact is usually of the most degraded character.

The papers report a new organization in the Roman Catholic Church intended to concentrate the power and influence of the whole body upon the one grand object of restoring the temporal sovereignty of the Pope. Money is to be raised; men are to be enlisted in armies; diplomacy is to be used in the most adroit manner; every agency is to be set at work which can in any measure contribute towards the one grand aim. It is a sort of ecclesiastical “International Society.” There is a show of strength about such organizations, but it will be a new thing in human history if the result will amount to much.

Spain is now as much in the hands of the Papacy as it is ever likely to be. The chains of religious oppression can hardly be wound more tightly about that miserable nation. And now the efforts of the Church of Rome are directed towards reducing France to a state of abject vassalage. A very keen contest is now raging all over the country, the ultramontanists are on one side and the Republicans on the other. The Ultramontane plan is to secure France and then to utilize France and Spain against Italy. Their plan also, of course, embraces operations in Germany and Austria. The best weapon against Ultramontanism, and every other ungodly system, is the pure Gospel of the Lord Jesus; and it can be truly said that the Gospel is being proclaimed now more generally than ever before. The ingenious combinations and intrigues of Jesuits amount to very little after all. The wisdom that fights against God’s light and

liberty is folly. The strength that contends against truth is weakness.

In England the battle of the confessional is raging far and wide. It is but an episode in the great Ritualistic, Romanizing reaction, and we welcome it as likely to open the eyes of many to the depths of folly, and even worse, into which false religion tends to drag the human soul. The evangelical Protestantism of England will be strengthened by the exposure which has been made of Ritualistic policy, and a few of the extremists in the other direction will go over to the Church of Rome.

One of the most remarkable movements in England is the agitation for disestablishment by a section of the clergy—the Ritualistic section—of the Established Church.

Ridsdale, Tooth, and Mackonochie care nothing for the law and little for the bishops. Their grand aim is to assimilate the Church of England with the Church of Rome; Ritualism is Tractarianism run to seed. It cannot but merit the contempt of common-sense christians.

There is a probability of an early settlement of that long standing scandal in England—the burials question. The House of Lords affirmed by a majority of 16 the principle that Dissenters should have liberty to bury their dead in the national churchyards with whatever ceremonial they deem best.

The British Parliament has again refused to allow the opening of Museums and Art-galleries on the Lord's Day. This is right. The Philadelphians lately opened *their* Exhibition on the Sabbath, but they have found that it is not patronized at all by the "working classes" in whose supposed interest the innovation was made.

There is now for the first time in history a Protestant Theological College in Paris!

The third Synod of the Old Catholics of Switzerland met this year at Berne, Bishop Herzog presiding. Eight parishes were added since last year,—The increase in Germany has been nearly 4000 members during the year.

The German Emperor stands by the Apostles' Creed. A large number of the clergy are in favour of abolishing that Creed, but the majority of the people and clergy are orthodox. The Emperor said, "I stand firm in the faith in which all my forefathers have been baptized and confirmed, especially in the Apostles' Creed."

Evangelistic work is being carried on with great diligence among the masses in Scotland, Ireland and England.

The annexation of the Transvaal territory to the British possessions in Africa is likely to prove of immense advantage to

the natives. Missions will now have free and full scope in the land.

The British Wesleyan Conference has ventured upon the great experiment of "lay representation," several ministers have retired, or have been removed, from the Connection on account of their holding and teaching "conditional immortality."

Prince BISMARCK has declared himself a Presbyterian. He said to a recent deputation of clergymen: "To the Protestant Church, Presbyterian Government is essential." Reforms in Russia are tending to the Presbyterian system.

The two Scotch Church cases, relative to Rev. Fergus Fergusson and Professor Smith respectively are making progress.

Angry and fierce discussion is the order of the day in England relative to the Confessional and other "abominations" or "inventions."

The newly appointed Missionary to the Jews from the Irish Presbyterian Church, Rev. J. D. Phillips, has arrived safely at Damascus. It is a perilous time for Missions in the Turkish Empire.

DEATH OF TWO MISSIONARIES.

Rev. Carstairs Douglas, D. D., one of the most distinguished and successful Missionaries of China, has been struck down by cholera. He died, 49 years of age, after a very brief illness. The Presbyterian Church of England will feel his loss most deeply; but his removal is a heavy loss to the christian cause in China.

Dr. Black, the Medical Missionary in connection with the Livingstonia Mission, died of fever some weeks ago. His loss will be felt severely by the mission in which he was a most enthusiastic labourer.

THE GAIN OF GIVING.—It is said that when the American Board of Foreign Missions were before the Legislature of Massachusetts, to ask for an act of incorporation, one member of the body opposed the act on the ground, as he said, that "we have little enough religion at home, without exporting any." Another member, in replying to him, said: "Gentlemen, religion is a commodity of which the more you export the more you have at home." The reply was certainly as apt for its wisdom as for its wit. And yet, self-evident as is the sentiment which it contains, there is no truth that needs to be more strongly, repeatedly, and vehemently urged. The fallacy is so constantly gaining ground in times of religious stringency, that retrenchment in our missionary expenditures will relieve us, and that the home resources can be increased by withholding foreign consignments

for the time, that we need to ponder well the words of the prudent legislator, and keep them always written on our banners. The philosophy of the matter is, that religion is not a commodity, but a life, and life always grows through its own expenditures. A thought, for example, loses nothing, but gains vastly by being expressed in words and communicated to another. It is none the less the mind's own property of another's mind. Its distinctness and power are greatly increased, on the contrary, from the very importation. And to say nothing now of the material resources of the kingdom of Christ, what can so enrich ones store of religion as to be constantly drawing upon it for the blessings and enrichment of others. Giving is its very instinct of self-preservation. And the Christian heart that attempts to narrow its love, its sympathy and its prayers within the circle of its own home, will find this very home left cold and vacant by it ere long.

Our Mission in India.

REPORT FROM REV. FRASER CAMPBELL.

IN company with the late Rev. P. Mathison, whose sudden death we were so soon called to lament, I arrived in Madras on the 6th of December, and was kindly welcomed by Mr. Sinclair, Principal of the Church of Scotland Institution, whose sympathy, advice, and aid have from the beginning been very encouraging and helpful.

Shortly after my arrival, I thought of going to Central India to examine the field there, according to the desire which had been expressed in the Board, but the approaching Proclamation in Delhi seemed to render the time altogether unsuitable, and the visit was deferred indefinitely, while I set myself to learn from others and my own observation all I could of the work which the Church of Scotland had asked me to undertake here, and to enter on it in the wisest way possible, leaving the question of my going elsewhere always open, and seeking information by correspondence with Mr. Douglas.

As to the work here, it is hard to form an exaggerated idea of its importance. It is estimated that there are now in this city somewhere about ten thousand men, more or less educated in English. Some of them students, others teachers, clerks, lawyers, and a few holding high positions. Many have only such a knowledge of English as will enable them to understand an address when clearly delivered in plain and simple language, but others are excellent English

scholars; and even those who might have difficulty in following an uninterrupted discourse, are quite able to converse freely when they can ask an explanation or a repetition, as they need it. Probably the majority are now or have been in Mission Institutions, and all these have some acquaintance with Scripture, and with Christian doctrine. Many others have probably never read a chapter in the Bible, and have only the vaguest and often erroneous ideas of its teaching. Of the students some will, after finishing their education, remain in the city; many others will be spread over the country, and will by their superior education, be centres of influence wherever they go.

Are these men accessible?

Exceedingly so; especially present, and former students of Missionary Institutions, and the more if the Missionary has a connection with the School which they regard as their Alma Mater. I found my residence in the Mission Building while it continued, of great use to me in that respect. Present and former students came in numbers to see Mr. Sinclair, particularly during the New Year Holidays, when they came to pay their respects. Even those who had not known of the new arrivals, were by him brought to see me, and others came of themselves. With many of these I had but one conversation, but others came again, and some became regular visitors. For the first three weeks of January I was often kept from morning till evening holding intensely interesting conversations with one after another, or with little groups of several at a time. The beginning of school work would of course have to some extent interrupted this delightful employment; but before that came, the sad death of Mr. Mathison, who died of cholera on the 20th, brought a more distressing interruption.

The ALL-WISE, whose name is love, does well; we can say no more of that.

We hoped to return to the Mission House after it had been fumigated for a few days, but it was decided that under present circumstances it was not advisable to reside there, and I have found by contrast how great was the advantage to my work among the young men, which I thus lost.

For a time I supposed that there would be a difficulty about my visiting Hindus in their homes, for of course our presence is regarded as polluting. But I have since learned, that the visits of European gentlemen are, by the more enlightened, generally regarded as an honour, and that there is no difficulty about their reception on the verandah, or even in certain rooms removed from those where the food is cooked or

eaten, the most suitable time for a visit being in the early morning, before they have performed their ablutions. Probably most Hindus who can speak English, would welcome an occasional visit at that time, whether they cared to converse about religion or not.

LITERARY SOCIETIES.

Another way in which many can be reached, is through small Literary Societies of their own. These are mostly among the young men, and they consider it a favour when a European gentleman consents to preside at their more public meetings, and to make some remarks at the close. An excellent opportunity was thus afforded me on one occasion, when the subject was "Happiness," and after the essayist had finished, and those who wished, had spoken on the subject, I made full use of my privilege. There were probably about seventy present. On another occasion, the Society was composed of men more advanced in age and position, and a larger number present. The Essay, by a somewhat representative man, was on the "Future of India;" and a pretty good opportunity was again afforded me. It is also easy to get fair audiences to hear Evidential addresses, a course of which has just closed, in which all of those engaged in this department of work have taken part.

SABBATH SCHOOLS

Are conducted in connection with most of the Mission Schools, and even when no inducement is held out either in the form of marks or prizes, these are well attended. Left with the whole burden of the Institution on himself, Mr. Sinclair had found it necessary to discontinue the school in connection with the Church of Scotland Institution; but I re-opened it and found it well attended from the beginning, though it had to labour against very great disadvantages, from want of sufficient teachers, the only aid I could get being from the Christian teachers in the Institution.

EVIDENCES.

At the request of some of themselves, I opened a week-day class a short time ago, for the teachers of the Institution, especially the heathens, to study Christian evidences. Almost all have attended the few meetings which have been held, and the spirit manifested by some of them is encouraging. But both in their accessibility, and in almost every other respect—in their knowledge about Christ, their ability to understand and appreciate what is said to them on the whole subject of Sin and Salvation, their disposition towards Christian-

ity, and even in their knowledge of Hinduism their interpretation of its teachings and their belief in them—there is a most marked difference between men taught in Missionary schools, and those taught in Government or Hindoo schools.

EDUCATION AND RELIGION.

This leads me to speak of the exact value of Education as a means of evangelizing India, on which I think it proper to say a few words, because in the home-lands it is undervalued by some, and too much stress is laid on it by others. It is certainly a valuable agency. Even mere secular education is of use by undermining the old superstitions, and preparing the minds of the young for higher light, but no one would advocate merely secular education as a missionary work. The secular education is given partly indeed for its own value, but principally for the sake of the opportunity of imparting Christian knowledge, and exercising Christian influence. What a grand privilege it is to have a congregation of some hundreds of lads and young men even for an hour *every day*, listening to Bible teaching; and it is the fault of the teacher if the lesson is not as thoroughly addressed to the conscience and the heart as the Bible itself is. It is surely worth while, for this, to spend other hours of comparatively dry work in general instruction, especially as that in its own place is useful, and brings them for all these hours under the influence of Christian thought and example, in the measure in which the school is taught by truly Christian men. And then it must be remembered, that this is only *one* agency and it is not intended to usurp the place of others, that it can be done by good Christian lay teachers, aided by native teachers, leaving out Ministers to do the more specially evangelistic work, and that it is likely to be a comparatively inexpensive agency, the government grants in aid, together with the fees (which are steadily advancing towards full payment for the education received), meeting already a large part of the expense. I am satisfied that much is thus being done, not only in generally leavening Hindoo Society, but in the direction of the conversion of the students. Several boys in the Church of Scotland School have most positively declared to me their disbelief in Hinduism and their belief in Christ, and have attributed this wholly or in part to the lessons they had received in the school, or, in the case of two, in a school of the Church Missionary Society which they had formerly attended. Three have persistently applied for baptism, though we have, perhaps over-cautiously, not yet seen

our way to administer it. Others seem in varying degrees convinced, and would more publicly avow it but for fear of the consequences, and but for the lamentable want of connection which often appears between mental belief and conduct. And what is more needed to remedy this but that which is wanted in every congregation at home,—more of the influence of the Holy Spirit? On the other hand, education is not now so useful an agency as it once was. So great is the amount of secular work required in order to secure the Government “Grant-in-aid,” that comparatively little time—an hour a day—can be given to religious instruction.

OTHER AGENCY NEEDED.

For the sake of that little, and of getting a good influence over the youths, which may open the way for more, it is well worth while to have the schools; but the employment of further agency becomes all the more necessary because the directly Christian instruction is so limited, and to follow up and make full use of the influence gained. The ground that has thus been lost in the past, is matter for great grief. In cases of unknown number, young men, who in missionary schools have been more or less convinced and attracted to Christ, have, when they left the school, gradually sunk back under the influence of friends and worldly advantage, with no counteracting missionary influence following them. Hence all missionaries engaged in educational work, seem agreed as to the great importance of having some Missionaries who can give more time to direct religious work among the students of their own and Government and Hindoo schools, and who can follow those who have passed out into the business of life.

This is the work to which the Church of Scotland Committee asked me to come to Madras. I have found it all that I could desire in importance, interest, and extent of field, and the Church of Scotland Mission here has done its part in giving me the first access I could expect to its school, and its students, and in providing me (according to the letters of the Committee in answer to the queries of our Board) with rooms in its Mission House, while that was occupied by its own missionary, and when this was pronounced inadvisable under the present circumstances, voting me the same amount for rent of bungalow as its own Missionary, an amount more than sufficient for me, as I share rooms with other ministers.

MADRAS, OR INDORE?

This brings me to the question on which

I am especially to report—whether I should remain here or go to Indore.

For my own part, I am still as I was when the question was last put to me in the Board, unconscious of a preference, one way or the other.

When I saw how strongly the majority of the members of the Board desired that I should go to Indore, I decided that unless it became very clear that God’s mind was, that I should labour in Madras, I ought ultimately to go where they wished; and on my arrival here I set myself, as I have said, to learn by my own observation here, and by correspondence with Dr. Douglas, regarding Central India, what was my duty.

On the one hand, the importance of the work here, its interest, its hopefulness, the extent of the field, and the need of workers in this department are all and more than I have been able to convey.

A tour which I have just made, has shown me that men so labouring in the city of Madras, can do much needed work by visiting other places all over the South of India, and addressing meetings of educated men. Several more men are at once needed to engage in this exceedingly important and interesting work. It is work in which one can engage without waiting to learn a new language, and which is more delightful than I shall attempt to express.

On the other hand, circumstances have changed since this invitation was extended to us. Then, this work was almost wholly neglected. Now, Mr Slater, of the London Mission, Mr. Todd, of the Free Church of Scotland, and Mr. Patterson, of the Wesleyan Mission, are either wholly or in part engaged in it. The first has been at this work for two years; the second preceded me by a week or two; and the third was set to it sometime after my arrival. This does not render a fourth necessary, for as I have said and as will be understood from the number of educated men in this city alone, there is need for still more, and probably every missionary organization which has a school here, should also have a missionary for this work. But it makes me less necessary than when the invitation was given and considered, and probably less necessary than in Indore, especially from what Mr. Douglas tells me of opportunities for the same kind of work there.

The invitation of the Church of Scotland is indeed a liberal one; it offers to do the more dry preparatory work of education, and then to let us step in to its school, take hold of the material there prepared, and with this go on to the more delightful spiritual work, reap what it has sown, and on the foundation it has laid build an indepen-

dent Mission. But I feel that it would be far better that the Church of Scotland should go on and complete her own work, and enter into the joy of it.

Great as is the need here, it seems greater in Indore, and since we as a Church have really undertaken that field, we must leave no stone unturned to evangelize the whole State, lest we be cumberers of the ground.

The crowning consideration, however, which has influenced me in favour of Indore, has been the information I have received from Mr. Douglas, that it presents a good field for the work which I came here to do.

MISSIONARY TOUR.

By the strong advice of several Missionaries, when I had arrived at the decision of going to Indore, I paid a hurried visit to some of the fields of Missionary success in South India. This occupied four weeks, and I have only just returned. I visited Trichinopoly (Wesleyan & S. P. G.), Tanjore (S. P. G.), Dindigul and Madura (Am. Board), Palamcotta (Head Quarters of C. M. S. Tinnevely Mission), Nagercoil, Neyoor, and Trevandrum and Quilon (L. M. S. Travancore Mission), Kotium (C. M. S. also Head Quarters of Syrian Christians), and Cochin (C. M. S., also where there is a remarkable colony of Jews), and saw and learned much to cheer and encourage, and to guide in future work. Churches, some of them large, one or two capable of holding (not seating in pews) from 1300 to 1500, or even 2000, when packed, schools, seminaries, and hospitals, each with its band of labourers, though alas! all short-handed. Desiring to do some work, as well as to learn, I tried to address meetings of educated Hindoos in as many places as possible, and I delivered addresses in Trichinopoly, Dindigul, Madura, Palamcotta, Trevendrum, and Cochin. Trevendrum and Cochin are the Capitals of the Native States of Travancore and Cochin, and in each my address was delivered in the Sircad (Native Government High School or College) to persons most of whom had probably never heard such an address before, and had come under little or no direct Missionary influence. In each of these places there ought to be a man to a large extent free for work among the educated and higher caste people.

I had some hours of most interesting conversation, the mornings after some of my meetings, and some also in the trains, with educated men who happened to be in the same compartment with me, and the results only inflamed my desire to have more done to reach those men, and increased my conviction that many of them are al-

ready "almost persuaded," and kept back principally through fear of the consequences.

RESULTS.

My work, hitherto, has been largely *learning* how to work, in this, to me, new department—gaining knowledge of those to whom I have come, their character, modes of thought, and customs, their sacred writings, their traditional beliefs and present transitional and ever-varying views.

I cannot venture to estimate results. Two or three who were by birth Christians in the lesser sense, have seemed to be helped to a saving faith in Him whose name they love; and heathens have been brought forward in various degrees towards at least an intellectual belief in Christ, and some impressions have seemed to be made on their conscience and heart. If every acknowledgment of the removal of difficulties, and of the conclusiveness of arguments, or even of positive conviction of the truth of our teaching regarding Christ, could be counted as a conversion, it would be easy to tell of some such; but here, still more than in Christian countries, intellectual belief does not necessarily involve as it should, corresponding action of the heart and whole man, nor can works always be taken at their face value. Making all allowances, however, I feel sure that my labour has not been in vain; and even if there were less visible ground for saying so, I should believe it on higher evidence than that of sight.

JAS. FRASER CAMPBELL.

Indore.

LETTER FROM MISS FAIRWEATHER.

WE have to thank Mrs. Harvie, Secretary of the Women's Foreign Society at Toronto, for a copy of the following communication from our missionary at Indore: dated 18th May.

Your very kind letter reached me two weeks ago, and I was delighted to hear such good news of your society and its progress. Your annual meeting must have been very interesting. Some day I hope to attend one should my life be spared to return. You say truly, that in active Christian labour time passes rapidly. It is now three years and eight months, since I saw the dear old home-land fade away from my sight, over the blue waters, and now, as I look back, it seems only yesterday, though a world of

new thoughts, feelings, and experiences have crowded in between. Your letter reached Mr. Douglas at Indore safely, and he will no doubt let you hear from him soon. He is hard at work on Hindustani and is making first-rate progress too. Women's work is opening out marvelously. I have now eleven houses in which I teach, and more are opening out day by day. I do not anticipate any scarcity of opportunities in Zenana. The children must be attended to as soon as possible. You will be pleased to know, that among my pupils I have the young Princess of Jhansi. She is only twelve years of age, but rather a dignified little individual notwithstanding. The Raja, or Prince, is a man of about thirty years of age. The Princess has learned half her alphabet and several verses of Scripture—she learns a passage every day I go. While I teach her she sits cross-legged on a divan of white cloth. Her dress to-day was of dark blue and black silk, with a wide border of gold woven into it in bands and running round the skirt and bordering the veil, which is of the same material as the dress. Neck, arms, feet, and ears are covered with jewelry of gold and silver. In her nose a large cluster of pearls, with a solitary emerald in the midst. But I must not talk longer of her, my great object now is the establishment of little girls' schools, but I am in difficulty as to teachers. The weather is very hot, but endurable, and not so bad by any means as the plains.

I do hope you will continue to pray for the success of our work at Indore, and that its present success may be permanent. So far, we have had next to no discouragements, yet as they may at any moment arise, we should guard our every step, with prayer, bringing ourselves to realize more and more that it is not our work, but that we are merely the instruments God employs to work his way among the heathen. Results are in His hands. Pray for the poor women of Indore; they greatly need to be borne before the mercy-seat by those who have access there. Wishing you every success in your new mission year, I remain yours sincerely,

MARION FAIRWEATHER.

Zenana Work.

THE following letter from Mrs. Murray Mitchell to the President of the Kingston Woman's Foreign Missionary Association will be interesting and encouraging to those who have taken an interest in the formation of such societies. Its publication

has been delayed owing to unavoidable circumstances:—

Napier Road Edinburgh, May 17, 1877.

"I am afraid you will think me very remiss and unkind to have been so long in answering your very kind and most deeply interesting letter of—I am ashamed to say—*March* last! I have been ill and *away*, or very very busy, and I know you will forgive me. We were obliged to go up to London for a time on duty, and I found my time there overwhelmingly engrossed. Indeed, I don't know when I have spent such a busy winter as that just concluded. I was led, in addition to my other work, to take an interest in the poor sufferers from Turkish cruelty in the east of Europe, and having begun, I *couldn't* stop. It came upon me like a torrent, or rather I was carried away by it as in an irresistible current. You know what Miss Nightingale says in accounting for her work? "I never refused God anything." It was this feeling made me begin and go on, and it gave me an enormous amount of work. I have had a good deal over £2000 pass through my hands in small sums, not to speak of clothing, &c. You well understand the amount of writing this involves, and therefore, I know, will forgive my seeming neglect. I cannot tell you the joy it has been to me to see the advance of my loved Zenana work in Canada. Mr. Douglas' visit to us was a great refreshment and pleasure. He was so hearty and so full of zeal and enthusiasm for the work. He told me a great deal of what has been done in Canada; and then I had a very interesting letter from Mrs. McLaren of Toronto, telling me of the formation of the Toronto Society and all the interest created in the work for the women, specially of India. I am very glad that Kingston too has its Society. There cannot be too many societies nor half enough of agents and workers, for the doors are now wide open, and how long they may continue no one can say.

It is very good of you to say that my little book has helped to create the interest which has been excited in Canada, and I am deeply thankful to God for owning and accepting what I did try to write for Him, and laid daily as an offering on His altar as it grew to be a little book, hoping it might be blessed to plead the cause of the poor secluded or rather imprisoned women and ignorant women I know so many of in India. I have just had a lady with me from the central Provinces, who says the doors there also are opening very wide, and indeed it is so all over India. The education of women may now be carried on to any extent. The work is abundant, we only want an adequate number of teachers. The women are

not equally secluded everywhere. Work for women all over the country, as different from the work in school, has got the name of "Zenana work," but the Zenana is an institution chiefly of Bengal and the North-west. In Western India and Madras, and also the Central Provinces, the women though ignorant, superstitious, and degraded, are not so secluded as in Bengal; there they are more shut up and lead more melancholy lives than even the Turkish women do. Do you know my *wee* book on "The Zenanas of Bengal?" It contains a good deal of what appears in "In India;" but being a small book, it is more easily circulated, and if you have not got it you might find it useful. It only cost two-pence, and it has gone through nine thousand. Here we have found it of great use in giving information on the subject.

I am so glad to hear of your working meetings. I like these very much as centres of interest, and to interest the young, which is of greatest importance. I had a working party every Saturday afternoon in my drawing-room all winter, and found the best way was to catch everybody I could get who had anything to tell, and make them tell it. We had once or twice a Chinese or Japanese day; ladies who had been in these countries speaking to us. Another, African, also from America, besides many from India. We also had home work talked of. It was very interesting and very popular. The articles we made are disposed of in different ways. Those which were suitable to India were sent there, like children's frocks and pinafores, socks, blouses, and everything useful; and other articles we sold here. I had a drawing-room bazaar, and in a forenoon got £100 to build a tank at our Station among the Santals. I have a "Zenana Bazaar" every year, also in a room. Last year I made £500 for our Zenana work, but I don't often get so much. I have things collected for me, carefully in India, curiosities and useful things and sell them to great advantage. Could you not try this?

You say I don't mention an Orphanage you are interested in at Calcutta. Which is it? I know every one intimately, but Mr. Nelson circumscribed me terribly in my book, which I would easily have made twice as big. Do you mean Miss Pigot's Orphanage? Miss Pigot is a great friend of mine. I know her work intimately. She is a most *admirable* worker, her school and Zenana work are both excellent.

I am afraid I am wearying you with such a long epistle, but the subject is so interesting to me. My husband says it is like the letting out of water to let me begin on Zenana work. I hope you will kindly write to me

again, and tell me of your progress. I spoke of your Society and also of the Toronto one, in our meetings more than once, and told of the formation of your new Societies, their names, &c., we engaged in prayer for their success, asking God's best blessing to rest on your labours.

Accept my warmest regards. Many thanks for the papers. Will you kindly send me more from time to time, and I will send you anything which I write on Zenanas.

M. H. MURRAY MITCHELL.

New Hebrides.

LATEST NEWS.

Rev. Joseph Annand, writing from Aneityum, on the 16th April, reports all the Mission families well. He says:—

"The '*Dayspring*' arrived here last Thursday morning, seven days from Auckland. She brought back Mr. and Mrs. Watt only. We expected to see Mr. and Mrs. Paton also, but Mrs. Paton's health was such that they could not come this trip of the vessel. Mr. Copeland is still an invalid, and his friends in Sydney think that his work on these islands is done. You may know from other sources that Mrs. J. D. Murray is not recovering her sight. We all sympathize deeply with them in this severe affliction.

"'Hard times,' seems to be the cry all over America, but on Aneityum we are living in the midst of peace and plenty. We have had a very pleasant summer, little rain and no severe hurricanes to terrify us with falling trees and rocking houses. There have been no earthquakes, either, to alarm any but the most timid.

"The good work is progressing, though perhaps not with sufficient rapidity to satisfy some of our friends. To us things appear hopeful and cheering. Some of the sins that formerly destroyed many seem to be hiding their heads. For instance we have had no case of discipline for violation of the seventh commandment, since we settled here. Our influence over the people is increasing as we increase our knowledge of their language. I have been addressing them in their own tongue, *or as near it as may be*, since Christmas. There have been many deaths since our arrival here. The population decreases steadily. They will not learn to obey the simplest laws of health, no matter how much we talk to them about it.

"You are aware that Mr. Inglis left us last year, and is now on his way home.

Well, he has been surprising us by his commercial tact in New Zealand. He disposed of all the arrowroot that he took from this island at a shilling sterling per pound. Now last year's crop prepared by these people realized very close on two hundred pounds sterling (£200). This goes to help to pay for the Old Testament. Here is proof that the gospel has not lost its power yet, when these people can raise so much in one year to pay for the printed word. When the Bible is paid for there certainly can be something done towards self-support. Don't despair of these islanders yet. They are a very weak degraded people, but the Gospel is the power of God unto their salvation."

The Reformed Churches of the Continent of Europe.

ONE of the most important sessions of the Presbyterian Council was devoted to the narratives of brethren from the Presbyterian Churches on the continent. The story usually had a tinge of sadness,—almost of gloom,—but the rainbow of hope usually spanned the dark cloud. For example, the representative of the Reformed Church of France—Mr. Decoppet—spoke of the time, 300 years ago, when his church numbered 3140 congregations, but the fires of relentless persecution, the massacres and dragonnades so reduced it that it now numbers only 540. This church is now recognized and supported by the nation, but this though in some respects advantageous has its drawbacks. There is little religious liberty in France. You cannot give a tract or hold a meeting, or preach a sermon without "authorization." Protestantism has a firm root in the country, but it is weakened by division, especially by the Rationalism which has crept within its borders owing to its being deprived of Synodical organisation for over two centuries.

A representative of the church of Holland deplored the prevailing rationalism throughout that church, but there has been of late very considerable improvement. Sabbath Schools, Missionary Societies, and Young Men's Societies are making rapid progress. The Orthodox are drawing more closely together. A hopeful symptom is that the Bible is in every house, and that with it they have also Baxter's Saints' Rest and other excellent works. The Moderator of the Waldensian Synod spoke of a time when the church numbered 800 congregations; but the fires of persecution raged for long centuries. From time immemorial it

was a Presbyterian Church. The Bible was the people's book. There are 16 congregations in the Valleys, and 40 in other parts of Italy. This church had always been distinguished by Missionary zeal and enterprise, its pioneers traversing all the leading countries of Europe.

A Belgian representative stated that the once flourishing Reformed Church in that country had been reduced by the horrible Spanish persecution to four weak congregations. There are now but 18, but there is in the country a movement towards Protestantism, a recoil from the odious tyranny of Ultramontanism. Presbyterianism recommends itself to many on account of its recognition of the rights of the people.

According to M. Fliedner, the Reformed cause is making progress in Spain in spite of recent restrictive legislation and administration. There are 40 Presbyterian churches in Spain. Cheering accounts come from Switzerland and still other parts of the continent. It is hoped that the meeting of the council, and the brotherly feeling which prevailed, will stimulate to new zeal these workers for Christ.

THE FREE CHURCH IN SWITZERLAND.

As an earnest of our desire to interest our readers in the weak struggling churches of the continent, we gladly insert the following brief communication respecting the Free Presbyterian Church in Switzerland, kindly sent for publication by one of the delegates from that Church who attended the Edinburgh Council. We shall be happy to hear from any others who may feel disposed to favour us in a similar way.—Ed.

FLEURIER, 27th August, 1877.
Canton of Neuchatel,
Switzerland.

THE delightful day spent at Melrose and Mertoun, after the laborious sittings of the Council, never comes to my recollection, without bringing also to my mind my engagement to forward you a short notice of the Church of Neuchatel. I avail myself with pleasure, of the first moment I have to redeem my promise.

This Church, which, at Farel's powerful preaching, had emerged from the errors of popery, continued for about three hundred years in a half independent position; being an Established Church, connected with the State for pecuniary support, but independent of civil government, as regards inter-

nal administration. It had preserved that autonomy through every political change, and every kind of dominion—until a few years ago—when the rationalists, who had been unable to obtain a footing in the Church, contrived to cause a law to be passed, which, under cover of liberalism, opened the doors wide to infidelity. Under the new law a minister is no longer answerable to any Court, for whatever he thinks fit to preach. All notion of a Church was swept away, and a kind of debating club was proposed to us instead. We had no option—our way was made clear. If we mean to have Christ to rule in His house, we must gather the flock on free ground; and so we did. The greater and best part of the ministers, elders, and church-going people, passed into this Church, which had to encounter at first great opposition and opprobrium. But the Lord was with His flock, and looked mercifully upon our small beginning; so that a two-fold blessing has come upon the country, in consequence of the formation of this Evangelical Free Church: 1st. A new life and great comfort and joy were poured upon the little flock, together with a general awakening which reached people outside the Church; 2dly. The ingress of the infidel pastors into the State-church was thereby much checked.

This Evangelical Free Church of Neuchâtel, whose delegates sat in the General Presbyterian Council, at Edinburgh, has now been in existence four years, and God has supplied all our wants. The twenty-two local Churches which constitute this federation, have all been provided with faithful ministers and other office-bearers; the organization is more thoroughly Presbyterian, (that is, more in accordance with Scripture) than ever it was before; although we have something to learn yet in that respect, from our Anglo-Saxon brethren.

Numerically, we are very small indeed; we reckon only 3,195 electors, that is, male members above 20 years of age. The population of the Canton is about 80,000. Our income, which, by God's providence, comes up year after year to the sum of our wants, is at present, a little above \$20,000. We have a College, or Faculty of Theology, in which Dr. F. Godet, the great exegete, our honored colleague in Council, teaches, together with other eminent professors.

Respecting places of worship, the law gives us the free use of the municipal temples, for our services, only giving precedence to the Established Church as to the choice of hours; and in most instances our Churches have availed themselves of that right; but where the hours were made too

inconvenient for them, they were compelled to build chapels for their use.

Such is our present position, and truly thankful are we to God, that we can serve Him freely, in a Scripturally organized Church; but we are aware that, however important doctrinal and ecclesiastical questions are, they are nothing without spiritual life. Oh! May the Lord pour it abundantly upon us, and upon the universal Church! Let the children of God who read this, join with us in this petition to the Almighty, that the disciples of Christ, redeemed by His precious blood, made kings and priests, may be a light to the world, to glorify God, and to carry to all men the blessed message of the glorious Gospel of the Grace of God.

Your affectionate brother in the Lord,
CHAS. GUILLAUME, *Elder.*

Miscellaneous.

WHAT WM. ARNOT THOUGHT.

THE late William Arnot, a very shrewd observer of men and things, wrote from Toronto in 1845, "Toronto is already a great and beautiful city. I think Scotchmen who have not been in Canada form an inadequate idea of its present and prospective importance * * * Yet the ends of these magnificent streets terminate in the primeval forest * * * I mention these particulars to let you see how rapidly civilization is approaching on the desert—how magnificent streets are stretching out their arms before astonished forests have time to get out of the way. I have been much struck with this feature of the country, and I wish to put it plainly before you. A lesson regarding our own duty depends on it. This country is now passing through a robust infancy. Quickly and imperceptibly it will shoot into manhood. No one can look on its mighty rivers, its ocean lakes, its vast plains, its brilliant sky, its profuse vegetation, without being convinced that it is destined soon to be ranked among the greatest nations of the earth. But a very few years and the matured child may be the support of the decrepit parent. But a few years and we may have to lean on Canada more than Canada now leans on us." He proceeds to say that Canada must not be allowed to grow great without God.

These statements were well-founded and impressive in 1845. They are even more appropriate in 1877. The language of circumstances is most loud and eloquent in

urging us in the older districts of Canada to remember our Home Mission fields,—east and west. Let us take heed that no part of the country becomes populous without God.

INDIA, CHINA AND JAPAN.

Rev. E. Jenkins, a Wesleyan Missionary, spoke as follows at a missionary meeting in London:—I have visited three great countries—India, China and Japan—the united populations of which cannot be returned with accuracy, but if we set them down at 600,000,000 we shall not be untrue through exaggeration. They represent the great Empires of the East, and the oldest forms of at least historic civilization. I wish to show how Christianity is affecting these nations at the present moment, and how the characters of each race and their respective governments bear upon the hopes of Christian missions. I found the Hindu inquiring whether the truth of Christianity can be proved; and the Chinese asked whether Christianity can be made to pay; and the Japanese were as anxious to learn whether Christianity can be welded into a good political instrument. To each question I replied, Yes. The thinker cannot have a surer foundation for his faith; the merchant cannot make a more remunerative investment; and the statesman cannot find a stronger and more elevating political force than Christian law and Christian love.

The most apparent and importunate want of the Hindu is intellectual rest. You have disturbed him; you and you only have shocked that old complacency which never knew a ripple until the gale of Western thought passed over it; you have shaken the basis of Hindu society; and whether for good or evil it must be reconstructed. You have made the idols of a thoughtful and religious nation ridiculous; and a million young people are just now being taught to laugh at mysteries which but a little while ago were only whispered in holy places. There is hardly a town or village on that vast continent where your new ideas are not upsetting everything they can find. Temples are abandoned to those last and most faithful idolaters—the moles and the bats. The Hindus never asked for this revolution; never desired it. Like Prospero, you have raised a ten pest; but you cannot, like Prospero, lift your wand again and call home the mischievous winds.

I repeat it, the Government of England is compelling India to change her gods; shall the Christianity of England stand by

and make no sign? Those are terrible words for India to send back to us: "The vast bulk of our youth are left stranded on the shores of skepticism." Shall we who have found an everlasting haven in Jesus leave them to perish on that fatal reef?—a reef upon which they never would have been stranded but for those under-currents of thought that lie in the education course upon which we tempted them to embark. I said that, like a magician, you had raised a tempest in India, and that you had no further spell to undo what you had done; but there is One above us, the Master of waves and of currents who

"Plants his footsteps in the sea,
And rides upon the storm."

seeking to pilot minds that have lost their way, and to rescue them that are foundering and wrecked. He is the hope of India. I found him there waiting to adopt any voice and to penetrate any organization by which his word of rest and salvation may be conveyed to the perishing millions of the East. He asks for your voice; let it speak to-day in renewed supplications for India, in the sacrifice of missionary offerings, and in the consecration of youthful talent and piety for missionary service.

One of the gravest and most stubborn obstacles to the propagation of the Gospel in China has been a popular hatred of the foreigner, and it must be acknowledged that our political relations with the Chinese have fostered this enmity against England. I do not wish to rake up bygones or enter into questions which do not become a missionary platform, but very much of the distrust and the repugnance which oppose or embarrass our work in China may be traced to the unhappy traditions of the Anglo-Chinese opium war. And although the opium dispute has subsided, the opium wound still rankles in China, because our opium traffic still flourishes.

If the people of Japan were as enlightened as the Government of Japan, the country would be opened to-morrow, and it must be added that the Government is using the only means by which a State can bring up its people and set them abreast of its legislation: it is educating the children of the country.

The Maiden Martyr.

IN the early summer of 1685, two girls of the name of Wilson, the elder of whom was eighteen, and the younger thirteen years of age, were sentenced to be drowned for refusing the Abjuration Oath. The younger sister was saved

upon the payment of a hundred pounds by her father. The elder, and a poor widow named McLaughlan, were tied to stakes within flood-mark in the river Blednock. The girl saw her aged companion in tribulation painfully perish, as she had been fastened furthest out in the tide. Still her faith failed not; and though importuned by her friends to save her life by praying for the king and taking the oath, she steadfastly refused. Calmly she prepared herself for heaven, by singing psalms till her voice was choked by the rising water; and, a little after, the slight ripple, and the air-bell rising to the surface, told she had breathed her last.

A troop of soldiers waited at the door,
A crowd of people gathered in the street,
Aloof a little from the sabres bared
And flashed into their faces. Then the door
Was opened, and two women meekly step
Into the sunshine of the sweet May-noon,
Out of the prison. One was meek and old—
A woman full of years and full of woes—
The other was a maiden in her morn,
And they were one in name and one in faith,
Mother and daughter in the bonds of Christ,
That bound them closer than the ties of blood.

The troop moved on; and down the sunny street
The people followed, ever falling back
As in their faces flashed the naked blades.
But in the midst the women simply went
As if they two were walking, side by side
Up to God's House on some still Sabbath morn;
Only they were not clad for Sabbath day,
But as they went about their daily tasks:
They went to prison, and they went to death
Upon their Master's service.

On the shore

The troopers halted: all the shining sands
Lay bare and glistening; for the tide had
drawn

Back to its furthest margin's weedy mark,
And each succeeding wave, with flash and curve
That seemed to mock the sabres on the shore,
Drew nearer by a sand-breadth. "It will be
A long day's work," murmured those murderous
men

As they slacked rein—the leaders of the troop
Dismounting, and the people pressing near
To hear the pardon proffered, with the oath
Renouncing and abjuring part with all
The persecuted, covenanted folk.

And both refused the oath; "because," they
said,

"Unless with Christ's dear servants we have part,
We have no part with Him."

On this they took

The elder Margaret, and led her out
Over the sliding sands, the weedy sludge,
The pebbly shoals, far out, and fastened her
Unto the furthest stake, already reached
By every rising wave; and left her then,
As the waves crept about her feet, in prayer
That He would firm uphold her in their midst,
Who holds them in the hollow of His hand.

The tide flowed in. And up and down the shore
There passed the Provost, and the Laird of Lag—
Grim Grierson—with Windram and with Gra-
ham;

And the rude soldiers jested, with rude oaths,
As in the midst the maiden meekly stood
Waiting her doom delayed,—said "she would turn
Before the tide—seek refuge in their arms
From the chill waves." And ever to her lips
There came the wondrous words of life and
peace:

"If God be for us, who can be against!"

"Who shall divide us from the love of Christ?"

"Nor height nor depth——"

A voice cried from the crowd—

A woman's voice, a very bitter cry—

"O, Margaret! my bonnie Margaret!

Gie in, gie in, and dinna break my heart;

Gie in, and take the oath."

The tide flowed in:

And so wore on the sunny afternoon;
And every fire went out upon the hearth;
And not a meal was tasted in the town
That day.

And still the tide was flowing in:

Her mother's voice yet sounding in her ears,
They turned young Margaret's face toward the
sea,

Where something white was floating—something
white

As the sea-mew that sits upon the wave;
But as she looked it sank; then showed again;
Then disappeared. And round the shoreward
stake

The tide stood ankle deep.

Then Grierson

With cursing, vowed that he would wait no more;
And to the stake the soldiers led her down,
And tied her hands; and round her slender waist
Too roughly cast the rope, for Windram came
And eased it, while he whispered in her ear
"Come, take the test." And one cried "Mar-
garet,

Say but 'God save the king.'" "God save the
king

Of His great grace," she answered; but the oath
She would not take.

And still the tide flowed in,

And drove the people back and silenced them.

The tide flowed in, and rising to her knee,

She sang the psalm, "To Thee I lift my soul."

The tide flowed in, and, rising to her waist,

"To thee, my God, I lift my soul," she sang.

And the tide flowed, and, rising to her throat,

She sang no more, but lifted up her face—

And there was glory over all the sky;

And there was glory over all the sea—

A flood of glory—and the lifted face

Swam in it, till it bowed beneath the flood,

And Scotland's Maiden Martyr went to God.

The Presbyterian Record.

MONTREAL: 1 OCTOBER, 1877.

JAMES CROIL,
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION:
210 St. James Street, Montreal.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Delegates to the General Presbyterian Council, or others who may desire to procure copies of the proceedings of the Council, are requested to send their names to our office, 210 St. James Street, Montreal. As only a limited number have been ordered for Canada, intending subscribers will do well to apply early.

SYNOD OF THE MARITIME PROVINCES.

This Synod will meet in Zion Church, Charlottetown, on Tuesday, October 2nd, at 7.30 p.m. Revd. Thomas Duncan will preach.

MEETINGS OF PRESBYTERIES.

Montreal—Tuesday, 2nd October, 11 a.m.
Huron—Tuesday, 9th October, 11 a.m.
Kingston—Tuesday, 9th Oct., 7 30 p.m.
Ottawa—Tuesday, 6th November, 3 p.m.
Miramichi—Tuesday, 6th November.
Toronto—Tuesday, 6th November, 11 a.m.
Lindsay—Tuesday, 27th Nov., 11 a.m.
Stratford—Tuesday, 11th Dec., 10 a.m.
Guelph—Tuesday, 9th October, 10 a.m.

THEOLOGICAL COLLEGES.

The Theological Classes will be reopened in Knox Church, Toronto, and the Presbyterian College, Montreal, on Wednesday, the 3rd October. In Queen's College, Kingston, the Arts classes commence on the 3rd October and those in the Theological faculty on the 5th November. Copies of the Annual Calendars, and all other needed information may be obtained on application to the Registrars of the respective Colleges.

Literature.

THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, have our thanks for a copy of Dr. Murphy's PASTORAL THEOLOGY. An admirable text book it is, and especially needed at the present time because of the changes that are constantly occurring in the modes of carrying on the work of the Church, the enlargement of the work, and the new agencies that have been called into existence within comparatively a recent period. Theological students will find this to be a most useful book. REV. ANDREW KENNEDY, London, Ont., is agent in Canada for the Board of Publication whose works now comprize over 1200 volumes, comprising many standard works, and a large assortment suitable for Sabbath School Libraries.

THE ORIGIN OF THE WORLD, by PRINCIPAL DAWSON; Dawson Bros., Montreal. The scope of this work is in the main identical with that of "Archaia," published by the same author, in 1860. It seeks to throw as much light as possible upon a very difficult and much debated question,—the origin of the world and its inhabitants. A still higher end the author has in view, that of aiding thoughtful men in their endeavours to harmonize the apparent antagonism of science and religion. The results of these enquiries we have in this most interesting volume, the more valuable that it is written in a style suited to the capacities of readers of ordinary intelligence, to whom we heartily commend it.

THE METROPOLITAN PULPIT AND HOME-LETIC MONTHLY.—The September number closes the year of this distinctively clergyman's magazine. Its size is henceforth to be doubled and the price will be \$2 per annum. The religious Newspaper Agency, Publishers, 21 Barclay Street, New York.

THE CANADIAN MONTHLY AND NATIONAL REVIEW, published by Hart & Rawlinson, Toronto, \$3.50 per annum. The August and September numbers are fully up to the average of this ably conducted magazine.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. James Bain & Son, Toronto \$2 per annum. The July part is especially good, containing, among other able articles a trenchant paper on George Eliot's latest work.—*Daniel Deronda as a sign of the times:* Universal Restoration, by Rev. John Mackenzie, and *Baptism for the Dead*, by Dr. Paton J. Gloag.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 3rd SEPTEMBER, 1877.

ASSEMBLY FUND.

Received to 2nd August..	\$276.62
Elgin and Athelstane....	2.00
Fergus, Melville Ch.....	20.00
St Louis de Gonzague.....	7.00
Cayuga.....	4.00
Leeds.....	7.00

\$316.62

HOME MISSION.

Received to 2nd August..	\$1322.65
Elgin and Athelstane....	15.00
Dunwich, Chalmer's Ch....	20.00
Columbus & Brooklin....	10.00
Fergus, Melville Ch.....	60.00
Do St Andrew's Ch.....	34.35
Prince Arthur Landing....	14.50
Fort William.....	4.50
West Williams.....	15.39
St Thomas Sab Se.....	11.46
W. W. London.....	6.00

\$1513.76

FOREIGN MISSION.

Received to 2nd August..	\$913.34
Elgin and Athelstane....	10.00
Petrolia.....	7.00
W. W. London.....	4.00
Young Man Member of McIntosh Congregation..	10.00
Dorchester Station.....	5.00
Friend to Missions, for South Sea Islands.....	30.00

\$979.34

WIDOWS' FUND.

Received to 2nd August..	\$157.66
Desboro.....	2.50
Cayuga.....	10.00
Dunbarton & Canton.....	13.00
Deans.....	3.00
Oneida.....	7.00
North East Hope.....	8.00
Fenelon.....	6.00
Mosa, Burn's Ch.....	5.00
New Castle.....	5.00
Bracefield, Union Ch.....	10.00
Dorchester Station.....	3.00
Yorkmills.....	3.00
Fisherville.....	3.00
Teeswater, Westminster Church.....	14.90
Winterbourne.....	8.00

\$263.66

AGED AND INFIRM MINISTER'S
FUND.

Received to 2nd August..	\$54.98
Kilbride.....	2.30
Mosa, Burn's Ch.....	5.00
Dorchester Station.....	2.00
Hespeler.....	4.30
Chippawa.....	3.08
Richmond Hill.....	9.00

\$80.66

KNOX COLLEGE BUILDING FUND.

Received to 2nd August..	\$2647.16
Cookstown, per Mr G Duff	13.00
Dani Clark, M D, Toronto	34.60
Forest, &c, per D McBean	87.17
Robt Douglas, Teeswater..	8.35

\$2784.68

MANITOBA COLLEGE, BUILDING
DEBT.

Received to 2nd August..	\$232.41
West Gwillimbury 1st....	1.00
Orillia.....	4.00
Yorkmills & Fisherville..	1.78
Toronto, St Andrew's.....	10.00
King St, West.....	2.20
Vaughan, Knox Ch.....	1.82
Albion.....	4.46
Scarborough, Knox Ch....	2.13
Markham, St Andrew's....	1.77
Stouffville.....	

\$261.57

CONTRIBUTIONS FOR THE
SUFFERERS BY THE LATE FIRE, AT
ST. JOHNS, N. B.

Received to 2nd August..	\$445.43
Vaughan, St Andrew's & St Paul's.....	34.00
Orangeville, Bethel Ch....	5.00
St Thomas.....	6.00
Do for building Ch.....	23.00
Malton.....	10.50

\$523.93

Received from H. Primrose, Esq.
Treasurer of the Ministers, Wi-
dows and Orphans' Fund, P. C.
L. P., from 7th December, 1876,
[to 13th August, 1877.

Rev A J Mowat.....	\$22.25
" A McMaster.....	0.22
" H Robertson.....	5.00
" Dr McCulloch.....	24.12
" Geo Patterson, D D....	20.00
" Andrew Donald.....	10.00
" A B Dickie.....	20.00
" Prof McKnight, D D....	20.00
" James Law.....	20.00
" T G Johnstone.....	20.00
" P G McGregor, D D....	20.00
" J W McKenzie.....	20.00
" Joseph Annand.....	20.00
" D Drummond.....	10.00
" Geo Roddie.....	20.00
" W Thornburn.....	20.00
" E A McCurdy.....	20.00
" A Stewart.....	20.00
" J C Meek.....	20.00
" Thos Downie.....	15.25
" A McIntosh.....	20.00
" Alex Ross, Pictou....	20.00
" A L Wyllie.....	20.00
" K J Grant.....	20.00
" John Morton.....	20.00
" Thos Christie.....	20.00
" D B Blair.....	20.00
" Lewis Jack.....	10.00
" Jno Curry.....	20.00
" M Harvey.....	20.00
" W Millen.....	20.00
" D McNeill.....	15.00
" S C Gunn.....	20.00
" Jno Stewart.....	20.00

Rev. E D Miller.....	41.50
" Wm Murray.....	20.00
" J D McGillivray.....	20.00
" Jas Maclean.....	20.00
" Principal Ross.....	20.00
" Murdoch Stewart.....	20.00

2 Provincial Coupons, £3 stg each, £6 stg.....	29.00
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8 Coupons Halifax City School Debentures, \$120 old cy.....	116.80
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February Dividend, 2 shares Bank Nova Scotia Stock.....	16.00
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Feb Dividend on Union Bank Stock (30 shares)....	45.00
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Feb Dividend on 6 shares Peoples Bank Stock....	4.80
--	------

6 months interest on \$300 old currency.....	23.36
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11 P E I Land Purchase Coupons, \$15 each, less Bank charge for collect- ing 1 per cent.....	164.59
---	--------

Bridgewater Congregation Sydney, do do.....	3.84
--	------

St Paul's Ch, Fredericton, June Coupons, P E I Ry Bonds, 5 at \$15 each, less 1 per cent Bank charges.....	9.00
--	------

St John's Church, St John. Zion Church, Charlot- town.....	8.00
--	------

Strathalbyn Church.....	5.00
-------------------------	------

2 Provincial Coupons, £6 stg.....	\$29.20
--------------------------------------	---------

4 Hfx City School Coupons \$15 each, \$6 old currency..	58.40
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\$87.60 Less Bk com. coll.....	.15
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Sydney Mines.....	87.45
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Middle Musquodoboit....	18.00
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August Dividend, 2 shares Bank Nova Scotia Stock at 3½ per cent.....	0.35
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	14.00
--	-------

	\$1380.54
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RECEIVED BY REV. DR. MCGREG-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO SEPT., 5TH.

FOREIGN MISSIONS.

Acknowledged already..	\$1165.99
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Maitland.....	37.00
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Mrs Susanna Creelman, Stewiacke.....	4.00
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Tabusintac & Burnt Ch....	11.09
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Mabou.....	12.09
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Port Hood.....	2.08
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Baillie, N B & Tower Hill Amherst.....	2.50
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Kennetcook & Gore.....	15.15
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Knox Ch, Shediac to sus- tain Scripture Reader for Rev J W McKenzie, per Miss A D Chapman..	26.00
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Churchville Ladies Mis- sionary Soc, per Miss Christie Robertson.....	12.00
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Shubenacadie.....	4.00
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\$1300.70

DAYSpring AND MISSION SCHOOLS.

Acknowledged already..	\$234.02
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Col by Miss Jane Grant, Meaghers Grant.....	2.20
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Col by Miss Lucie Dilton, Meaghers Grant	1.75
St Andrew's Ch Sab Sc, Little River, by Miss Sarah Ogilvie	3.75
Buctouche, N B Village Sab Sc	3.00
Mill Creek Sab Sc	1.86
Zion Ch, Charlottetown, for Catechist in Couva	78.50
Moncton, for support of Teacher, for Rev J W McKenzie	14.60
Merigomish, for support of 'oolie boy at school in Trinidad	15.00
	\$404.68

HOME MISSIONS.

Acknowledged already..	\$1386.04
St Andrew's Ch, Little River, Musquodoboit...	6.00
New London	20.00
Montague	4.00
½ yearly Dividend of part of Geo Kerr's Legacy	5.25
Bailie v Tower Hill, N B	2.50
St Andrew's Ch, Halifax	18.16
Sutherland's Riv & Vale Colliery	13.46
Kennetcook & Gore	22.78
Ebenezer Ch, Salt Springs	17.00
Dundas, P E I	5.74
Churchville Ladies Mis- sionary Society, per Miss Christie Robertson	4.00
Shubenacadie	6.66
	\$1511.59

SUPPLEMENTING FUND

Ackn'ged in July Record.	94.42
Do Aug. do	1202.16
Do Sept. do add	830.47
Spry Bay, Sheet Har Cong	8.59
St Matthew's add special, col by Rev G M Grant & Wm F Knight	100.00
Bridgetown	3.01
	\$2238.65

COLLEGE FUND.

Acknowledged already..	\$1448.39
Rent of Gerrish St Hall	50.00
Int. for ½ year on \$20.00	60.00
Dividend on 280 Shares U Bank of Halifax at 1½	490.00
Do do 12 at 1½	21.00
Dividend on 8 Shares Bk N S at 7	56.00
Int. on \$1200, 1 year 6 p c	72.00
Dividend Bank B N S	127.74
Int. on \$38.33 for 1 year	23.36
Dividend from Peoples Bk Kennetcooke & Gore	120.00
	16.00
	\$2484.49

AGED AND INFIRM MINISTERS'
FUND.

Dividend on 15 Shares U Bank	26.25
Kennetcooke & Gore	13.45
Interest	36.00

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 7th September.

Received to 3rd August. \$4935.84	
Utica	5.00
Georgina	6.20
Valleyfield	15.00
Kilbride	2.00
Rosborough	8.50
Keene Sab Sc	8.53
Burn's Ch. Zorra	7.14
Bearbrook & Grant	4.00
Desert	19.50
New Glasgow, Que, S S	1.25
J McMillan, Restigouche	3.00
Jas McMillan, do	1.00
Dundalk	5.80
Fraser Settlement	3.50
Mill St Ch, Port Hope	10.00
Little Narrows, Baddeck	6.50
Antigonish, N S	20.00
St Andrew's Ch, Smith's Falls	27.60
Smith's Hill	7.00
Wingham Sab Sc	5.00
Richmond, N B	9.92
Kirkland Sab Sc	1.33
Elsinore	4.00
Malagawatch, C B	6.68
West Nottawaaga	2.49
Duntroon	1.96
Collingwood	1.96
Nottawa	4.21
Spencerville	20.00
Metis	5.53
York Mills	3.08
Tara	6.45
Port Colborne	3.00
St Andrew's Ch, Delaware	6.20
L Nagel, Ridgeway, O	1.00
Col by L Nagel, do	1.50
Fort Erie, by Sarah Paulus	7.10
Avonmore	4.00
Greenwood Pres Ch, Went- worth, N S	9.00
Carlisle	8.00
Ailsa Craig	8.34
Nairn	4.50
Exanville & Scotch Bush	5.00
Willis Ch, Osnabrock	4.00
Eldon S Co, Belfast, P E I	6.38
Cumberland Sab Sc	20.00
Clarence	5.18
3rd Con, Westminster	7.00
Castleford	9.00
Kilsyth Sab Sc	1.55
St Paul's, Sydenham	3.27
Amherstburgh	5.05
Per Rev D Ross, Lancaster	3.35
Chalmers' Ch, Montreal Sab Sc	20.00
McGillivray	4.00
Buctouche, N B	3.77
Shediac, N B	5.75
Cocagne, N B	4.00
Scotch Settlement	2.48
J Calder, Shediac, N B	4.00
Balaklava	8.21
Balaklava Sab Sc	1.00
Dalhousie Mills	10.00
St Andw Ch S S, Stratford	5.00
Lancaster Sab Sc	11.00
Laskay	2.50
Valcartier	6.00
St And Ch, Hemmingford	10.93
Knox Ch, do	1.86
Avoca	4.00

Newboro & West Port...	13.00
Alice	10.00
Knox Ch, Ayr	37.60
Enniskillen	5.38
Cartwright	2.55
W Gwillimbury & Innisfil	7.78
Rocky Saugeen	8.25
Col by Miss Mary H Turn- bull	2.15
Glassville and Florence- ville, N B	6.50
Ste Croix	4.80
Mainsville	5.00
Economy, N S	6.00
Five Islands, N S	7.00
Kitley	4.25
Riversdale	12.95
Enniskillen	11.60
Lake Shore	11.19
Knox Ch, Waterdown	11.00
Knox Ch, Parkhill	10.00
Collingwood	4.00
Vankleekhill	14.60
Darling	4.45
Coulouge	6.50
Russell	12.00
E Gloucester	8.00
Amherst Island	5.00
Kouchibouguac, N B	4.00
Wakefield	10.90
Wakefield Sab Sc	17.77
Zion Ch, Teeswater	12.00
Ste Anne, Illinois	19.00
U P Ch of Scotland	240.00
Kent Road S S, Glasgow, Scotland	2.48
Lake Doré	2.00
Penetanguishene & Wye- bridge	13.76
Victoria Road	5.00
Kirkfield	4.00
Bouladerie, C B	20.00
Manchester	10.00
St John's, New London, P E I	11.00
St Luke's, Bathurst, N B	18.50
Belledune	2.50
St Andw's Ch, Pakenham	5.00
Ardrea & Severn Bridge	3.00
Richmond & Stittville	10.15
Brackley Pt Road, P E I	18.20
St Peters Road, P E I	15.40
Storrington	5.50
Pittsburgh	1.70
Glenburnie	2.80
Wallaceburgh	4.00
Avonton	14.00
West Truro, N S	24.13
Lucknow Sab Sc	5.00
Grand Bend, French Ch	10.10
Drysdale, do	15.50
Melrose, Lonsdale and Shannonville	16.00
Molesworth	5.00
Georgetown, Que	34.50
Knox Ch S S, Hamilton	34.00
Westminster Ch, Tees- water, addl	2.00
Thamesford	20.00
Innerkip S S, collected by Misses Hotson & Begg	7.10
Innerkip S S, col by Misses McLean & Henry	7.00
Ivy	4.00
Essex Town Line	15.00
Division St Ch, Owen Sound	47.45
Duff Ch, Dunwich	10.00
Reachburg	4.00
Hornby	5.00
Dunsford	4.25
Chalmers' Ch, Dunwich	5.00
Arundel, &c	5.00
Thamesville	5.48

Botany	2.52	Dunbarton & Canton...	14.00	George Esson, do	250.00
Reserve	2.36	Scarborough, Knox Ch.	46.65	J S Murray, do	125.00
Whycocomah	12.50	Goderich, Knox Ch.	48.94	W J Darrell, Bermuda...	4.86
Kilsyth	8.10	Fordwich	5.93	Daniel Dunscomb, do ...	5.00
Robert Linn, Kilsyth ..	2.00	Wroxeter	15.71	J F Avery, M D, Halifax.	200.10
John Reid, do	1.00	Scarborough, St Andws	31.31	Robt Urquhart, do	20.00
John McCray, do	1.00	Markham, St John's...	15.27	Philip Thompson, do	25.00
Knox Ch, Port Dover ..	10.00	Bobeaygeon	4.50	Eliza Robertson, Pictou..	15.00
Kenyon	15.00	Dorchester Stat, omit-		John Gibson, Halifax...	20.10
Melbourne	6.00	ted on 30th April.....	3.00	W F Knight, do	17.00
Prayer Meeting, Went-		Prince Arthur Landing.	8.00	Rich. Goreham, Bermuda	4.86
worth, Grant, N.S.....	7.00	Fort William.....	4.00	J Fraser, St Johns	12.50
Leamington	2.00	Guelph, St Andrew's...	30.00	Rev Dr Burns, Halifax...	166.66
Col by G Clark, Thurso, Q	31.50	Per Rev Dr McGregor,		Small amts, Boularderie..	8.50
Great Village	12.54	Halifax:		Mrs C Macdonald, Why-	
Lanark	9.60	Miss Eliza Rose, New		cocomah	15.00
St Johns, Moncton, N B..	25.00	Glasgow	1.00	Sir Win Young, Halifax..	250.00
Eganville S S	1.00	St John's, Dalhousie, NB	15.52		\$13830.27
Harwich	10.00	Maple Green, N B	7.08		
South Finch	5.00	Musquodoboit Harbour,	7.00	<i>Errata.</i> —In last month's ack-	
Perrytown, Knoxville &		Milford Sab Sc	1.65	nowledgements certain names	
Oakhills	6.00	St Paul's, Woodstock,		were misspelled which should	
Pembroke	45.68	N B	10.00	read as follows:	
Danville	2.79	Forks E M, C B	5.10	James R Howie	\$30.00
Danville Sab Sc	0.76	Baddeck, C B	2.40	James Hodge	50.00
Danville, col by Misses A		United Ch SS, N Glasgow	25.38	Julius L Inches	34.00
Greenshields and M		Merigomish	16.00	Miss Lloyd	5.00
Thompson	14.45	Shemogue & Port Elgin	7.00	Governor Tilley	25.00
Aylwin	2.00	Churchville Ladies Mis-		Robert Napier	10.00
Priceville & Durham Road	5.00	sionary Soc, per Miss		Miss Lyal	3.35
St James, Scotch Ridge,		C Robertson	4.00	James S Neill	5.00
NB	32.16	Upper Musquodoboit...	23.52		
G Hartly, S R Brock and		Scotsburn	18.30		
R McAfee, Aylwin.....	3.00				
A friend, Thedford, O ...	2.00				
Elmira & Hawkswille ..	15.48				
St Andws Ch, Martintown	29.00				
Rent of house	2.50				
St Francis, Maine, Mission	19.51				
Per Rev R Campbell,					
balance in full	408.50				
Per Rev Dr Reid, Toronto:					
Balance from last year.	61.66				
Sums acknowledged in					
July & Aug "Record" ..	186.05				
Columbus & Brooklin ..	15.00				
Alton	4.00				

\$7777.96

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, MARITIME
PROVINCES, AMOUNTS PAID IN TO
FARQUHAR FORREST & CO., TREASURERS, HALIFAX, UP TO THE
31st AUGUST.

Amounts Acknowledged \$12435.89
John Costley, Halifax.... 25.00

WIDOWS' AND ORPHANS FUND

*Late in connection with the Church
of Scotland.*

James Croil, Montreal, Treas.

St John's Ch, Brockville.. \$5.00
Elgin and Athelstane.... 8.00
Rockwood 5.00 || Priceville | 3.25 |
| St Andrew's Ch, Scarboro. | 17.53 |
| St John's Ch, Markham.. | 9.17 |

WORDS FOR ANXIOUS SOULS.

Would you fain return to God? The way is open—Christ has rent the veil. The path is sprinkled with blood—It is now safe for a sinner to draw near to God through that new and living way—it is now righteous in God to forgive and receive every sinner thus returning—God bids you return thus—why doubt then? Hesitate no more.

Where shall I find warrant for coming to God with so much sin cleaving to me? Open your Bible; find, if you can, any reason for staying away. God's Word is just a message to you to come to Him as a poor sinner needing pardon and life. From first to last it is this—the controversy that God has with your soul is that you will not come—"The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

But may I come now? Yes, now! "All things are ready." There is no greater delusion and no greater peril than in fancying that you will come at a future time. "Putting off for a little" is the devil's plan, not God's. Satan suggest to-morrow; God says to-day! To-morrow your heart may be harder than it is to-day—to-morrow the spirit may have ceased to strive with you—to-morrow you may be wrapped in your winding sheet, and ready for your tomb—COME NOW!

The London Missionary Society have sent out five men to begin a mission on the great inland lake of Africa, Lake Tanganyika, so linked with Livingstone's labors and death. There are now three missions to the Central African lake region, the Church mission at the north, on the Lake Nyanza; the Scotch Presbyterian mission at the south, on Lake Nyassa, and this new effort at Ujiji, in the centre. Christendom will watch these missions with prayerful interest.

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Hugh McLeod, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochran, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College.

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 6th September and 15th November, 7th February and 18th April.

Brantford, Ontario,
Feb. 1st, 1876.

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine Christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commences on Thursday, September 6th. A few vacancies for resident pupils. A liberal deduction made in the case of Clergymen's daughters.

Day & Boarding School for Young Ladies

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The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. WM. TASSIE, M.A., L.L.D. Galt, Feb. 1st, '76. Head Master.



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ness, and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

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THE WHITBY HIGH SCHOOL.

WHITBY: ONTARIO.

THIS long established and well-known School will re-opened Sept. 3rd., when the Head Master will be prepared to receive into his house Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For record of the School and further particulars, apply to GEO. H. ROBINSON, M.A.,
Head Master.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the
HEAD MASTER.

NOVEMBER, 1877.

The Presbyterian Council.

EDITORIAL CORRESPONDENCE.

"Take seats for Melrose, please!" "All right!" So said the politest of guards at the Waverley Station, Edinburgh, at 9.15 a.m., one fine morning, the 11th July, 1877. On the previous evening we had taken a formal farewell of our friends in Council. To-day we are the invited guests of Lord Polwarth, and we are off on a holiday excursion—three hundred of us by actual count, including our friends. This special train has been chartered for our use. To begin with, we enter a tunnel. For a few moments we are in a bath of sulphureous vapours and spent steam, amid Egyptian darkness, but soon glad sunshine and green fields delight the eye as we speed through the Lothians and down the banks of Gala Water, through a lovely country. Every thing tends to heighten the enjoyment. Even the weather, which up to this time had been damp and dismal, smiles on our enterprise. And then, we are no ordinary tourists, but an eclectic band, gathered from all lands, exceedingly well pleased with ourselves and each other. Not a grumbler nor a croaker among us. All of us glad of this opportunity for social intercourse which we could not enjoy while the Council was in session. It was a happy thought of Lord Polwarth, and, this finishing touch will be remembered by all of us many days hence.

A full hour had been allotted us to do the venerable Abbey of Melrose. It is not far from the railway station, and immediately on our arrival we proceeded *en masse* in the direction indicated. Passing the old market cross, we defiled through a narrow street, in the suburbs of the quiet town, at the end of which we came upon the old gray pile, somewhat abruptly. The first view

we got of it was rather disappointing. Its immediate environs are not romantic. There is a want of foliage—not so much as a leaf of mantling ivy, so far as I remember; but all this of course we should have been prepared for by the poet's description:—

"If thou would'st see fair Melrose ari,ht
Go visit it by the pale moonlight:
For the gay beams of lightsome day
Gild but to flout the ruins gray."

Still, we must not complain, for not far off is Abbotsford, and the silver Tweed: very near are the Eildon hills, and all about us classic ground. The site of the Abbey, it is said, was occupied by a Culdee House so long ago as 635. The Cistercian Abbey founded in 1136 gave way to another which was completed by Robert Bruce. This in turn disappeared, and the present edifice was erected a short time before the Reformation. Like many other noble buildings, it suffered at that time from ruthless hands, though it served as a place of worship until recent years. The walls and part of the main tower are still in good preservation, the whole profusely ornamented with exquisite stone carvings. Never since it was consecrated had so strange a congregation gathered within these walls, and all of us felt that there were sermons in these old stones if we could but hear them speak. While we seemed to listen for the text, Rev. Mr. Campbell, of Getlong broke the silence by reminding us that beneath the spot of ground on which he stood there was interred the heart of Bruce. This was immediately in front of where the high altar had been. Is there any truth in the most romantic legend that ever embellished the page of history? Or is it all a myth? At this sacred shrine, this much, at least, we believe may be true,—that when his brilliant career was ended, and the Bruce lay, a poor leper, at Cardross and nigh to death, he willed that his body

should be buried at Melrose, to which Abbey he had contributed large sums, and, that, as he could not now fulfil the vow he had made long before, to go in person to the Holy Land and "war against the enemies of his Lord and Saviour," he commanded his faithful attendant, Sir James Douglas, to take his heart from his body and carry it to the Holy Sepulchre, "where the Lord lay." And me thinks I hear the voice of the good knight rising above the clash of arms as he made his last charge against the Moors in Spain, crying out,—“On thou brave heart, and where the Bruce leads the Douglas will follow!” There is undoubted proof that his body was not buried at Melrose, but in Dunfermline Abbey, where, a few years ago, the leaden coffin containing his remains was discovered, and his countrymen were permitted after a lapse of five hundred years to behold, with a mixture of delight and awe, the very bones of their great deliverer.*

How or when the Bruce's heart came to be buried here we do not attempt to explain. The same voice that made the announcement awoke us from the reverie into which we had fallen by inviting the company to unite in singing the old Hundreth Psalm. This was at once done with full heart and voice. Then, under the guidance of some local gentlemen, the most noticeable features of the building were pointed out, when we adjourned to the grave-yard. Among the curious and touching epitaphs found there, none was more interesting than that inscribed by Sir Walter on the tomb-stone of his faithful servant *Thomas Purdie*.

We pass on to Dryburgh, partly by rail, partly on foot, by a quiet path along the river, which we cross on a miniature suspension bridge, so fragile, it seemed as though a puff of wind might sweep it away. The remains of the Monastery and Abbey are very extensive, and exceedingly picturesque. Occupying the centre of a finely wooded park, almost surrounded by the Tweed, and screened from the vulgar gaze by grand old trees. You find less of the rich stone carv-

ings than at Melrose, but the *toule ensemble* is much finer and presents a scene of singular beauty. In a quiet corner of this romantic mausoleum are interred the remains of Sir Walter Scott and his family. Here too is the burial place of the Erskines—the founders of the Secession Church. There are not many modern graves, but lying here and there are empty stone coffins, and quaint headstones, grim remembrancers of a warrior race of whom it may truly be said:—

“Their memory and their name is gone,
Alike unknowing and unknown.”

But carriages are waiting to take us by relays to Mertoun House, two miles off. What a charming drive! Lord Polwarth stands on the door-step of his fine old mansion to welcome the first arrivals, conducts us to the drawing-room, and introduces us to the Countess. Presently we are shown into the dining-room where a bounteous board is spread. Afterwards, in little groups, we spend an hour in visiting the gardens and grounds, or rest under the shade of spreading trees on the brink of the shining river. At half-past three, a large number had gathered on the lawn near the mansion to take part in a religious Conference. Lord Polwarth presided and, having explained the object of the meeting, extended a hearty welcome to all. He then introduced M. Monod of Paris, who, by previous arrangement, announced as the special subject for consideration, “The Love of Christ.” His opening address was remarkably good, and it seemed to be the only preconcerted one. He spoke very earnestly (1) of the Love of Christ to us; (2) of the Love of Christ in us; (3) of the Love of Christ through us. By this time there must have been seven hundred people on the ground. These all joined very heartily in the singing of psalms and hymns, and listened with wrapt attention as one after another took up the wondrous theme. Our American friends were again the chief speakers, but others also took part in the proceedings, among whom was our old friend ex-Principal Willis, formerly of Knox College, Toronto, who is still a vigorous health and retains much of the

* Tytler's history of Scotland, Vol. I, p. 333.

fire and enthusiasm of former years. At the conclusion of the service the whole company were served with tea, those from Edinburgh in the house, and the rest on "the green grass." Again the people assembled, and for the space of one hour held what may be called a missionary meeting, when short addresses were given by missionaries from foreign lands. After a few kind parting words from Lord Polwarth, the proceedings terminated with the announcement that our special train awaited us at Maxton Station. His lordship himself mounted a horse and led the way. Some followed on foot, others availed themselves of the carriages that were in attendance; several, I was told, (I am not sure but Dr. Willis was among the number) took the wrong road and so were left behind. The rest of us reached Edinburgh safely at nine o'clock. Thus ended a very pleasant and profitable day.

Thanksgiving.

THURSDAY the twenty-second of this month is set apart by the Provinces of Canada to be observed as a day of thanksgiving to God. It was at the recommendation of our own General Assembly that a uniform day has been agreed upon by the different Provinces, and this renders it all the more seemly that our churches should duly celebrate the day. "It is good to give thanks unto the Lord."

Over all this vast Dominion the earth has yielded its increase. There is abundance of food throughout the land for man and beast. The sea has also yielded its harvest to the adventurous fisherman. Nor have our forests and our mines been unproductive. No plague has visited our borders. We have only heard the far off din of war. We have only read of the appalling ravages of famine.

How thankful should we be for our civil and religious liberties, and for the protection of a great and free nation! As dreadful even as the Russo-Turkish war are the ravages of famine in India, where tens of

thousands have already perished for lack of bread and untold multitudes are agonizing on the verge of starvation. Alas that our fair and beautiful earth should still resound with the shrieks of war, should still witness in any part the tortures of starvation while food in other parts is abundant!

Calamities have not been unknown among ourselves. The "fire-fiend" has swept away the larger part of one of our most prosperous cities; but the disaster to St. John speedily evoked so much sympathy and aid that the silver lining to the dark cloud was not far to seek. Towns and villages in other Provinces have also suffered from fire but not to an unusual extent. Losses of various kinds come upon us in sufficient proportion to show that all earthly good is held but by a very frail and uncertain tenure.

We have causes enough for thanksgiving as a Church, as congregations, as families, as individuals. We may well recount our blessings and advantages on the 22nd inst., and show our gratitude by deeds as well as words. Remember the poor on that day. Let some heart be gladder, be made brighter. Let some benevolent institution or enterprise share your bounty. "*It is more blessed to give than to receive.*"

The Sabbath School

INTERNATIONAL LESSONS.

BY REV. WILLIAM RICE, D. D.

HELPS TO STUDY.

Nov. 11th] [Acts 26: 6-20

PAUL BEFORE AGRIPPA.

GOLDEN TEXT.—"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."—Acts 26: 19.

Paul remained for two years a prisoner at Cæsarea. Festus then succeeded Felix as governor. The Jews accused Paul before the new governor. He defended himself and appealed to Cæsar. Afterward, Festus stated his case to King Agrippa, who desired himself to hear him. He was therefore brought before Agrippa, who gave him permission to speak for himself. Paul gladly availed himself of the opportunity. He referred to his early history as well

known to the Jews, who could testify to his strict observance of the law from his youth. V. 6. *And now*—this day. *I stand and am judged*—am subjected to a trial. *Hope of the promise*—of the Messiah. V. 7. *Our twelve tribes*—the whole Jewish people. *Instantly*—with intensity. *For which hope's sake*—on account of my cherishing this hope in common with all the Jews. V. 8. *Incredible*—not to be believed, absurd or wanting evidence. V. 10. *Saints*—Christian believers. *My voice*—my vote. V. 10. *To blaspheme*—to recant from their faith and renounce Christ. *Strange*—foreign. V. 12. *Whereupon*—in the midst of these persecutions. *Damascus*—the capital city of Syria. V. 13. *At mid-day*—at noon. The time is given, as if to anticipate all attempts to explain away the miracle. *A light*—the emblem of the divine presence and glory. V. 14. *Pricks*—an ox goad, a sharp piece of iron inserted in a stick, with which the ox is urged on, against which if it kicked, it would only make the instrument pierce the deeper. So Paul's violent conduct would only increase his remorse and sorrow. V. 16. *A minister and a witness*—one who ministers by witnessing, or one who administers and one who testifies. V. 17. *Unto whom*—both Jews and Gentiles. V. 18. *To open*, etc. A complete sketch of the office of the ministry. Its objects are—1. The instruction of men; 2. Their conversion; 3. Their forgiveness; 4. Their salvation; 5. Faith as the means by which these results are obtained. V. 19. *Not disobedient*—yielded at once to the command. See Acts 9:6. Compare Gal. 1:16. V. 20. An outline of his labors and preaching.

WHERE ARE WE HERE TAUGHT.—1. That we may be very conscientious, and yet very wicked? 2. That we are accountable for our belief as well as for our conduct? 3. That when God calls we should obey promptly? 4. That God's grace is able to reach and subdue the proudest and most hardened?

Nov. 18th.] [Acts 26:21-29

ALMOST PERSUADED.

GOLDEN TEXT.—“*Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*”—Acts 26:28.

V. 21. *For these causes*—literally, on account of those things, his labors among Jews and Gentiles according to his commission. *Jews caught*—ch. 21:28-30. *Went about*—endeavored. V. 22. *Witnessing*—according to his commission, v. 16. *Saying none other things*—delivering no new doc-

trines, but maintaining that the prophecies respecting the Messiah had been fulfilled. *Should come*—should take place. V. 23. *Suffer...rise...show light*—these are the three chief parts in the writings of the prophets. V. 24. *Thou art beside thyself*—gone mad or become insane by the study of these things. “The unbelieving world thinks the warm-hearted, earnest Christian mad; the Christian knows the worldling to be so.” Eccl. 9:3. V. 25. *Soberness*—sanity, the opposite of madness. V. 26. *These things*—the prophecies of the Jewish Scriptures and the death and resurrection of Jesus. *This thing*—the crucifixion, including also the resurrection of Jesus. *Not done in a corner*—but openly in Jerusalem, in the most public manner. V. 27. *Believest thou?*—implying that if he did he must assent to the truths which Paul had been uttering. V. 28. *Almost*—rather, somewhat, in a little. I begin to feel the force of your arguments, and if I hear you longer do not know what the effect may be—not a genuine conviction of the truth of Christianity, or any approach thereto. V. 29. *I would to God*—I could pray to God. *As I am*—fully devoted to Christ. “Iron chains on the hands, with Christ in the soul, are better than royal robes with an unbelieving heart.” The result is given in the remaining verses of the chapter. Agrippa decides that Paul was innocent of the charges, and might be set at liberty but for his appeal to Cæsar. This had taken the case out of the governor's hands, and “to Cæsar he must go.” Thus God was about to grant Paul's earnest desire to “preach the Gospel in Rome also.”

HOW ARE WE HERE TAUGHT.—1. That great learning and earnestness and sincerity ought to go together? 2. That one may believe the truth and yet utterly reject it? 3. That one may be very near the kingdom and never get into it? 4. That faithful Christians may safely appeal to their own record?

Nov. 25th.] [Acts 27:14-26

PAUL IN THE STORM.

GOLDEN TEXT.—“*What time I am afraid, I will trust in thee.*”—Ps. 56:3.

The governor lost no time in sending Paul to Rome. Under the charge of a centurion named Julius, he was placed on board a vessel of Adramyttium, a seaport of Mysia, opposite to Lesbos. Sailing from Cæsarea, they stopped at Sidon; then at Myra of Lycia. Here the centurion placed his prisoners on board an Alexandrian vessel bound for Italy. Thence they sailed

to Cnidus, and thence along the coast of Crete to Fair Havens, probably the seaport of Lasea. Here it became a question whether they ought to remain for the winter or seek some other port. Paul advised them to remain, but the ship-owner decided to make for Phenice, a harbor about forty miles farther to the west. This they accordingly did, taking advantage of a favorable wind, with every prospect of speedily reaching the desired harbor. V. 14. *Not long after*—after they had set sail. *It*—the ship. *Tempestuous wind*—a violent whirling wind, a typhoon, now known to seamen by the name of a Levanter. *Euroclydon*—compounded of *Eurus*, the south-east wind, and *Clydon*, a wave—that is, a wave-making south-easter. V. 15. *Caught*—seized by the wind. *Bear up*—literally, look at the wind. An eye was usually painted in the bow of an ancient ship. *Let her drive*—literally, giving up; we were driven. V. 16. *Clauda*—a small island about twenty-five miles south of Phenice, now Gozzo. *To come by the boat*—to hoist it on board. V. 17. *Used helps*—took measures to strengthen the ship. *Undergirding*—passing strong cables around the hull. *Quicksands*—probably the Syrtis Major, on the coast of Africa, much dreaded by ancient mariners. *Strake sail*—rather, lowered the gear. The fair-weather sails and spars were taken down, and a storm-sail was set. *Were driven*—drifted before the storm. V. 18. *Lightened*—by throwing overboard part of the cargo. V. 19. *Tackling*—the heavy rigging, such as the main yard, ropes and spars. V. 20. *Neither sun nor stars*—the only guides of ancient mariners. V. 21. *Abstinence*—from the incessant labor, peril, and mental anxiety to which they were exposed. *Have hearkened*—he reminds them of the correctness of his former advice, not in reproach, but to induce them now to listen. V. 23. *The angel*—an angel. *Am I serve*—to whom and whose cause I am entirely devoted. V. 24. *Fear not*—be not alarmed. See Acts 18: 9. *Brought before Cæsar*—stand in the presence of, implying, of course, escape from the present danger. *Given thee all them*—two hundred and seventy-six souls saved for the sake of one man—a strong proof of God's approbation of Paul. V. 25. *Wherefore*—because of this divine assurance. V. 26. *Certain island*—Malta. See Acts 28: 1.

HOW DO WE HERE LEARN.—1. That peril and danger overtake all alike? 2. That danger and death should have no terrors for the Christian? 3. That the wicked are often preserved on account of God's people?

DEC. 2.] [Acts 27: 33-44.]

THE DELIVERANCE.

GOLDEN TEXT.—“*He bringeth them unto their desired haven.*”—Ps. 107: 30.

The fourteenth night after they left Fair Havens, about midnight, the sailors, supposing they were nearing land, took soundings; and finding the depth of the water rapidly decreased, they concluded that they must be close upon the shore. Fearing they should be cast upon the rocks, they let go four anchors from the stern and waited for the day. After a while some of them lowered the boat, under pretence of laying out other anchors from the bow, but in reality to effect their escape. But Paul saw through their design, and declared unless they remained none could hope to be saved. Whereupon the soldiers cut the rope and let the boat off into the sea. V. 33. *Day was coming*—at daybreak. *Meat*—food. *Tarried*—waiting some lull of the storm. *Taken nothing*—no regular meal. V. 34. *Pray you*—exhort, entreat. *Not a hair fall*—a proverbial expression denoting that they would be preserved safe. 1 Kings 1: 52; 1 Sam. 14: 45. V. 35. *Gave thanks*—in the usual manner of a pious Jew. V. 36. *All of good cheer*—Paul's courage is imparted to the others. V. 37. *In all*—This includes all who were on board, Paul and the rest, whether crew or passengers. V. 38. *Cast out the wheat*—the remainder of the cargo. V. 39. *Knew not the land*—did not recognize it as one already known to them. *Discovered*—observed, perceived. *Creek with a shore*—a small inlet, cove or bay having a beach, and therefore suitable for landing. *Thrust in*—run it ashore. V. 40. *Taken up*—literally, having cut away the anchors they let them (the anchors) all into the sea. *Mainsail*—more probably the foresail. *Made toward*—by steering; held their course. V. 41. *A place*—the northern shore of St. Paul's Bay, as it is still called. *Two seas met*—the tide running down from each side of the tongue of land (see v. 39) and meeting at this point. V. 42. *Counsel*—plan, purpose. *To kill*—it was a capital offence for a Roman guard to let a prisoner escape. V. 43. *To save Paul*—from kindness and regard for him. Thus, for his sake, the lives of all were saved, according, to the promise given in v. 24. *Cast themselves first*—not to hinder or be hindered by those who could not swim. V. 44. *All safe*—thus the three parts of Paul's prediction were accomplished: 1. They were wrecked upon an island; 2. The ship was lost; 3. The lives of all were saved. v. 22. Thus the promise of faith was fulfilled.

WHEREIN THIS LESSON ARE WE TAUGHT.—

1. That peril and distress should not prevent due attention to health? 2. That we should always take time to express gratitude to God? 3. That God overrules evil counsels for the preservation of his people? 4. That his promises are certain of fulfillment?

NOTE.—We are in some degree of uncertainty whether to continue the notes on the Sabbath School Lessons or not during next year. As many of our readers as judge the matter of sufficient importance are invited to drop us a postal card. Those in favour of continuing the notes will say "Aye"; the contrary, "No." On the first of December we shall count the votes and govern ourselves accordingly.—Eds.

Our own Church.

WE judge that the approaching winter will be a season of great activity throughout the whole Church. The Western Committee on Foreign Missions are sending out additional missionaries to India and China. Therefore, they need more money; and they have resolved to send deputations to all the Presbyteries to advocate their claims. That looks like business. The College authorities are all alive: witness the splendid results of an appeal to the practical sympathies of the Lower Provincials in the matter of ENDOWMENT and a NEW BUILDING for the Theological Hall at Halifax. These Eastern men are saying to us in the West, "Come on! follow our example," and we shall have to do it. Queen's University at Kingston is also on the *qui vive*. Dr. Snodgrass, whose praise is in all the Churches—and in all the newspapers too just now—recently resigned the Principalship, but an able successor was immediately appointed in the person of the Rev. George M. Grant, M. A., of Halifax, who will be formally installed by the Chancellor about the fourth of December. All the Theological Colleges have been opened, or are about opening, with the prospect of increased attendance in the classes.

The Montreal people have fixed upon the last week in November for commencing their first series of ANNIVERSARY MISSIONARY MEETINGS, and to which they are looking forward hopefully as a means of awakening a wide spread interest in the missionary operations of the Church. These meetings are to be held on three successive evenings, 27th, 28th and 29th November, in the interests of *Home Missions, French Evangelization, and Foreign Missions*. Dr. Ormiston, of New York, Dr. Cochrane, of Brantford, and Principal Grant from Halifax have accepted the Committee's invitation to take part in the meetings which cannot fail to be both interesting and profitable.

VISITORS.—THE REV. ANDREW PATON of Penpont, Dumfriesshire, Scotland, is at present in this country and has been officiating in several of our churches with much acceptance. The Rev. James P. Laug, Military Chaplain at Madras, and for ten years a missionary of the Church of Scotland in the North west of India, has also paid a short visit to Canada and has given several interesting lectures on missionary life and labour in India.

INDUCTIONS AND ORDINATIONS.

McKILLOP AND WINTHROP. *Huron Pres.*: Rev. Peter Muirgrave formerly of Milverton and North Mornington was inducted 25th September.

WILLIAMSTOWN, *Glengarry*: Mr. Alexander McGillivray was ordained and inducted to the charge of St. Andrew's Church, Williamstown, 21st September.

KENYON, *Glengarry*: Mr. Finlay MacLennan was ordained and inducted 26th September.

DALHOUSIE MILLS AND COTE ST. GEORGE, *Glengarry*: Rev. Dr. Lamont, formerly of Finch, inducted to these united congregations, 28th September.

THOROLD, *Hamilton*: The Rev. C. D. McDonald was inducted 4th October.

CHATHAM AND GRENVILLE, *Montreal*: The Rev. James Fraser, formerly of Litchfield, was inducted 9th October.

ST. JOHN'S, *Montreal*: Rev. C. A. Dondiet formerly of St. Matthew's Church, Montreal, was inducted to the charge of this French-speaking congregation, 16th October.

JOLIETTE, *Montreal*: Rev. Leon Dionne, was inducted to the charge of the French congregation at this place 18th October.

UPPER LONDONDERRY, *Truro*: Rev. James Sinclair, formerly of Springside, was inducted to this charge 25th September.

MARTINTOWN AND WILLIAMSTOWN, *Glenegarry*: The Rev. Kenleth McDonald, formerly of Indian Lake, has been inducted to the charge of these united congregations.

HYDE PARK, *London*: Mr. Alex. Henderson ordained and inducted 10th Oct.

SCARBORO, *Toronto*: Mr. Robert McKay ordained and inducted to Knox Church, 9th October.

DEMISSIONS.—The Rev. Joseph Elliot has demitted the charge of Nazareth St. Church, Montreal. The Presbytery in accepting his resignation expressed their deep regret that he had felt it to be his duty to sever his connection with that Church, in which his ministrations had been attended with great spiritual blessing. The Rev. Malcolm A. McNeil has resigned the charge of St. Andrew's Church, Simcoe. Mr. McNeil has returned to Scotland. The Rev. Alexander Dawson has resigned his charge at Beamsville. The Rev. Walter R. Ross of Pocking has demitted his charge and attached himself to the missionary staff in Manitoba. The Rev. J. A. McAlmon has resigned his charge of the congregations of Markdale, Berckley, and Flesherton, and Rev. Mr. Gunn that of Hanover and Bentinck. The Rev. James Law of St. Andrew's Church, Kingston, N. Brunswick, has resigned in consequence of ill-health.

PERSONAL.—The Rev. A. CARRICK, has resigned his charge at Orangeville, Ont., and taken his departure for New Zealand. The Rev. PETER STRAITH has accepted an appointment from the Home Mission Board to go as their missionary to the Saskatchewan Valley.

The Rev. A. N. MILLINGEN, M.A., bearing a commission from the Free Church of Scotland, was cordially received by the Presbytery of Montreal, October 2nd, and his name was placed on the Presbytery's roll. Mr. Millinger is recently from Constantinople where he ministered to an English congregation for seven years.

NEW CHURCHES.

BEAVERTON, *Lindsay*.—A beautiful white brick Church, costing \$12,000 and seated for 800, was opened on 9th September. Rev. John McTavish officiated in both English and Gaelic in the morning; Rev. J. L. Murray of Woodville in the afternoon, and Rev. Professor Mackerras in the evening.

BRANTFORD, *Paris*.—The corner stone of a new edifice for the "First Presbyterian Church," Rev. Thomas Lowry, pastor, was

laid with appropriate ceremonies on 11th September.

LONDON, Ont.—The new Presbyterian Church in London East, was formerly opened for worship on 23rd September.

ROSSEAU, *Barrie*.—A new Church was opened here by Rev. John Leiper of Barrie on 2nd September. The surrounding district has been for a number of years a favourite mission field of the Knox College Missionary Society who are to be congratulated on this encouraging result of their labours.

LANCASTER, *Glenegarry*.—A beautiful brick Church, costing \$8000, was opened for worship on Sabbath 14th October. Rev. R. H. Warden of Montreal, preached in the morning; Rev. Alex. McGillivray of Williamstown, in the afternoon, and Rev. Principal MacVicar in the evening. This church, built without extraneous aid, has been opened free of debt.

DUNVILLE, *Hamilton*.—Knox Church at this place was re-opened for worship, 7th October, after having undergone extensive repairs and alterations costing \$900. We understand that the congregation have nearly trebled their revenue since Mr. Yeoman's induction 18 months ago.

BLACKENEY, *Ottawa*: A neat and commodious church opened here by Rev. F. W. Farries, 16th Oct.

COLLEGE BUILDING AND ENDOWMENT FUND IN THE MARITIME PROVINCES.—All the congregations of the Presbytery of Pictou have been visited on behalf of this fund, and the response has been most encouraging, over \$20,000 subscription being already reported. A considerable addition to this amount is expected through local efforts. Dr. Burns, Mr. Grant, and Mr. Pitblado visited several congregations in the Marimichi Presbytery with good results. The canvass in this region is not nearly completed. Dr. Burns made a tour of the Lunenburg and Yarmouth Presbyteries. Revs. T. Duncan, L. G. MacNeil and Professor Currie visited sections of the P. E. Island. Dr. Pollok visited most of Wallace Presbytery. Everywhere the response has been cordial. There is now reason to hope that a total subscription of \$126,000 will be secured. It is intended that every section within the Synod's bounds shall be canvassed so that all may have an opportunity of aiding in a good and great work for the future of the Presbyterian Church.

A Sabbath-school teacher may be doing the devil's work in his school—ruining souls.

The Sabbath-day is set apart by some to serve God, by some to serve the devil.

Meetings of Presbyteries.

GLENGARRY, 18th September. — The Presbytery accepted Dr. Lamont's resignation of the charge of St. Luke's Church, Finch, and a call having been presented by the united congregations of St. Andrew's Church and Knox Church, Dalhousie Mills, and Cote St. George, in favour of Dr. Lamont, the same was sustained; the Presbytery agreed to his translation, and arrangements were made for his induction. The Home Mission Report was given in by Rev. D. H. MacLennan. It was agreed to hold the annual missionary meetings in the month of October this year.

HAMILTON, 18th, 19th September. — It was reported that Dr. Duryea had declined the call from Central Church, Hamilton. Mr. A. A. Scott was, after delivering his trial discourses, duly licensed to preach the Gospel. Arrangements were made for the induction of Rev. C. D. McDonald, at Thorold.

SAUGEEN, 18th, 19th September. — Mr. Alexander F. McKenzie underwent the usual examinations, and was licensed to preach the Gospel. Calls were presented and sustained from Clifford, in favour of Rev. Stephen Young, of Manchester and Hallett, and from Balaclava, in favour of Rev. John McClung. A petition from St. Andrew's Church, Priceville, and Priceville and Durham Road congregation for the union of these congregations, was read and granted. A suitable minute in reference to Mr. McAlmon's resignation of his charge was adopted.

WHITBY, 18th September. — *In re* the expenses of Commissioners to the General Assembly, it was agreed that the estimated amount required for this purpose be levied upon congregations along with the annual rates for the Presbytery Fund. Mr. Fairbairn gave notice that he would at next meeting move that the question of the representation of congregations by Elders be taken up for consideration.

BARRIE, 25th September. — A call was tabled from the congregation of Mahone Bay, Nova Scotia, to Mr. James McConnell, of Innisfil. In connection with the Home Mission Report, Mr. Findlay, of Bracebridge, presented an admirable Report of his mission labours in Muskoka, during the second year of his engagement. Arrangements were made for holding the Annual Missionary Meetings. A vote of thanks was cordially passed to the Knox College Students' Missionary Association,

for their valuable services in the mission field of this Presbytery.

PETERBOROUGH, 25th September. — The Rev. Wm. Donald declined the call from Prince St. Church, Pictou. Rev. W. Bennett's resignation of Springfield and Bethany was allowed to lie on the table. Rev. A. F. Tully tendered his resignation of his charge, Bobcaygeon.

LONDON, 25th September. — The Home Mission Report having been read, a discussion followed about the re-adjustment of arrangements existing between several congregations and Mission Stations. Mr. Baikie's resignation of the charge of Port Stanley was accepted, and a suitable minute in reference thereto was adopted. A call from Delaware to Rev. Peter C. Goldie, was presented and sustained. Four young men were examined, and certified as students to Knox College.

PARIS, 25th September. — Three students were certified to Knox College. A committee was appointed to make arrangements for Presbyterial visitation of the churches within the bounds. The remits sent down from last General Assembly were considered, and it was recommended (1) That the General Assembly appoint a Secretary exclusively for the promotion of Home Mission work; (2) That the present mode of maintaining Theological Colleges be continued; (3) That the names of retired ministers be retained on the roll as corresponding members only; (4) That the names of ordained missionaries, employed for a year, at least, in mission districts, be placed on the roll of Presbyteries; (5) That Presbyteries should see to the establishment of Missionary Associations within the bounds. Arrangements were made for special addresses by several members of the Presbytery at the next meeting.

BRUCE, 25th, 26th September. — A minute was passed in reference to Rev. Donald Fraser's translation from Saugeen to Mount Forest. St. Andrew's Church, Saugeen, and North Bruce were declared to be united in to one pastoral charge, under the pastoral care of Rev. John Scott, of N. Bruce; stipend \$1,000, with manse and glebe. Rev. John Fraser, of Kincardine, obtained leave of absence for three months to recruit his health.

HALIFAX, 3rd October. At a meeting held at Charlottetown, P. E. Island, Rev. G. M. Grant intimated that he had received a telegraphic communication to the effect that he had been unanimously elected Principal of Queen's University, Kingston; and that the Board of Trustees remained in session awaiting his reply. He had received letters some days ago which prepar-

ed him for this announcement, and compelled him to give it his most serious consideration. He had come to the conclusion to accept the position pressed upon him, and he had therefore taken the earliest possible opportunity of placing all the facts before the Presbytery. The Presbytery directed the usual steps to be taken with reference to St. Matthew's congregation. —The congregation of Shubenacadie has called Rev. M. G. Henry, of Clyde and Barrington. Moderation in a call has been granted to the congregation of West Cornwallis.

P. E. ISLAND, 3rd, 4th October.—Rev. D. McLean and Rev. Mr. Boyd read reports of their missionary labours. Mr. Sutherland reported having preached at Belfast, and declared the church vacant. Rev. W. P. Archibald demitted his charge of Tryon, Bonshaw and Crapaud. A minute was adopted in reference to Rev. Alexander McLean's removal from Belfast.

Obituary.

IN the death of the late Dr. MAIR, of Kingston, that city has to lament the loss of one of its most public spirited citizens, as well as one of the oldest and most revered members of the Presbyterian Church. Dr. Mair was born in 1798, was educated at Aberdeen and Edinburgh Universities, and entered Her Majesty's service as an army surgeon in 1821. After thirty years service he retired and made Kingston his residence. The remainder of his life was spent in Christian labours of love, and in seeking the good of his fellow-men with unwearied assiduity. To many he was indeed "the beloved physician"—their friend and helper, both in temporal and spiritual need.

Synod of the Maritime Provinces.

THIS Synod met in Zion Church, Charlottetown, Prince Edward Island, on the evening of Tuesday, Oct. 2nd. Rev. Thomas Duncan retiring Moderator, preached from the text, "The love of Christ constraineth us," (2 Cor. 5. 13.) Rev. James Byers, Clifton, was elected Moderator for the ensuing year. Rev. P. M. Morrison, Dartmouth, was elected clerk, and his salary fixed at \$50. The first day was taken up mainly in dealing with a complaint against a decision of the Presbytery of

Sydney which had formed certain contiguous mining districts into Mission stations. After discussion it was resolved to

"Sustain the complaint, and remit the matter back to the Presbytery, instructing them by deputation or otherwise without delay to meet with the people for consultation, and if it shall appear that there is a general wish to be placed under the charge of the Session of Falmouth Street Church, Sydney, that the Presbytery so order it in the meantime, and until they indicate a desire for more supply than Mr. Murray may be able to afford them."

The claims of the Fund for Aged and Infirm Ministers were brought under notice by Dr. Patterson and Mr. A. McL. Sinclair. There are now eight beneficiaries, and about \$1,000 will be required to meet demands. Mr. Sinclair called attention to the rule by which ministers of one year's standing are to receive an allowance of \$100. The Synod unanimously resolved to overture the General Assembly in favour of allowing every minister who retires with the approval of the Assembly the sum of \$200 a year. The following resolution was adopted unanimously:—

"That this Synod express increased interest in the Aged and Infirm Ministers Fund; and inasmuch as it appears that there is likely to be a short-coming of one thousand dollars for the present year, the Synod strongly recommends this important Scheme of the Church to the sympathy and liberality of all our congregations."

Dr. McGregor reported the operations of the Hunter Church Building Fund during the year. Material aid had been given to weak and struggling congregations to provide places of worship. Rev. G. M. Grant resigned his place on this trust and Rev. C. B. Pitblado was appointed to succeed him.

The Synod appointed a Committee to watch over the interests of Public Education.

Rev. John Morton addressed the Synod and a large assemblage of the people on our Trinidad Mission.

Rev. Dr. Burns gave in a statement of the progress made to date in securing the \$100,000 for the Endowment of the College and for the erection of a new building. Over half the congregations had been visited by delegations. Total subscribed and reported to the Board \$88,450. The Presbytery of Halifax has already subscribed \$35,600, and the Presbytery of Pictou, over \$20,000. The small Presbytery of Newfoundland had subscribed \$4,317.

On Rev. G. M. Grant intimating his intention to resign his place as a Governor of Dalhousie College in consequence of his intended removal to Kingston, Ontario, the Synod agreed to suggest Dr. Pollok as his successor on the Dalhousie Board, and on motion of Dr. Burns seconded by Rev. A. McLean Sinclair, adopted the following resolution by a standing vote:—

"In receiving Mr. Grant's notice of resignation, the Synod desires heartily to thank him for the signal services rendered by him in various departments of our Church work, and its deep regret that we are to be henceforth deprived of these services in this portion of the field. The Synod would at the same time recognize the honour conferred on the Church in these Maritime Provinces in selecting one of its ministers to the office of Principal of Queen's University, and one whose distinguished talents and special aptitude for educational work peculiarly qualify him for its successful occupancy. In parting with our beloved brother we would assure him that he will be followed to his new sphere of labour by the warmest wishes and fervent prayers of the members of this Synod."

Our Home Missions.

THE Committee for the Western Section met in Toronto on October 1st, and following days. Rev. William Cochran, D.D., *Convener*: Rev. R. H. Warden, *Secretary*. The claims of the respective Presbyteries on behalf of supplemented congregations and mission stations during the past six months were, after careful consideration, ordered to be paid to the amount of \$9,509 47. Including Manitoba, the number of supplemented congregations was 96, and the mission stations receiving aid, 64.

It was reported that Rev. W. Stuart had been ordained by the Presbytery of Bruce as missionary to Sault Ste. Marie, and that steps are being taken to have Rev. D. McKeracher settled as pastor at Thunder Bay. A number of new appointments were made for Manitoba—the Rev. P. Straith, being designated for three years, his field of labour to be at Battleford. The Rev. W. R. Ross of Pickering and Rev. Alex. Campbell, late of Beachburg, were also designated to this Presbytery, and intimated their acceptance of the appointment. It was further resolved to secure, as soon as possible, the services of a missionary for the Saskatchewan field.

The Convener reported that he had received a grant of £300 stg. from the Free Church of Scotland and £100 stg. from the Presbyterian Church in Ireland.

The estimated expenditure for the twelve months, from 1st October last, is \$30,000. The balance against the Fund at the date of the meeting was \$3,441—in addition to the claims already referred to—\$9,809 47. It will be seen from this statement how much need there is for united and hearty action in support of the Home Mission Fund of the Church.

Do you think you can make others understand what you don't understand yourself? Some teachers try but don't succeed.

Queen's University.

AT a meeting of the Board of Trustees of Queen's University and College at Kingston, held on the 2nd ultimo, there was read a letter from Rev. Dr. Snodgrass, intimating that he had received a presentation to the parish of Canonbie, Scotland, and that, in consequence, he felt it to be his duty to place the resignation of his office of Principal of this Institution in the hands of the Board. In the circumstances, the Board felt that they should place no barrier in the way. They therefore accepted Dr. Snodgrass' demission, placing on record a minute expressing their high appreciation of the eminent services which he had rendered to this institution during the thirteen years of his incumbency, referring also to his distinguished career as a minister of the Gospel, and to his constant advocacy of the claims of superior education since he came to the country twenty five years ago. The Board then unanimously agreed to appoint the Rev. George M. Grant, M.A., minister of St. Matthew's Church, Halifax, as Principal and Primarius Professor of Divinity of this University. The nomination having been transmitted to Mr. Grant by telegraph, and his affirmative answer being received before the meeting was dissolved, arrangements were forthwith made for Mr. Grant's installation, which will take place on or about the 4th December next.

It may be mentioned that, in terms of the Charter, the Board in whom rests the appointment of the Principal and Professors of Queen's College, consists of twenty-seven trustees, of whom twelve are Ministers and fifteen are Laymen in full communion with the Church. By virtue of the Act of the Legislature of Ontario, 38 Vict., Cap. 66, passed at the time of the union of the Churches, this Board is declared to be self-elective. Its appointments are made without any reference to the General Assembly. It is, however, provided that before any person enter upon the duties of the office of Principal, or any Professorship or other office in the Theological department, such person or persons shall declare his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the standards of the Church of Scotland, in government, discipline, and worship, and subscribe a formula to that effect.

We have only to add that Dr. Snodgrass leaves behind him the record of a highly useful and honourable career, and that his

successor in the Principalship comes to Kingston with a reputation equally distinguished.

Ecclesiastical News.

THE Rev. Charles M. Grant of Partick, Glasgow, and formerly of St. Andrew's Church, Halifax, N. Scotia, has been presented to the large and important parish of St. Mark's, Dundee. It is worthy of remark that neither Mr. Grant, nor Dr. Snodgrass, to whose translation we alluded last month, had ever preached to the congregations to which they are going previous to their election. In the former case the electors had appointed a small Committee to act for them. In the latter, the patronage, if we may so call it, had reverted, *ius devolutum*, to the Presbytery in consequence of the congregation not having legally exercised their right of election within the six months stipulated in the new Patronage Act. The Presbytery of Paisley have agreed to the translation of Dr. Lees from the Abbey Church, Paisley, to the High Church, Edinburgh, vacant since the death of Dr. David Arnot. The Rev. Robert Stewart of Dunse succeeds Dr. William Smith in the parish of North Leith—one of the best livings in the Church of Scotland. The Rev. R. J. Cameron, formerly of St. Andrew's Church, St. John. N. Brunswick, is the minister-elect of Burntisland.

Mr. T. G. Murray, the well-known Edinburgh advocate, and active Elder of the Kirk, has taken the place of late Rev. Dr. Smith as Convener of the Endowment Committee of the Church of Scotland.

PROFESSOR SMITH'S case again came before the Free Presbytery of Aberdeen at its last meeting, when the report of the committee appointed to consider the materials in Professor Smith's writings on which a libel might be founded, and to frame such a libel as they might judge called for, was given in. Mr. Gardiner, convener of the committee, read the document, which set forth that, whereas the publishing and promulgating of opinions which subvert the doctrine of the immediate inspiration, infallible truth, and Divine authority of the Holy Scriptures was an offence of a heinous nature, especially in a Professor of Divinity, and called for such censure or judicial sentence as may be found adequate, yet true it was and of verity, that William Robertson Smith held and had promulgated opinions which were of such a character or of such a tendency. It concluded by stating that on account thereof he should be tried by the Presbytery of Aberdeen. After a long discussion on the proceeding of the committee submitting the libel to the legal adviser of the Church without first requesting permission of the Presbytery, the meeting resolved to have the libel printed, and then adjourned till the 23rd October for its consideration.

THE UNITED PRESBYTERIAN Church have purchased the Edinburgh theatre for the purpose of converting

it into a Synod Hall. The building was erected only about two years ago at a cost of over £50,000 and is reckoned one of the finest and best equipped in the country. As a matter of course the purchase has given occasion to "The Scotsman" to have a "fling" at the U.P.'s. The members of that Church however, are well satisfied with their bargain and are taking active steps to have the necessary alterations completed so that the large Hall, at least, may be ready for occupation by the time of the next meeting of the Synod.

The death is announced of Mr. Matthew Patteson, Financial-Secretary of the Irish General Assembly. Mr. Patteson died very suddenly, having been at the offices of the Assembly in the discharge of his ordinary duties on the day of his death. By his death the Irish Presbyterian Church has lost a valued and highly-honoured official, one whose removal will be deeply mourned and whose place will not be easily filled.

THE BELFAST WITNESS complains of the paucity of candidates for the ministry in the Irish Presbyterian Church. The number of licensures reported to the General Assembly last year was only nine—or scarcely more than a fourth of the number reported four years ago. The scarcity of students is sought to be accounted for partly because of the facilities offered now-a-days to young men for entering other learned professions, such as medicine, law, and engineering. Another reason advanced, has probably quite as much to do with it:—

"It cannot be expected than even pious young men will always choose the little better than genteel poverty which too often is the lot of the country pastor, accompanied, as it sometimes is, with what to a man of high spirit is still more trying—the petty annoyance of having continually to submit to the rule of ideas as narrow as they are obstinate—a condition of things well nigh intolerable to a man of culture and education—which yet many a minister has uncomplainingly to bear."

After all that may be said about this question, and it is one that is cropping up every now and then in all the churches, it is most likely that the law of supply and demand has in this, as in other matters, a preponderating influence.

Our venerable friend DR. SOMMERVILLE of Glasgow, whose departure for Australia upon an evangelistic tour we announced some months ago, is carrying everything before him at the antipodes. The largest buildings available in Melbourne appear to have been far too small to contain the crowds who sought admission. The same eagerness to hear "the old man eloquent" was manifested at Ballarat and the same difficulty experienced—hundreds being unable to get within the reach of the sound of his voice at all.

What a foolish farmer not to have enough of seed for his fields. What a foolish teacher to be obliged to stop because he has nothing more to say.

Foreign Missions.

MEETING OF MARITIME COMMITTEE.

THE Maritime Section of the Assembly's Committee on Foreign Missions met at New Glasgow on the 12th ult., Rev. G. Walker, Chairman.

Minutes of Mission Council of Trinidad of June 4th and July 4th were read, the former attesting the fidelity and diligence of Mr. John A. McDonald, during his time of employment, and referring to his somewhat sudden departure in consequence of indisposition; the latter expressing full approval of Mr. Morton's determination to visit Nova Scotia, on account of Mrs. Morton's prolonged and perilous illness.

Messrs. Morton and McDonald being both present, were formally welcomed by the Chairman, when Rev'd. Mr. Duncan gave thanks to God for their work and welfare, and for the partial restoration of Mrs. Morton's health.

Mr. Morton informed the Board of his intention to return to his station early in November, leaving Mrs. Morton and family in Nova Scotia and the Treasurer was directed to make provision for his travelling charges.

A series of Rules submitted by a committee were then adopted, defining the duties and powers of the Mission Council of Trinidad, in relation to the local field and to the Board.

An interesting letter, dated Aneityum, June 19th, from Rev. J. Annand, our missionary on Aneityum, was then read, when it was agreed that the letter should be published, for the information of the church.

It was agreed that the General Assembly's remit on the subject of Woman's Societies be taken up at the next meeting.

WESTERN BOARD.

The Western Section of the Assembly's Foreign Mission Committee met in Toronto, the 2nd Oct. Rev. Professor McLaren, *Convener*; Rev. Robert Lowry, Brantford, *Secretary*.

Mission to China.—The Committee had before them the offer of the Rev. K. Junor, of Bermuda, to go as a missionary to China. After due consideration, the Committee unanimously agreed to accept Mr. Junor's offer, and appointed him a third missionary to Formosa.

Mission to India.—It was reported that Miss McGregor, and Mrs. Douglas and three of her children would sail for Liverpool on the 6th Oct., that Miss Forrester would join them there; and that this missionary band

would likely sail from Liverpool for India during the last week of that month.

Funds for the Foreign Missions.—An estimate of the probable expenses of the Missions in the different fields, was prepared by the Committee with the assistance of Dr. Reid, the General Agent. It was ascertained that at least \$19,000 would be necessary to meet present engagements for the current year, and in the event of another Missionary being sent to China, \$3000 additional would be required. Under authority from the General Assembly, the Committee agreed to request the Presbyteries of the Church to co-operate with them in bringing this matter before the congregations. They also nominated deputies to visit as far as possible all the congregations.

Information was given to the Committee by Mr. Gray, of Windsor, that a lady in Windsor, Mrs. McKay, had offered twelve hundred dollars to erect a building in Formosa, to be used in connexion with the mission there, as a memorial of her late husband. The Convener was instructed to make suitable acknowledgement of Mrs. McKay's liberal offer.

The Secretary was instructed to correspond with the proper officials of the Foreign Mission Boards of the Church of Scotland, the Free Church of Scotland, the Presbyterian Church in Ireland, and the English Presbyterian Church respecting their financial arrangements with Missionaries appointed to the Foreign field.

Our Trinidad Mission.

EXTRACTS FROM REV. JOHN MORTON'S NINTH ANNUAL REPORT.

SCHOOLS.—Jordan Hill School is continued under the same teacher, and with much the same attendance as on former years. All the advanced children in this school read Hindi as well as English. A new school was opened at Cedar Hill early in the year, taught for a time by Annagee, and after his removal to the Mission, by Arthur Sejab. The attendance at Cedar Hill school, which was very good, has been somewhat reduced by the opening of the school at the Mission which is nearer to some of the children.

The Mission School was opened July 24th under charge of Annajée. The attendance at all the schools was as follows:—

On Roll.		Av. Daily.	
Jordan Hill....	Coolies 32....	Coolies 24	
Cedar Hill, Creoles 8,	Co 27.	Creoles 3,	Co. 22
Mission	Coolies 80....	Coolies 54	

Each school had its own Sunday School with a somewhat smaller attendance than the day school. But latterly Cedar Hill children attend the mission Sunday school. The total attendance at Sunday school may be set down at a daily average of eighty.

CATECHIST WORK.

Annajee has generally given his mornings to teaching and his afternoons to work among the adults. Of this work he usually brings me a weekly report, and the work is laid out between us so as to give first attention to places where an interest has been awakened; but not to overlook any portion of the field taken up. Tejale often joins Annajee in his Sabbath afternoon meetings and Kantoo has latterly had a district of his own in Jordan Hill neighbourhood.

MISSION VILLAGE.

The services here have been well attended, the teacher and a number of children from Jordan Hill coming very regularly and forming our choir. I baptized three in my own field during the year and six are to be baptized here to-morrow. They were to have been baptized Dec. 31st but it was postponed on account of Annajee and Sejah being absent in Cedros. One of our members, Ann Jalabeeale Kantoo was removed by death on the 27th November. She was the wife of the Jordan Hill teacher and but 20 years of age. She read both English and Hindustani and from her quiet exemplary conduct was a favourite on the Estate. At times she suffered much, and, latterly, any relief she got was only through the deadening influence of Narcotics. In these trying circumstances her hope in Christ was steadily sustained and quietly expressed. She left a babe three weeks old which was baptized by the side of her mother's corpse. The name chosen by the grandmother and approved of by the father was Dukkani, the Sorrowful, but we did not like to perpetuate in the child's name the sorrow of its birth. As a babe she is to be called Dukkani; but if spared to grow up, the Sorrow will no doubt be dropped and her Christian name Jalabeeale be taken up.

Prospective Arrangements may now be briefly indicated. The \$20 per month granted by your Board just keeps Jordan Hill and Cedar Hill Schools afloat.

I have been paying \$8.00 per month to three monitors for the mission school, partly for the sake of the aid they give and partly to keep them in training for being teachers. They are old Jere boys and one is not only a good scholar, but is growing fast toward manhood. Part of this I hope to get from friends at home to whom I have written.

When Mr. McDonald leaves the school

here, a salary for a teacher will become necessary. The proprietor of some of the neighbouring Estates is expected here shortly and we hope he will render some assistance. If not we will be obliged to fall back on the Foreign Mission Board.

The Government propose gravelling the road two miles farther towards the forest. In that case a new school should be opened beyond this to meet the wants of the Coolies then brought within reach.

During the dry season a raid must be made on the Crown Land Settlements. If we had a Catechist teacher of the right kind to spare he should be settled among his countrymen there; and another should go to Cedros.

I have to acknowledge the ready help afforded me by Mr. McDonald in connection with my schools, and very particularly the all but invaluable aid rendered by him in connection with our new buildings. He has now been a member of our household for a year and nine months, and has been closely associated with me in labour during the whole of the past year and I have pleasure in thus acknowledging my indebtedness to him.

SIXTH ANNUAL REPORT OF KENNETH J. GRANT.

San Fernando, 1st January, 1877.

OUR manner of life and work, from the time of our arrival in Nova Scotia until we sailed from Halifax on 4th September, 1876, is well known to the Board. We reached our Mission home on 22nd Sept. in good health, and greatly cheered by the interest everywhere shown in this mission. We found the mission families well. Mr. Morton was comfortably settled at Mission Village, in the midst of an interesting field for mission labour. Mr. McDonald had removed to the same place, and it was mutually agreed that on the 30th September, he should be relieved from the superintendence of schools in my district, a work which he had prosecuted diligently and with success for one year and nine months. In getting into harness, our first work was to get our church painted. This was accomplished inside and outside at a cost of \$124 48. This sum was raised in our own little congregation. By special effort \$76.72, and the balance \$47.46 was paid out of our weekly collections. Our next step was to get the manse repaired, one part of it was propped up temporarily, the underpinning having given way, the roof was leaking, the floor in dining room was so bad that it was with difficulty we could find a firm place for

a chair. We resolved at once to effect all the changes and improvements required and the whole was accomplished at a cost of \$126.40, which was paid out of that portion of the Bequest of the late James McDonald of Green Hill that was placed at the disposal of your missionaries.

The third work was to provide a place of worship which might serve also as a school-room for the catechist which the United congregation of New Glasgow so generously agreed to support. Through the kindness of our unfailing friend, Mr. Frost, this also has been accomplished at a very small cost. Mr. Frost is the Planting Attorney for upwards of twenty large Estates, "Concord" Estates is under his supervision, and when I indicated my plans to him he placed at our service a house which had been occupied by overseers. By removing one partition we have a room 22x12 ample for present purposes, and adjoining rooms afford accommodation for the Catechist and his family. The cost to our mission of fitting up this house, providing desks for 25 pupils, and seats for 60, was \$35. This sum I have asked our friends of the United Congregation, New Glasgow, to pay.

Our fourth undertaking was to provide a house for instruction and worship on the South, where Teelacksing, the Catechist supported by Fort Massey congregation, labours. The difficulties in this section were of a peculiar character which an accompanying note explains, but, as at Concord in the Northern district, we had Mr. Frost's assistance. Here, no old house was available, and a house we felt we *must* have. (In Dr. McCulloch's Church, Truro, when telling of our encouragements here, and the desire of the Coolies to get up a Church, the Doctor surprised me by rising when I had finished and asking his congregation to give a special offering for this object. Tho' I had no intention of soliciting anything, \$30 was contributed.) Mr. Frost gave me \$30 and galvanized roofing 20 p.c. under ordinary rate. Coolies on this Estate gave me \$40. Laborers on neighbouring Estates promised to help—we went forward and now we have completed a house 40x21, posts 12 ft., seated for 80 people and more can be accommodated. The whole cost is \$465.79, amount paid \$177.93, due \$289.86. The balance I hope to have reduced by a donation from the proprietor of the Estate who is expected here shortly from England; other contributions may also be obtained. At any rate I don't feel oppressed by the balance, the house was necessary, we built it to advance the Lord's cause, and I know He will provide the means. We open it on the 7th, next Sabbath.

[I have just received a note from Mr. Frost expressing kindly sentiments and enclosing a cheque for \$50—a New Year's gift to the La Fortunée Church.]

Our fifth and last work is the completion of a large and well ventilated school-room on the Mission premises in San Fernando, as authorized by your Board, costing £135. 18.5 $\frac{1}{2}$ sterling, being about the amount of 2 $\frac{1}{2}$ years rent for a room. In it we have two rooms, the smaller being designed for the younger children in charge of a monitor. Our Mission premises are in good order, situated in a central and desirable part of the town. I have also in the country all the house accommodation I expect to require for a long time, and having now got through with these outward things, we hope to give undivided attention to the great work of building up the spiritual temple. My three Catechists are faithful men—valuable helpers. The long tried, laborious, earnest Lal Behari is a power felt in our mission. He daily seeks to win souls. Teelacksing and George Sodaphal are very diligent and give promise of much usefulness. Soodeen is engaged as a clerk in a Dry Goods Establishment and we have the benefit of his services on the Sabbath. He is a consistent intelligent Christian.

OUR TEACHERS.

Our teachers generally are faithful. The Board is already aware of the provision generously made by Rev. J. K. Smith's congregation at Galt, Ont., for the support of Jacob Crosbie. I believe he will be a faithful student and, if spared, a useful man. The two lads supported by a few friends at Harvey and Richmond, New Brunswick, are attentive at school and render occasional assistance as monitors. In Miss Blackadder we have quite an accession to our staff of workers. She has taken to her work enthusiastically and will be able to prosecute it with much more comfort in the new school-room. Her influence is securing a large and cheerful attendance. Our Sabbath school is unusually large, rising on one occasion as high as 104. The daily attendance is about 80. Nearly all are Asiatics. Several causes contribute to this large attendance of Asiatics, but I must not forget to mention the clothing furnished by ladies, which caused many of our bright children unused to new garments to appear neat and clean at our large gathering at Christmas. The Bibles, too, from Galt and Hopewell, did their part, and as in them we have the Psalms and Paraphrases which we love so well, our little English speaking congregation is assuming more of a Presbyterian aspect as they sing those old songs endeared to Pres-

byterians by so many sacred associations. Then, too, we have introduced the International Series of Sabbath School Lessons, following up in our daily readings in school the Scripture readings specified. By this plan the children are made acquainted to some extent with the lesson for the Sabbath school and come with greater interest. Our Hindustani services were never so well attended. This part of the work was well sustained in my absence. At our English services I have an average of 45 Asiatics. We have about 15 candidates for baptism.

EXTRACTS FROM REV. THOMAS CHRISTIE'S LAST REPORT.

I HAVE been greatly hindered by an unusually severe rainy season. From the 10th of May till the present time there has scarcely been a day without rain, while the heat has been very oppressive, varying from 70° at night to 90° in the day. This continued heat and moisture has a very depressing and enfeebling effect on one's system. As only a very small portion of the roads in this part of the country are gravelled, the mud has been a serious hindrance to me. In many places it was so bad that that for months it was next to impossible to get through it even on horseback.

We had a very interesting gathering of the children from all the schools at my house on Christmas morning. About 120 were present. They amused themselves in playing for a few hours and then they were gathered into a small grove. After spending some time in singing, &c., books and clothing were given to those who had been most regular in attendance during the year. They seemed very much pleased with the entertainment and conducted themselves in an excellent manner, fully as well as any gathering of school children I ever saw in Nova Scotia. Another part of my work, and one which is to a large degree but not altogether connected with the schools, is that of training the teachers and young men who may in the future become teachers or catechists. This has been on the whole the most laborious part of my work during the past year, but I feel it is time and labour well spent. Much of the work in the schools will in the end be useless unless we have teachers who are in sympathy with the Indian people and who will look after the children when they leave school, as nearly all of them must do when they reach the age of about twelve years. So far as my experience has gone, I feel that more is to be expected from private house-to-house visiting by earnest men of their own race than from any other means, and without this our

preaching will not have much effect. One of my teachers, Juraman, has now six men whom he is teaching to read their own language and who seem also interested in religion. For these reasons I have thought it right to give three afternoons at least of each week to this work, and I am beginning the New Year with a regular class of eight or nine and a few who get lessons more irregularly.

PREACHING.—The work of preaching the Word has been carried out as weather and health permitted, by myself and by the catechist Balaram. The visiting and directing of the schools and the working of teaching just referred to took up such a large part of my time and strength that I did very little preaching except on the Sabbath Day. Services were held by me in the hospitals and in the houses of the Coolies and for several months a regular service, more particularly adapted for Christians and enquirers, has been held at my house every Sabbath. The attendance on the meetings has varied from 5 to 60 or 70. In these meetings I have usually had the help of the catechist or of one of the teachers in collecting the people and to lead the singing. At most of the hospitals the teacher connected with the Estate holds a service when the catechist or I myself am not able to be present.

THE CATECHIST.—The Catechist has been busily employed during the whole of the year. He has spent the greater part of every Sabbath, and usually a portion of every day in the week, in going to Estates and villages, preaching the Gospel. Between us, we have made the round of the Estates and villages at least once a fortnight, except in a few cases when the roads were impassable.

BAPTISMS.

During the year I have baptized thirteen adults and one child. The visit of the Rev. Geo. Christie of Yarmouth, while a pleasure to ourselves, has I think done good to the Mission in leading the Coolies to realize more strongly the interest which Christians at home feel in them.

While in this part of the field, he three times preached through an interpreter to quite large audiences. More than sixty were present at each time and they were all much gratified.

The children have been taught reading, writing, arithmetic, the Catechism, and Bible Lessons. The Catechism used is one prepared by the Christian Vernacular Education Society of India, specially for Indian children. The children have also been brought together on Sabbath mornings for an hour or two for Sabbath School.

Our New Hebrides Mission.

LETTER FROM REV. JOSEPH ANNAND.

Aneityum, 19th June, 1877.

I AM writing this letter to send by H. M. Gunboat "Renard" now lying at anchor here, but expecting to sail for Noumea, New Caledonia, in a day or two. The "Dayspring" does not leave the island for Sidney till the 20th August, so our correspondents must wait two months longer for letters. We have had our usual annual meeting and have all now returned to our homes.

MISSION COUNCIL.

We met at Havannah Harbour this year, and had a very pleasant time, but our numbers were very small, only six present. Mr. Neilson was unable to leave his station, owing to the disturbed state of the natives. A white man had been shot there a few weeks previously and a second one was causing excitement amongst the natives. So Mr. N. did not deem it prudent to leave his place just then. According to reports given in from the various stations, the work is progressing steadily though not very rapidly. There has been no visible retrogression at any place, and there has been decided advance at some places. You will receive a communication from Mr. Milne relative to the advisability of employing laymen in this mission, and also of appointing missionaries for a certain term of years, so that men coming from home may return honorably at the expiration of that time provided they feel inclined to do so. At present it is felt to be dishonorable for any man in health to give up the work here, however much he might be dissatisfied with it. Leave of absence was granted to Messrs. Robertson and MacDonald in order that they might visit the Colonies in November. The "Dayspring," with Messrs. McKenzie and Macdonald as deputation, is to spend a fortnight visiting the Northern islands of this group.

ANEITYUM.

In regard to our own island and work we are hopeful. The people have done very well upon the whole since we came. It may interest the members of the Foreign Mission Board to hear what has been done during the past year by these people towards the support of the Gospel amongst themselves. All their contributions are given in the form of labour. Even for the arrowroot we have to supply all the plant required in the preparation of it, and also we have to oversee

the drying, sifting, and packing of the same. The free contributions of our people this year have been as follows:—1170 lbs. of arrowroot was prepared and brought to the church. This realized fifty pounds sterling, (£50) clear of all expenses, besides providing six large galvanized iron tubs and four buckets for future use. This sum goes towards defraying the cost of the Bibles, printing and binding.

The great work of the year was re-thatching the large stone church with sugar-cane leaf. This took the whole working population, male and female, about ten days, or say 3000 days labour of one person. Then they made a large lime-kiln, repaired the walls of the church damaged by the earthquake two years ago, whitewashed it inside and out, weeded out the grass and bush around, and put up a new red fence all around it. They also re-thatched the school-house. About 160 days labour was contributed in erecting fences, making a lime-kiln for me, and helping to build a new cook-house. All this labour was given gratuitously, in addition to keeping the other three churches and 17 school houses in their several districts in repair, and building one new school house. When you remember that our total population is 614, and take out the idlers who never work, and those too old and feeble or young to work, you will see, judging by time given to carrying on the work here, that these people are not by any means illiberal. The better class have at least given a full tithe of their time to Gospel labours during the past year.

THE STATION.

Owing to the extra labour required in renewing the church, I could not ask the people to do gratuitously all the repairs and building needed on the station. In order to meet those demands I have had two married couples, one single man, and a boy hired by the year, also eight women who come one day every week to weed and gather up the leaves about the premises. In addition to all this I have paid for 168 days labour expended in building, gardening and boating.

SCHOOLS.

At the present time we have twenty-one schools in operation. There are twenty-three districts, but four have temporarily united to form two, as some of their homes have been destroyed. These schools are taught chiefly by the leading man in the district. Some of the teachers belong to other sections but, having special friends or relatives, they go with them and teach in their districts. The pay received for teach-

ing is very small if anything at all, but for all that the masters do they really deserve very little. Teacher is more a position of honour here now than one of pecuniary value. The whole population above infancy is supposed to attend these schools for an hour five mornings out of every week, but the real state of matters, so far as I can learn from visitation and inquiry, is that only about one in three of the whole number attend anything like regularly, and they are really the ones who have least need to attend. However, we hope for reform in this matter. That "all above infancy can read" is a statement not borne out by facts, and I am sorry to say that many of the young are growing up in ignorance. By and by this also may be remedied, but it will be the work of many days. Sometime ago we started an afternoon school for children but we were obliged to discontinue it from want of scholars. Now we are making great efforts to get more out in the mornings.

SABBATH WORK.

Sabbath school is held in all the school-houses every Sabbath afternoon for an hour or more. Public worship is conducted every Sabbath in the Central Church here and in these out stations. The elders conduct the services in the out-places for the most part, while I address them here at the harbour. When I have better command of their language I propose visiting more and stirring them up somewhat.

The attendance on Sabbath is not so good as we wish to see, but it is about as good as that of most of communities at home of an equal population. And as yet, my speech certainly cannot be very attractive to them.

STATISTICS.

The statistics of the island stood thus towards the end of April of the present year. On our side, the total population was 614: of these 380 were males, and 234 were females. There were 140 married couples, which leaves us 240 unmarried males and 94 unmarried females. Since August last, there have been 23 deaths and only 6 births.

On the other side of the island, according to Mr. Inglis' revised and corrected lists, there was a total population of 678 in October last. April 20th of this year the total was 675. There had been 10 deaths and 6 births; and one had removed to that side by marriage. Of this number, 417 were males and 258 females. Married couples 164, leaving 253 unmarried males and 94 unmarried females (the exact number on our side.) From these figures we see that the total population of Aneityum in April 1877, was 1289.

There are about 600 communicants on the island. At our last communion on, 1st April, we suspended six men for drunkenness and its accompanying bad conduct—we restored one formerly suspended—Received no new members yet. Have married twelve couples.

OTHER ISLANDS.

In regard to the progress of the work on the other islands, I may leave Messrs. McKenzie and Robertson to tell their own stories. On Nguna where Mr. Milne is located, the people seem very averse to the Gospel. They have all given up attendance on the services, but at the best only very few have ever patronized the worship. However, on the small isles of Matase and Pele there is hope. At the former place Mr. Milne has organized a church of 4 members, and has 30 readers and 40 attend services and school: total population 80. On Pele two men who have been instructed long wish to be baptized. Mr. Milne and his teachers conduct services at five places every Sabbath.

At Havannah Harbour, Mr. Macdonald has added to the church, till now he has 25 communicants, 32 baptized persons out of the total in that village of 35. Those who would not hear the Gospel removed to another place and built a new village. There are 8 or 9 villages in and around the harbour that do not worship, and very few of them will listen to the word at present. Mr. McKenzie is prospering in the work; so is Mr. Robertson. On Aniwa, Mr. Paton's long absence from the field is against the work. Mugon, the young chief that he had in Australia with him has returned *wrong in the head*, and has been doing some mischief. Tanna has not improved very rapidly—No church has yet been formed—about 240 altogether hear the Gospel more or less regularly. The attendance at Port Resolution is set down at 48 and that at Kwamera at 60. (This is the average attendance at the two head stations and out-stations.) From Fortuna we had no report beyond this, that, Mr. Watt and I visited the station and found all quiet and seemingly anxious to have their missionary back among them.

They told us that they were all dying, which may mean that a half dozen or so have died lately.

The teacher who seeks not to win souls is like a pearl-diver who keeps the shells but throws away the pearls.

The teacher who teaches carelessly seems to expect God to do his work—*teach the truth.*

Our India Mission.

LETTER FROM REV. J. FRASER CAMPBELL.

Madras, 4th May, 1877.

WHILE I shall try briefly to give some idea of the work in which I have been engaged, by recalling the conversations I have had with some of the natives, it will be almost necessary to begin by saying that truthfulness does not hold at all the same place here that it does among a people educated under the influence of Christianity, even among those who are not converted. Also, that the tendency of the average Hindoo is more speculative and less practical than among us, so that truth may be recognised by the intellect and admitted by the mouth, when the necessity for regulating the conduct accordingly is not at all so fully felt even as among merely nominal christians. The difficulties in the way of most young men publicly embracing Christ are very great. Add to this the character of the human heart in its dealing with God, everywhere, and it will be seen that we must not be too sanguine regarding every person whose conversations sound hopefully. But, on the other hand, much is doubtless genuine and may be regarded with great satisfaction and hopefulness.

A CONVERT.

J. is one whom I believe to be sincere, and I hope born of the spirit. The first time we met he told me he was "practically a christian." Afterwards I said to him that he was theoretically a christian, but could hardly call himself practically one so long as he did not submit himself to Christ's commands and confess him. "Yes," he said "I am practically a christian, I believe in Christ and endeavour to regulate my life by his teachings." He argued against its being his duty to confess Him, under present circumstances, and thus to forsake his family. But he does not seem satisfied; day after day we have conversations, and I hope that by and bye he will get light and strength to come out boldly. Speaking to him and others of regeneration, I asked him if he could testify from experience to the reality of such a change, and he said he thought he could. His faith in Christ seems to date back almost to the beginning of his connection with the Church of Scotland School, some three years ago. I regard him as a very hopeful case.

INQUIRERS.

Some time ago, some young men from

what was the Free Church College and is now the Christian College came and spent some hours in deeply interesting conversation, professing to be in earnest and anxiously seeking to know the way of salvation. Of course they already knew a great deal about Christ, but they were not convinced. I first asked them their own opinion. R. (a Brahmin) proposed acts of devotion; V. said he had told them obedience to the commandments. I showed them how these were only different sides of the same way, and that both were right provided we were sinless, but that for sinners, salvation *thus* was impossible, and then set before them Christ as our Head, and so our sin-bearer and our Life. They seemed very thankful, expressed themselves so, and asked leave to come again. A few days ago they came again, bringing others, and this time their question was as to the necessity of the external ordinances of Baptism and the Lord's Supper, against which they strongly argued. We are to meet again in a few days to resume the subject. One of these told me he had previously met me in company with a young Brahmin with whom I had a conversation at the door of a pagoda one evening, but who manifested a different spirit, confessing his unwillingness to come and talk with me *for fear he should be converted*.

ALMOST PERSUADED.

R. is another very interesting case, the brother of a convert and a teacher in connection with the Free Church Mission. He is a young man whom I think sincere and somewhat earnest, and almost persuaded. He has told me that he is a christian in heart, and has even come to me that I might pray with him. And yet he says there are still some points on which he is not satisfied, and he wishes to examine everything, and be sure before he takes any step—certainly a wise resolution. But he does not tell me what these points are that I might help him; perhaps if the social difficulties were removed he would not find the intellectual ones so obstinate. Here are four intimate friends, two of them Brahmin, whose father was wealthy till he lost, it is said, about \$70,000 by the failure of an English firm, and the fourth, a Sudra. They were among my earliest visitors, and three of them continue coming frequently, some times bringing a new friend. They seem very nice lads, and at least the three who continue their visits appear sincere seekers for truth; the other, who is one of the Brahmins, and the son of a Priest, has often struck me as having rather the spirit of a youthful gladiator delighting to have a

pass of arms, to see a new point, that he may learn if possible how to meet it. I sometimes think he is sincere at bottom, and means to fight to the death for his ancestral beliefs, but, if he finds them really untenable, to capitulate honourably and abandon them for a better. The other Brahmin has lately declared that he has now lost his faith in Hinduism, and believes in Christianity. I have earnestly sought to lead him, now that he has discovered the true Physician, to come to Him for the cure of his malady; and we wait the issue.

[Mr. Campbell specifies in his letter a number of other cases, but what we have given sufficiently indicate the kind of material he has to work upon. Eds.]

Juvenile Mission to India.

THE following letter from Miss Pigot to the Secretary of the Juvenile Mission Scheme will be read with interest:—

Calcutta, 3rd July, 1877.

Knowing that Miss Launders keeps you informed of much that is doing with us, I have refrained from troubling you with much correspondence. I feel, however, that we are so deeply indebted to you and other kind friends, that I must send you a special letter sometimes to acknowledge it. The orphans supported by your friends have become fewer. We have only Helen, Christina and Minnie; also Seta, supported by Miss Jane McLeod. Helen's school continues to progress most satisfactorily, and of it she will send you accounts herself from time to time. Christina was going into other hands. And I cannot tell yet what the end will be. A native catechist of the English Church has voluntarily been teaching our orphans to sing to Bengali airs, and thrown among them, he lost his heart to Christina! You will remember that her father is a catechist of our own Church, and so the parents were applied to, and we all were glad of this good marriage. There was some romance in his choosing the girl, and he has conceived some notion of there being courtship before marriage, so, after matters were decided and settled, he requested the other day that the parents should allow him some privacy in seeing his affianced. The parents were so shocked at such a heterodox proposal that they positively refused to give their daughter at all, and the marriage is thus far broken off. The father called to intimate this, but I was away, visiting our Zenanas. He left a letter for

me and I have not seen him yet to speak about it. The rejected bridegroom has seen me and has entrusted me with the whole charge and care of his sad case. He is greatly cut up. But, good man that he is, he prays that God would order what may seem best to Him, and save him from being carried away unduly by his own feelings.

Minnie must be considered as one of our young ones. But we are so pressed for workers, and she is so clever, I have just begun to make use of her. Harriet, one of our married orphans, now left a widow, has begun to do Zenana work for us. But as there are several books in the present curriculum not in vogue at the time that she was a pupil, she is not able to cope so well with her scholars, and Minnie has been put on to fill in her deficiencies. For Bible instruction and all spiritual teaching, Harriet is most suited. It is a good combination of work, setting these two together, and Minnie's friends will pray for a blessing upon it.

I have been sorely anxious about Seta for some time past. Her sight suddenly began to fail her, and in a few days she could distinguish nothing. She is a plump girl, and sufficiently grown for her age. The doctors attribute her blindness to her weakness of constitution, which must be traced to the injuries she sustained in her early famine sufferings. She has been many weeks at the hospital, and only came back to us last night, just a shade better, but forbidden to use her eyes for a month. I trust this will not be a permanent loss. The poor child seemed heart-broken for fear of this. But the doctor assures us it is only constitutional and nothing organic. We must then hope the best.

Our real sorrow has been at poor Janet's death. I think I have given some account of her being burned. I was then in hopes that she would recover. She was otherwise in a delicate state, and, an accident supervening this burn, she sank at once from this second cause. None of her friends was beside her at the time of her death. The nurse happened to go to her just at the juncture. She said very quietly, 'I am dying,' and she drew her hands up and held them together as if in prayer, and while in the act, so gently did her spirit pass away that the nurse looked on her, not able to make it out until she called to the doctor, and he pronounced her dead.

Poor girl! she seemed to cling to the Orphanage, with a yearning that I have hardly seen in any of the others. Her heart was always overflowing with her married life happiness, and the generosity and kindness

of her husband. It was to fill up no lack that she came here, but in the clinging love that a child might feel to its dear mother. And it is no small thing that our Orphanage should become a life affection to these poor desolate ones, ever bearing the lost ones, and carrying them in our arms.

I wish to enlist your sympathy in the children of some of our Christians. Hitherto we have confined our Orphanage to the deserted and homeless children. This class does not seem to be so largely found as formerly. No doubt owing to the prompt and efficacious endeavours of our Government in preventing the excessive destitution that prevailed formerly. However, the "poor ye have always with you," and now daily there is rising up a set that is coming into new existence. The converts from Hinduism and the rearing of Orphanages has given rise to an extensive Christian community. The schools and training for poorer families, as in Christian lands, have not been thought of as yet for this growing Christian people. I am venturing to take two or three such Christian children, whom I think it urgent we should help. And I am sure you and other friends will not fail to receive them, and give them a chance to grow up true lights and examples. Many families are so poor that they can do nothing for any of their children. Others make an effort for the boys, and the girls are wholly neglected. And in a land of such gross darkness it is very important that our Christians should be well enlightened. The fathers are engrossed with their work. Mothers are overcome with domestic and pecuniary difficulties, and the children of the poorer Christians have no chance unless we come forward at this stage and undertake to do for their children as we did for them when we rescued them from heathenism. We shall not need to do this when Christianity gains more breadth and gets more consolidated in the country. But at this crisis, as they are being formed, we should help to mould them and give them some substance. And it is for this that I ask support—for pressing cases among our Christian poor. I received one such little girl yesterday, whose name is Râhel (Rachel) eight years of age, slight and small, with most perfect features, and such large deep thoughtful eyes. She is most intelligent and eager to learn, but is wholly ignorant as yet. She looks just a choice vessel, in whom we might expect a most effective gentlewoman. The mother has had Orphanage training

I must add my grateful acknowledgements for the two valuable boxes you forwarded. The dolls were a remarkable gift.

I was very deficient in my supply, and brought a quantity here at which I had toiled and stitched for several nights, and it was a sore struggle to get them done. I then counted up my number and found a large deficiency still, when that very day your large box arrived, and gave me the exact number, not one less or more than I was needing. It seemed to me just the verification "that before they call I shall hear." The articles for our Bazaar were a little too late for the sale, but I have been disposing of the things privately and hope to effect the sale of the whole of them ere long. Every article was most thankfully received and every contributor may feel satisfied to know that nothing will fail to do its good errand.

M. PIGOT.

Many readers will doubtless notice what Miss Pigot says about the dolls she was obliged to dress herself, and what a task she found it—encroaching so much on her valuable strength and time. There must be many of our young readers who would find it a pleasant task to dress a few dolls during the long winter evenings and which could be sent out to Calcutta to cheer Miss Pigot and save her time for more important work. Who will remember it?

Formosa.

LETTER FROM REV. G. L. MCKAY.

Toa-liong-pong, May 18th, 1877.

THREE months have now nearly passed since I was at the Port of Tamsui.

When I left that place last I went to An-po with all the students and remained there over a month. You remember that the chapel which was put up there by the people themselves was destroyed by fire last summer. The enemies of the gospel thought they could in that way hinder our work; but they know by this time that they were greatly mistaken. A mason was employed, and in a very short time a substantial building stood on the old site. It was opened, April 8th, and upwards of 250 people were present. Strange enough, the parties who were accused of setting fire to the old building are quite friendly now and called several times at the new building to see me. From An-po I proceeded with the students to Kelung and during my stay of two weeks there had glorious evangelistic meetings every night. The last evening was intensely interesting, for the chapel was crowded, and all seemed to take a lively part in the services which were conducted by myself and students. From Kelung I returned to Chin-nih where a chapel had been established more than four years ago. We always suffered there for want of a better building than

the damp house we rented. It was a source of indescribable joy to me personally to see the largest and most substantial chapel in North Formosa opened on the 6th inst. when about 300 hearers were present. But for a rain storm that arose the number would have been much larger. And were it not that a fire destroyed the village last year and that several of our hearers met serious troubles the subscription from the people towards erecting the new chapel would amount to upwards of \$250. As things then turned out we had to push on and build the chapel as soon as possible. I hope the day will never come when the Church in Carada will write and say "You must stop chapel-building for we have no funds."

If we would have an *aggressive and vigorous* Church amongst such a people as the Chinese *we must have funds at our disposal. Otherwise the work must suffer.* I will not at present enter into details as to *why* this should be so. Suffice it to state that the success of the work here will depend greatly on the *native* preachers. Now, if they are compelled to live in low, dark, damp buildings where they *cannot possibly escape fever* they cannot labour efficiently, and if they cannot do that, the work *must suffer.* Indeed the work of the Foreign Missionary in due time will be simply to superintend the mission. *China's millions must be converted by her own sons!*

I sometimes think if I had a voice which could be heard in the streets, houses, and Churches in Canada, I would stand on a hill top here and call on *every* man, woman and child who loves Jesus Christ to *give, yes give liberally* to maintain His cause in these ends of the earth. As it is, I call on Jehovah from hill and valley to remember Zion in the Dominion of Canada and cause her to *arise and shine* that the world in wonder may behold her. From Chin-nih I went to a place called Pachien-nâ and in the street dispensed medicines and preached the gospel of Jesus to 500 people many of whom heard it before in the different chapels.

I have had three months now without interruption teaching the students and had three examinations which were *most satisfactory.* I still superintend the studies of the native teachers and examine them every month. It is only just to state that they are growing in *power and wisdom.* May God give them grace therewith.

During the last three months I taught the students six chapters of the Acts of the Apostles; six Psalms and three chapters of 1st Kings, also Church History over a period of two centuries, also the "Confucian Analects" and the geography of Great Britain

and China. Let us never cease to plead with God to convert China speedily. Dr. Fraser was at the opening of the two chapels referred to above: himself and family are well.

Religious News Summary.

ALAS for the lands that lie under the baleful shadow of the Crescent! Christian congregations, gathered carefully and tearfully in course of recent years by Protestant missionaries, have been scattered far and wide, and missionaries have been compelled to flee for their lives. Mission work is of course reduced to a minimum. But this tearing up of the land by the sharp plowshare of war may lead to better harvests in coming days.

And India—what can be said of the land where the moans of hunger bitten multitudes float on every breeze! Myriads are dying of starvation, or the results of inadequate food. Missionaries have had abundant opportunities of proving their benevolence and self-denial in the presence of the starving multitudes. The British people, in the largeness of their Christian charity, have already raised about a million dollars for the relief of the distressed.

Both in India and China, Missionary Conferences have been held recently which have served greatly to cheer and strengthen the faithful soldiers of the cross in those fields. More men are being sent forth to toil among the degraded victims of idolatry and vice. It will be long ere the Presbyterians secure such another man in China as Carstairs Douglas, whose recent fall all join in regretting.

African Missions have lately suffered a double loss. Dr. Black of the Nyassa Mission has fallen, and after him Dr. Smith of the Nyanza mission. They were both Scotsmen, and like-minded in all that related to the Kingdom of Christ. Mr. H. M. Stanley has demonstrated that the Congo flows from the great lakes explored by Livingstone. The civilized world has now obtained a glimpse of the vast, fertile, wild, and lonely central regions of Africa. Cameron and Stanley have completed the work which Livingstone so heroically carried forward for years. Thousands of Christian and civilized negroes from the Southern States are arranging for a migration to Liberia, a free state in their own beloved Africa. Should this plan be carried out, Christianity and civilization may be carried into the heart of Africa by the descendants of the victims of the Slave Trade.

The London Missionary Society is prose-

cuting hopefully the task of exploring the dark and long-neglected island of New Guinea. Their agents have reached far inland; their reception was hopeful; and teachers have been located in different places. In England, the Confessional scandals continue to create agitation. The opposing parties in the Established Church are doing what they can to make their respective antagonists uncomfortable in their position. The Romanizing party shows much tact and courage, but it does not appear to be making any real headway in the country.

In France, the Church is lending all its influence in favour of the re-actionary political policy of the President. It is reported that the Pope has sent special agents to Paris to promote the cause he has so much at heart, namely, the overthrow of the Republicans.

In Hungary it has been the habit for the past few months to order services of praise in the Roman Catholic Churches to celebrate the victories of the Turks. This has been stopped through the influence of Cardinal-Archbishop Strossmayer.

The Emperor William has again spoken words of cheer to the pastors of the Evangelical Church in Prussia, while his great minister, Prince Bismarck, insists that Presbyterianism is essential to the well-being and success of Protestantism.

The battle of the Sabbath rest is being fought with vigour in Philadelphia. The directors of the Permanent Exhibition have broken faith with the public by opening their Exhibition on the Lord's Day.

Sabbath Observance.

DR. Andrew Thomson, reading a paper before the Council at Edinburgh, counted as a hopeful sign of the times that "the Dominion Government had issued an order forbidding the running of railway trains on Sundays, except in cases of great emergency." We fear that the order spoken of has not in its results realized the expectations of the people in response to whose remonstrances it was issued. All winter, mail-trains thundered over the lines on the Lord's day. If no change be made in the days for dispatching the English mails, the same scenes will recur on our railways next winter. Would it not be well to consider in time what can be done to remedy an acknowledged evil? We are bound to believe that the Government will gladly do all in its power to meet the views of the people, what then is the will, what are the views of the Christian people of this Dominion? Shall the English mails

leave Halifax steadily on the Lord's day? Will the mail train from the Upper Provinces be continued due at Halifax between 2 and 6 P. M. every Lord's Day? The matter surely demands most serious consideration.

Dr. Thompson states that in Germany the Council of the Protestant Church has addressed a note to its district Synods requesting them to consider and report to the provincial Synods on the following points, viz.:—The causes of prevailing Sabbath desecration; its results on the moral, social, and religious life of the people, and the means which should be adopted to ensure the proper hallowing of the Lord's day.

By one of its most recent votes, the British Legislature refused to be drawn into concessions, the first effect of which would be to degrade the Sabbath into a day of mere æsthetic enjoyment or animal pleasure, and the next, to turn it into a day of toil. And looking for a moment beyond strictly Christian lines, it is noted as a fact of unique interest that the Government of the Japanese people, who are only beginning as yet to grope their way to Christ an light, recently passed a law enjoining a Seventh Day rest. But by far the most important special movement in the interests of the Lord's-day had been that which was initiated by the Sabbath Congress held at Geneva in the closing days of September last, for the purpose of forming an international confederation for the revival in Europe of reverence for and observance of the Lord's-day upon the basis of Holy Scripture. Between 400 and 500 deputies were present from almost every country in Europe, the greater number representing societies and Churches, more than one of them commissioned from crowned heads, to express the interest of their Royal or Imperial master in the sacred cause for which the Congress had met. A spirit of cheerful devotion pervaded the discussions, and no doubt helped much to bring about the unanimity in which the deliberations issued.

The first of a series of resolutions was moved by Professor Gidet, of Neuchâtel, and with two exceptions, carried the consent of the whole Congress. It distinctly based the action of the confederation not upon mere humanitarian grounds, but upon the fact of the Sabbath's divine institution, and its universal and perpetual obligation. It was an appropriate close to the proceedings of the Congress, and had a true historic fitness about it, that when on the following Lord's-day the deputies once more assembled, along with many of the Christian people of Geneva, in Calvin's old Cathedral of St. Pierre, crowding its vast space to its very gates, they pledged themselves anew,

amidst thanksgiving and praise, to the Lord of the Sabbath and to one another as the defenders of that day which the world had been commanded at the beginning of time, and afterwards from the clefts of Sinai, to keep Holy to the Lord.

It appears that in Australia, as well as in Europe and America, the Sabbath battle is being fought. Much is at stake for time and for eternity.

It was one of the many good services that had been rendered by the recent Sabbath Congress at Geneva, to prove that there was a vast amount of unnecessary and unjustifiable labour on the Lord's day in the post office arrangements of almost every country in Europe. It is the duty of Governments to reduce labour in the public establishments and offices under their control to the lowest minimum consistent with the public weal, and not to raise a mere matter of convenience which better management would dispose of into a necessity.

The extent to which the electric telegraph spread and ramified over all civilised countries was sufficient to meet every real case of exigency which arose from the necessity of immediate communication between distant places, and so to render unnecessary both the delivery of letters and the arrangements required in order to their delivery on the Lord's day. A late President of the United States issued an order on the subject of Sabbath observance by the servants of the Government, which did equal honour to himself and to the great people in whose name he spoke:—"The President, Commander in Chief of the army and navy, desires to enforce the orderly observance of the Sabbath by the officers and men of the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiments of a Christian people, and a due regard for the divine will, demanded that the Sunday labour of the army and navy be reduced to a measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled by the profanation of the day or name of the Most High."

The railway system has done much to abolish the Sabbath for hundreds of thousands of people. Between 80,000 and 100,000 labourers are required to turn out in Great Britain alone, and to work steadily on that day, and no doubt the number is still larger in America. Apart from the highest of all interests, there are also the loud claims of humanity, for the fact is attracting the notice of philanthropists

and social reformers, that employes on the railways become prematurely old, and are subject to many forms of disease that shorten life. Dr. Thomson remarked that the General Council had it in its power to send a great moral influence over Christendom, and representatives from many lands would carry home with them much of that influence to the spheres of their ministry.

Let them identify themselves as their Presbyterian fathers would have done with the cause of the Lord's day, as the priceless gift of heaven to man, rich in blessings, alike for his body and for his soul. There were brethren who were seeking with a very agony of earnestness to restore to their country its lost Sabbath. Let them cheer such in efforts of mingled religion and patriotism. There were Christian churches in some countries, especially in some of the British Colonies, who were nobly fighting the cause of the Sabbath at this very hour. The mammon spirit was trying to buy it up from needy workers, and to turn the men that would sell it to serfs. Let these earnest men who knew how much the future prosperity of those young nations was dependent on their possession of a day that can neither be bought nor sold, and that should be wholly consecrated to religion, hear their cry from afar, "Hold fast that which thou hast received; let no man take thy crown." And let those who still retained their Sabbaths in no small portion of their integrity be on the watch against every hostile influence that would rifle them of the bliss by little and little, knowing that it was a thousand times more easy to preserve than it would be to recover it after it ceased to be interwoven with a nation's habits and institutions, and men had become reconciled to an evil because they had become familiar with it. And when their moral training was blighted, where were our national strength, our solidity, our order, our liberty, our elements of greatness and power? It would require no visible judgments from heaven to ensure its decadence. The secret of its ruin was working in it. And already had the finger of God inscribed on it, "Ichabod, the glory has departed."

The Railway strikes and riots in the United States are of themselves an illustration of the necessity, of not merely resting on the Lord's Day, but devoting its precious hours to the religious and moral training of the people. Let a man lose his Sabbath, let him toil and become brutalized on that day, and little hope can be entertained that he can become or continue a good citizen, or in any sense a very useful member of society.

The Presbyterian Record.

MONTREAL: 1 NOVEMBER, 1877.

JAMES CROIL, {
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION :
210 St. James Street, Montreal.

Price : 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

WE have the honour of stating that in deference to the desire of the General Assembly, as expressed in the minutes of its last meeting, there will, in the meantime, be no change in the Editorial department of the RECORD.

The Committee having resolved that the price of the magazine shall remain the same for the year 1878, namely *twenty-five cents per annum*, when sent in parcels to one address, we find that with our present circulation it is impossible to entertain the idea of enlarging our sheet. We propose, however, to curtail, somewhat, the space heretofore occupied by advertisements and, to that extent, to increase the reading matter.

OUR CIRCULATION remains stationary at about 34,000 copies monthly. From a commercial point of view, and compared with that of similar journals, this amount of patronage is encouraging. But when it is remembered that there are at least 75,000 families connected with the Church, in the congregations and mission stations, it is obvious not only that there is room for a largely increased circulation, but that the interests of the Church imperatively demand it. It is only by an intelligent appreciation of the nature and extent, and the progress of the various departments of the Church's work, that we can reasonably hope to secure the interest and the support of the people on

behalf of it. And we know of no way in which the necessary information can be so readily and so cheaply conveyed as through the columns of THE PRESBYTERIAN RECORD. Each Kirk session should make sure that a copy of the RECORD finds its way regularly into every family, even if this should be done at its own expense. The question should not be whether the Session can afford to do this, but, rather, whether the congregation can afford to do without the RECORD.

We are extremely grateful for the kindness of our friends by whose efforts the RECORD occupies the position it already does. We earnestly invite their continued co-operation, that it may become increasingly useful. On our part, we promise to leave nothing that lies in our power undone to make the PRESBYTERIAN RECORD a welcome visitor in every household.

Any contemplated change in the number of copies required for 1878 should be made known to us by the 1st December, if possible. It will be understood that the same number of copies will be forwarded for next year to the several congregations as is now on our dispatch list, unless we are otherwise instructed.

SUPPLEMENTING FUND. SYNOD OF THE MARITIME PROVINCES.

Briefly stated, the position of Fund is this : The half yearly Supplements fall due on the first day of January next, and to enable the Treasurer to make these payments, about *Two Thousand Dollars* will require to come in between that time and this. The Committee and all concerned will feel themselves greatly embarrassed if the needful means are not forthcoming by that time.

It is to be hoped that the above statement will call forth the accustomed liberality of our people. The Supplements granted are in no case very large. They have been made with the utmost care. They are absolutely essential to the existence of many a weak and struggling congregation, as well as to the comfort and usefulness of many a devoted servant of Christ. To diminish them therefore would be a heavy blow and sore discouragement where these are least deserved; nay more, it would be a distinct breach of faith for which the Church is not prepared.

Hitherto, in this part of the Church, we have been enabled to meet fully and punctually all our obligations to our Supplemented congregations, and we want our record to be as satisfactory for the future, but this can only be by our people coming up to our help. I trust that their response to this appeal will show that they know "how to support the weak," and that they "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." THOS. SEDGWICK, *Convener*.
Tatamagouche, N S., Oct. 10th, 1877.

FORMOSA MISSION.

For the year ending 31st Oct., 1876, the Rev. G. L. McKay and Dr. J. B. Fraser gave each a donation of \$100 for the Formosa Mission, this amount being duly charged in the accounts of the mission as sent home by them. Previous acknowledgment was omitted through oversight. W. R.

GENERAL PRESBYTERIAN COUNCIL PROCEEDINGS.—Subscribers will be duly informed of the arrival of the books, and in the meantime the subscription list is still open at our office 210 St. James Street, Montreal. Price, delivered here, \$1 50.

Literature.

RAINSFORD'S SERMONS AND BIBLE READINGS: *Belford Brothers*, Toronto: Montreal, *Dawson Brothers*. This very tastefully got up little volume is prefaced with an interesting biographical sketch, and embellished with a very good looking photograph of Mr. Rainsford, with whose evangelistic work in Toronto and elsewhere most of our readers are doubtless familiar. It is difficult to account for the marvellous success which has attended Mr. Rainsford's ministrations otherwise than by attributing it mainly to the intense earnestness which he throws into his services and the pointed and practical manner in which he brings the truth home to his hearers. He proclaims no new gospel, but repeats "the old old story," simply, and effectively. His sermons are not models of composition. They were evidently never written with a view to publication. Their appearance, however, in this form will no doubt be very acceptable to many whose hearts were touched by the preacher's voice.

THE GREAT PEW CASE, compiled by Mr. R. D. McGibbon, *Montreal*: Dawson Brothers, p.p. 107; price 50 cents. This skillfully arranged pamphlet gives a connected and impartial resumé of the now somewhat celebrated case, "James Johnston vs. St. Andrew's Church, Montreal." It contains the

remarks of all the Judges before whom it was tried, and of their Lordships the Justices of the Supreme Court. The greater importance attaches to this case inasmuch as it is the first in which an appeal has been taken from the Supreme Court of Canada to the Privy Council.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, Rev. Andrew Kennedy, London, Ont., Agent. Price \$2 35.

ALSO, FROM DAWSON BROS., MONTREAL: *Books for Young People*. SIX SINNERS, by Campbell Wheaton. DIANA, by Susan Warner, author of the Wide, Wide, World.

Poetry.

THE MINISTER'S SABBATH NIGHT,

REST him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him, and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet, new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power,
O speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let Thy calm
Fall on his soul to-night. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart, and still
Each overstraining throb, each pulsing pain,
Then, in the stillness, breathe upon the strings,
And let Thy holy music overflow
With soothing power his listening, resting soul.

Frances Ridley Havergal.

MEETINGS OF PRESBYTERIES.

Montreal—Tuesday, 8th January, 11 a.m.
Ottawa—Tuesday, 6th November, 3 p.m.
Miramichi—Tuesday, 6th November.
Toronto—Tuesday, 6th November, 11 a.m.
Lindsay—Tuesday, 27th Nov., 11 a.m.
Stratford—Tuesday, 11th Dec., 10 a.m.
Glengarry—Tuesday, 8th January, 11 a.m.
Guelph—Tuesday, 13th November, 10 a.m.
Barrie—Tuesday, 4th December, 11 a.m.
Whitby—Tuesday, 18th December, 11 a.m.
Saugeen—Tuesday, 18th December, 2 p.m.
Paris—Tuesday, 18th December, 7.30 p.m.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 1st OCTOBER, 1877.

ASSEMBLY FUND.

Received to 2nd Sept '77.	\$316.62
Smith's Fall, Union Ch...	8.00
Acton, Knox Ch	29.00
Utica	1.50
Toronto, St Andw's Ch St	5.10
Kennebec Road	2.00
Cannington	2.65
Scarborough, Knox Ch...	12.00
Perth, St Andrew's.....	10.00
Kippen	5.00
Greenhill Station	1.00
Montreal, St Paul's.....	40.40
Wroxeter	7.63
Forwich	3.85
Malton	3.00
Mill Point	1.70
Carlisle	3.00
Ailsa Craig	3.50
Nairn	1.50
Aurora	3.50

\$451.45

HOME MISSION FUND.

Received to 2nd Sept. '77.	\$1513.76
Toronto, St Andw, King St	300.00
Acton, Knox Ch	10.00
Avonbank	30.40
Kennebec Road	6.00
Perth, St Andrew's.....	15.00
Hawkesbury	7.55
L'Original	4.58
Lochaber	2.10
Buckingham	6.45
Cumberland	3.81

\$1898.85

FOREIGN MISSION.

Received to 2nd Sept. '77.	\$979.34
Toronto, St Andw, King St	200.00
E Cook, Sarnia, China ..	2.00
do do India	2.00
Brucefield, Rev J Ross's	
Cong	59.00
Kennebec Road	3.00
Perth, St Andrew's.....	15.00
Hawkesbury	7.55
L'Original	4.58
Lochaber	2.10
Buckingham	6.05
Cumberland	3.81

\$1284.43

WIDOWS AND ORPHANS' FUND.

Received to 2nd Sept. '77.	\$263.06
Sydenham, St Paul's Ch ..	3.69
St Vincent, Knox Ch	3.01
Mount Pleasant	5.50
Burford	5.00
Acton, Knox Ch	9.42
Amherstburgh	2.83
Eddies	10.00
Bluevale	8.00
Hampden	4.00
Hillsburgh	5.70
Price's Corners	3.14
Ross, &c. &c	6.00
English Settlement	8.00
Westwell	6.00
West Gwillimbury 1st....	6.00

Dungannon & Port Albert	13 25
Longwood, Guthries Ch...	5.00
Mill Point	2.52

\$370.12

With Rates from Revds Robert
Rodgers and James Hume.

AGED AND INFIRM MINISTERS'
FUND.

Received to 2nd Sept.	\$80.66
Lake Shore & Leith	6.37
Sydenham, St Paul's Ch...	3.70
St Vincent, Knox Ch	3.01
Erskine Ch, Pickering	3.00
Claremont	5.25
Pakenham, St Andrew's ..	5.00
Kennebec Road	2.50
Rev James Hume	3.00
Pictou	8.00
Milverton	9.70

\$130.19

COLLEGES ORDINARY FUND.

Received to 2nd Sept.	\$882.00
Toronto, St Adw, King St	150.00
Avonbank	10.00

\$542.00

KNOX COLLEGE BUILDING FUND.

Received to 2nd Sept	\$2784.68
North Easthope, per Mr	
D Stewart	26.00
Milverton, per Rev P	
Musgrave	4.00
A McCallum, Yarmouth.	2.00
Proffine, per Jas Car-	
michael	36.00
Richmondhill, per Rev J	
Deek	3.50
Port Dalhousie, per Mr A	
Nelson	20.00
T R Bain, Toronto	15.00

\$2891.18

MANITOBA COLLEGE, BUILDING
DEBT.

Received to 2nd Sept.	\$261.57
Boston Church	1.60
Milton, Knox Ch	1.15
Toronto, St Andrew's,	
King St, addl	2.00

\$266.32

MANITOBA COLLEGE, ORDINARY
FUND.

Boston Church	\$ 3.20
Milton, Knox Ch	2.30
Toronto, St Adw, King St	30.00

\$35.50

CONTRIBUTIONS FOR THE

SUFFERERS BY THE LATE FIRE, AT ST. JOHNS, N. B.	
Received to 2nd Sept	\$523.93
Boston Ch, for Building	
Churches	11.35
Milton, Knox Church, for	
Building Churches	5.65

\$510.93

RECEIVED BY REV. DR. MCGRE-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO OCT., 1st.

FOREIGN MISSIONS.

Acknowledged already ..	\$1300.70
Noel	17.00
Lady in Cong of Rev Dr	
Bruce, of Sutherland's	
Riv and V C	2.00
Ladies' Sewing Circle,	
Clifton	5.00
A young man, Springside	12.00
A young Lady	10.00
Stewiacke	25.00
Miss Montgomery, P E I,	
per Rev T Duncan	5.00
Chipman, N B	10.00
St Andrew's Ch, Chatham	59.15
A friend, Sheet Harbour.	2.00
Miss L Henry, Smith's	
Cove, E Shore	1.00
Geo Grant, Scotch Hill...	24.00
Mrs G Munro, New York	30.00
St Andrew's, N B	13.00
Legacy of Rev John Munro	
late of Wallace	100.00
Cornwallis North	8.00
North Bedeque	30.00
Antigonish	35.50

\$1689.35

DAYSpring AND MISSION SCHOOLS.

Acknowledged already ..	\$404.63
Richmond, N Brunswick.	26.70
St James Ch Sab Soc, Dart-	
mouth	10.00
J Butler's children, Mush-	
aloon, E Shore	1.00
Sheet Harbour Cong \$31	
as follows:-	
Sheet Harbour	11.50
Tangier	5.10
Mooseland	1.45
Spry Bay	4.50
Quoddy	2.97
Salmon River	8.13
Moser River	2.35

\$473.38

HOME MISSIONS.

Acknowledged already ..	\$1511.59
Ladies' Sewing Circle,	
Clifton	5.00
Chalmer's Church	28.00

\$1544.59

SUPPLEMENTING FUND

Acknowledged already ..	\$2228.65
Stewiacke	18.82
Col. Com. Pres. Church of	
Ireland, £ 00 stg	435.00
Geo Grant, Scotch Hill...	12.00

\$2749.47

COLLEGE FUND.

Acknowledged already ..	\$2484.49
Chipman, N B	6.00

\$2490.49

AGED AND INFIRM MINISTER'S
FUND.

St Luke's Ch, Bathurst	13.00
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**THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORBES & Co., TREASURERS,
HALIFAX.**

Previously ack'd wledg'd	\$138° 0.27
J J Bremner, Halifax	100.00
W S Stirling, do	100.00
Wm Robertson, do	125.00
Rev S Archibald, do	50.00
Dani Hattie, Sherbrooke	30.00
United Ch, New Glasgow	40.00
Alex Campbell, do	5.00
John McKay, do	15.00
D Falconer, Halifax	100.00
Jas McLean, Maitland	25.00
Geo Frieze, do	100.00
Rev L G McNeil, do	33.00
Angus Ross, do	3.00
Robt Beaton, do	50.00
Fred W Thompson, do	30.00
W McKittrick, Kentville	20.00
Miss McKittrick, do	1.00
J B Leishman, London	750.00
	\$15410.27

WIDOWS' AND ORPHANS FUND

*Late in connection with the Church
of Scotland.*

James Croil, Montreal, Treas.

Perth, St Andrew's Ch...	\$20.00
New Edinburgh	4.00
Valleyfield	13.00

FRENCH EVANGELIZATION.

*Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 10th October.*

Received to 7th Sept.	\$7777.96
Bothwell	12.00
do Sab So	10.00
Sutherland's Corners	2.00
Cotswood	1.00
Goderich (Gaelic)	3.00
Holstein	9.47
Amos	6.78
Fairbairn	4.75
Russelltown Flats	10.00
Lanark, addl	2.00
St Sylvester	6.00
Ayton & E Normanby	6.25
Rev H McGregor Kintyre	10.00
Georgetown, Que, addl	12.00
S Kinloss & Lucknow	22.57
Dresden	3.30
Consecon	5.00
St Peter's Madoc Cong	7.00
do Sab So	2.50

Miss E Cook, Sarnia	2.00
English Settlement S S	3.00
Ancaster East	13.10
Mill Haven	3.53
Lavant	7.43
Rev S Munn, Harbour	
Grace Nfld	10.00
John P Jillard	5.00
S Munn, Montreal	5.00
N Gower & Wellington	2.25
West Bay, Cape Breton	8.20
W Urquhart, West Bay	2.00
C Nicholson, West Bay	1.00
Points Comg, per R Hill	2.82
Luke Megantic	7.50
Hytheswood	2.00
Port au Prince	2.34
do Sab So	3.45
Base River	8.00
do Sab So	5.33
Farnham Centre	4.00
Alexandria	11.00
Bryson	4.57
Portage du Fort	1.24
St Andrew's, Perth	11.00
Sandhill & Caledon E	3.33
Waldemar	2.00
Fraser Ch, Lucan	1.24
Ormiston Ch, Lucan	3.00
Ross	9.00
Guthrie Ch, Longwood	9.00
Carp	15.00
Edwardsburgh & Iroquois	9.20
Scotstown	14.01
E Nottawasaga, Creemore	
and Dunedin	10.00
Widder	13.37
St Lambert	3.01
Bathurst	10.10
Oneida	13.28
Gravenhurst	2.60
Gabarus, C B	3.75
Ottawa, French Ch	5.50
Per Miss E A Thompson, Newtonville	9.00
W Davidson, sen, Carling- ford	3.25
Per Rev Dr Reid, Toronto:	
Streetsville	21.00
Bear Creek	16.77
Queensville	2.75
Ravenshoe	7.20
Avonbank	10.00
Tiverton	12.00
N Gwillimbury	2.55
Cannington	10.00
Malton	15.00
Per Rev Dr McGregor, Halifax:	
St John Ch, Windsor,	
N S Sab So	12.00
West River	12.10
Earlton	8.42
Clifton	12.88
Clifton, Ladies Sewing Circle	5.00
Baillie, Tower Hill and outposts	6.70

United Ch, New Glasgow	119.77
Chipman, N B	13.00
Geo Grant, Scotch Hill	12.00
St Peter's, C B	3.62
	\$3437.84

PRESBYTERIAN COLLEGE, MONTREAL

*Subscriptions received to
12th October, 1877.*

Warden King, Treasurer.

ORDINARY REVENUE.

Nepean Congregation	4.00
Elgin & Athelstane do	5.00
Castleford, do	5.00
Kennebec Road	3.00
A Student of the College	8.00

ORDINARY REVENUE DEBT.

Russell, per R Whillans	\$25.00
N Gower, do	10.00

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THERE WAS A MAN whose slender stock of wit scarce raised him above idiocy, but who had been taught by the Spirit a knowledge above all human wisdom. A friend wishing to find out whether he had any ideas on the subject of religion, said to him one day, "It is hard work is it not, to get to heaven?" He was surprised to receive the answer, "No; it is easy. There are only three steps—first, out of self; second, into Christ; third, into heaven."

"HOW MUCH DID HE LEAVE?" inquired a gentleman of an acquaintance, on learning the death of a wealthy citizen. "Everything," responded the truthful man, "he didn't take a dollar with him."

DR. JOHN HALL SAYS that in England people are divided into churchmen and dissenters, but that in America they might properly be divided into churchmen and absenters.

Educational and Book Notices.

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The Rev. Hugh McLeod, D.D., Moderator of the General Assembly, visitor and Honorary Director.

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Brantford, Ontario, }
Feb. 1st, 1876.

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The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. WM. TASSIE, M.A., L.L.D. Galt, Feb. 1st, '76. Head Master.



Four Departments: Arts, Preparatory, Commercial & Agricultural. 10 Professors & Teachers. Board, washing, Fuel, Light, c., \$2.50 per week. Tuition from \$5 to \$10 per term. The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness, and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

ness, and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

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THE WHITBY HIGH SCHOOL.

WHITBY: ONTARIO.

THIS long established and well-known School was re-opened Sept. 3rd. The Head Master is prepared to receive into his house Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For record of the School and further particulars, apply to GEO. H. ROBINSON, M.A., Head Master.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consists of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 30 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the HEAD MASTER.

DECEMBER, 1877.

The Missionary World.

HOW beautiful upon the mountains the feet of the messengers that proclaim glad tidings of peace! These messengers are delivering their message in the Turkish Empire, even amid the marching of armies, the raids of savages, and thunder of battle. The Presbyterian Board and the American Board are doing a noble work there, and sowing a seed which perhaps shall spring up all the better after the fearful plowing of the land by the sharp ploughshare of war. How terrible upon the mountains and in the vales of that land, the marching of men of blood who spare neither mother nor infant,—who have no pity for the weak and helpless,—who show no mercy and apparently expect none! What a fearful commentary in the eyes of the world on the cruelty and folly and wickedness of men who are not under the power of the Gospel! It is good news then, that at this hour there are in Turkey 150 evangelical missionaries, 50 native pastors, 70 native churches, 60 stations, with about 20,000 enrolled converts. There are 17 Christian Boarding Schools, and 234 common schools. The Bible has been translated into Arabic, Osmanli-Turkish, Greco-Turkish, Armeno-Turkish, Armenian, and Modern Greek, and it is having a fair circulation in all, but especially in Arabic.

The Russian Empire—so vast, so unwieldy, so warlike—must itself be leavened by the living and pure Word of God before it can justly be regarded as the champion of Christendom. The Greek Church is little, if at all, in advance of the Roman Catholic in purity of faith and worship, the chief feature in favour of the Greek Church in Russia being its tolerance of the Bible in the language of the people. It is feared

by Protestant missionaries in Turkey that if Russia was to take possession of the country her rule would be more tyrannical, and practically more repressive of Protestantism than the rule of the Porte has been.

Here is a fact from Harput, in Eastern Turkey, which may well be coned with profit. The Turks, old and young, come to Sabbath School. None consider themselves too old to attend. All regard it as a duty and privilege to be where the word of God is made the subject of careful study. They read the Bible in their homes more than any or all other books. In this way, says the missionary, there is more Scripture knowledge among the people than you would find in many places at home.

A rich blessing has been descending during the year on the missions of the American Board. There were reported at the recent anniversary no fewer than twenty new churches and eighteen hundred new members. In Japan, the number of Churches and missionaries has doubled during the year; but what are these in an empire of forty millions! Five hundred new members have been reported from Micronesia: the isles thus turning to the Lord.

Never give up in the Lord's work! What an example of perseverance is furnished by the story of the Presbyterian Mission in Canton! For twenty-five years the missionaries laboured, and at the close of that period had gathered only thirty-three converts. In the next seven years the numbers increased six-fold, and the growth now is steady and comparatively rapid. In 1833 there were in all China two missionaries and two converts. Now there is a Presbyterian "Synod of China." A conference attended by 120 missionaries can be held regularly. Some 500 missionaries have laboured in China; and the converts number

from 12,000 to 14,000. When Morrison, the illustrious pioneer, was leaving for China, the consignees of the ship said to him: "Well: do you expect that you are going to convert the Chinese?" His answer was true and right: "No, I am not: *but God is!*" That is just the word for us: we cannot convert the world, but God can, and will.

Famine still keeps its deadly grip upon Northern China. The people are perishing in thousands from hunger, fever, and cholera. Multitudes hasten to their idols and temples and pour out petitions to their gods, and offer sacrifices; but the famine and plague devour all the same. The missionaries—few and far between—do what they can to lighten the awful gloom; but to what avail their exertions in so vast a field of woe! What we say of China is largely applicable to Southern India. In both countries the benevolent exertions of Christians tend to commend their faith to the multitudes.

Thousands of haggard, hunger-bitten women of the higher castes in India, with starving babes at their breasts, prefer to die on the road to going into the relief stations and accepting food that would cause them to lose caste. See how these heathen stand by *their* faith, and count caste dearer than life!

The Church of Scotland is about to enter on a Mission to China. This is well, for the field is vast, and all Presbyterians can work together in the face of heathenism, though not in the face of Christendom.

Africa, sunny, mysterious, wondrous Africa! Is thy secret out at last? And must the world shut its eyes and ears to thy claims: or rise all in earnest to dispel thy darkness and break thy chains? Yes, day is dawning on that dark and down-trodden continent. The missionary will soon follow in the wake of Cameron and Stanley, even as these adventurous travellers followed the footsteps of David Livingstone. Nowhere has the work of preparation been more complete than along the African coast, and it is likely that there shall be an

advance towards the interior by means of the great rivers which drain the central lake region.

A brave pionéer in African missions was once told that he was throwing away his life in the service—that he never would return to his native land. His noble reply was—"*Though thousands fall, let Africa be redeemed.*" He went his way and fell: and Africa is being redeemed! We are reminded of this when we read of the recent deaths in the new missions in Central Africa.

To Staffa and Iona.*

EDITORIAL CORRESPONDENCE.

THOSE who desire an elaborate and scientific description of Icolmkill will find it in the Duke of Argyll's book on Iona published in 1869. A more graphic and popular account of it may be found in Dr. Johnson's "Journey to the Western Highlands of Scotland," in 1795. But, with neither of these at hand, there may be some of our readers who will not object to a brief common-place allusion to these twin sisters of the sea, which, by reason of their remoteness from the beaten paths, are visited by comparatively few passengers. We invite such to join us, say at Greenock, where we shall step on board the steamer "Iona" at nine o'clock in the morning. You may just find standing room among the crowd of from fifteen hundred to two thousand passengers, but you will be repaid for the discomfort by the exquisite character of the surroundings. The steamer's course, skirting the Argyleshire coast, and through the Kyles of Bute, and into Loch Fyne, introduces you to scenery than which there is nothing finer in this land of the mountain and the flood. At Ardrishaig, leaving the "Iona," a few of us embark in a miniature propeller, very odd in its appearance, but which carries us comfortably through the Crinan Canal, at the further end of which we are transferred to the "Chevalier"—a staunch sea-boat. By sun-down we reach

*It was the Rt. Hon. THE EARL OF KINTORE, who took so prominent a part in the Presbyterian Council: not the Earl of Selkirk as stated by us in October, page 264—line 1.—Ed.

Oban, the beautiful capital of the Western Highlands. Here at least, the office of the "Bell-man" is not yet extinct. He takes the place of the evening paper, retailing at the top of his voice, from door to door, a variety of information: *inter alia*, he advertizes the "Pioneer" to sail for Staffa and Iona the next morning at eight o'clock—"wind and weather permitting."

Wednesday, July 25, 1877. It was blowing a gale of wind! The sea and the sky both looked dark and angry. The skipper was heard to mutter between his teeth as he turned his weather-beaten face to windward, "we're going to have a dirty day." So, in the nautical sense, indeed, it proved; yet, it seemed almost appropriate to the weird grandeur of the Sound of Mull.

"Where thwarting tides with mingled roar
Part thy swarth hills from Morven's shore."

Alternate cloud and sunshine, and pelted rain, attended our progress through the Sound. On either side the everlasting hills looked bleak and barren. On almost every projecting promontory was perched the ruins of a feudal fastness. What memories they awakened! How, in and around these fortresses, lived and fought the Macleans of of Duart, Carsaig, and Lochbuy, and other haughty lords of the Manor—lawless and unaccountable to mortal man. How travellers, presenting themselves before the gates of such "keeps" as these, would be closely interrogated before the port-cullis was raised, and how, when admitted, they might be seated as a guest at the table of the petty monarch, or thrust into the "dunjon" as a spy, just as it suited his caprice!

It was a relief even for a few minutes to get into the quiet haven of Tobermory, near the head of the Sound. It is a beautiful little land-locked bay, from which one gets a glimpse of Drumfuin, the princely estate and castle purchased by the late Mr. Bryce Allan of Liverpool, a short time before his death; and, on the opposite shore, of the manse of Morven, or, as it used to be called, "the house of Fuinary"—the home of the McLeods for a hundred years back, whose present occupant, the Rev. John McLeod,

"the high priest"—so called on account of his great stature—is one of the most revered ministers of the Church of Scotland.

Now we are out on the Atlantic ocean, toiling through a heavy sea. Some of us become prodigiously sea-sick, others com- placently affect to admire the grandeur of the waves breaking on the bare mounds of granite that bound the coast.

STAFFA, at length looms in sight, and about mid-day we drop anchor under its lee. It is a small island, not more than a mile in diameter, and rising out of the sea to a maximum height of about 300 feet. The object of our intense curiosity is at the further side, but, owing to the tempestuous state of the weather, we land here, scramble up the rugged strand, and proceed on foot across the island, through rank wet grass—for it has rained here every day for the last month; and it rains now. Our party numbers about forty—including Principal MacVicar and his wife, the venerable Dr. Schaff, of New York—the learned author of the "History of the Creeds of Christendom," and altogether a most lovable man—and other "Pans" whose names I cannot now recall. We descend a long stair-case and pick our way for 600 yards along a basaltic causeway, amid the roar of waters, till we come to the grand entrance of Fingal's Cave. I have no words to express the awful feelings with which we penetrated its innermost recesses—two hundred and thirty feet. As we groped our way along a narrow ledge, now looking up to its vaulted roof, seventy feet above us, and again, down into the narrow gorge beneath, where the Atlantic billows chase each other, till, finally dashing themselves in wildest confusion against the rock, and with a noise like thunder, they fall back in clouds of spray, as white as snow, we felt that we could better appreciate now the power and pathos of the familiar lines,—

Where, as to shame the temple decked,
By skill of earthly architect,
Nature herself, it seems, would raise
A Minster to her Maker's praise.

Yet, Staffa, more I felt His presence in thy cave
Than when Iona's cross rose o'er the western wave.

IONA lies about nine miles to the south of Staffa. It is separated from the island of Mull by a narrow sound, and is consequently easy of access. In almost every respect it differs from its sister Island, which is uninhabited, and whose interest centres in that wonderful Hall of basaltic columns. Iona, on the contrary, is still the abode of living men, and claims our veneration from its historic associations as the early seat of Christianity in the North of Scotland. Here Columba built his cell in the year 563. At the age of forty-two he had emigrated from Ireland with his twelve disciples, and on this island, sufficiently remote from his native land to be out of sight of it, and where he might, without distracting thoughts about home and kindred, enter upon his great missionary work, he lived for thirty-four years, training men for the ministry. It is the recollection of the pious life and labours of this truly great man that makes one feel as he lands on this island that he is indeed on consecrated ground.

Thanks to the Duke of Argyle, "the ruins" have been rescued from desecration and are now preserved with great care. They consist of the remains of an extensive nunnery, of the Cathedral of St. Mary, founded about the year 1203, and of St. Oran's Chapel, supposed to have been built by Queen Margaret, A.D. 1000—in memory of Saint Columba. Of higher antiquity than any of these are the runic crosses, in wonderful preservation, which have not yet revealed their origin to the most learned investigations of the antiquarian. And there is the old grave yard—the burial place of Kings, and Prelates, and Scottish Chieftains, for a thousand years. There are now some 500 inhabitants on Iona. They have two Churches, Established and Free, with ample means of education, so that their condition is much improved since the time of Dr. Johnson's visit, who said that in his day there was but one house on the island that had a chimney in it, but which was of little value, "for the fire was made on the floor, in the middle of the room, and, notwith-

standing the dignity of the mansion, its owners rejoiced like their neighbours in the comforts of smoke:" and that "not one of the people could read or write." However that may have been, the record of the hom-age which he paid at the shrine of Columba, will be read and admired as long as the English language is spoken. "At last we came to Icolmkill. We are now treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

The Sabbath School

INTERNATIONAL LESSONS.

BY REV. WILLIAM RICE, D. D.

Dec 9th.]

[Acts 28: 1-10.]

PAUL AT MELITA.

GOLDEN TEXT.—"I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise."—Rom. 1: 14.

V. 1. *They knew*—ascertained, either by further observation or from the natives. *Melita*—now Malta, an island fifty eight miles south of Sicily. V. 2. *Barbarous people*—the Greeks first, and afterward the Romans, accounted all other nations barbarous, without reference to their civilization, but their language. V. 3. *Sticks*—perhaps the driftwood found along the rocky shore. *Viper*—a venomous serpent taken up in a torpid state among the sticks, and restored to activity by the heat. *Fastened on his hand*—either by coiling round it, or by its fangs. V. 4. *Murderer*—they saw that he was a prisoner, and looked upon this event as a punishment for crime. *Engageance*—justice. *Felt no harm*—a fulfillment of our Lord's promise, Luke 10: 19; Mark 16: 18. V. 6. *Fallen down dead*—as is sometimes the case from the bite of a viper or an asp. *Said that he was a god*—because he had escaped the usual effect of the poison. V. 7. *In the same quarter*—literally, about that place, the place of the shipwreck. *Chief man*—literally the first man in official rank, probably the governor. *Lodged*—entertained as guests. *Us*—Paul

and his companions. *Courteously*—kindly. *Prayed*—showing that he wrought the miracle, not by his own power, but by the power of God. *Healed him*—cured him. See Mark 16: 18. V. 9. *Others also*—all the sick and suffering of the island. V. 10. *Many honours*—Marks of affection and respect. *Things...necessary*—for their use and comfort—a special kindness to those who had lost all on the wreck.

HOW ARE WE HERE TAUGHT.—1. That industry and helpfulness do honour to every station in life? 2. That neither evil men nor evil beasts can thwart God's purpose? 3. That we should reward kindness by the best means in our power?

Dec. 16.]

[Acts 28; 16-31

PAUL AT ROME.

GOLDEN TEXT.—*I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ.*—Rom. 1: 15, 16.

Paul and his company remained in Melita three months. Doubtless this time was filled up with apostolic labours, though we have no record of them except what was contained in our last lesson. From Melita they sailed in an Alexandrian ship to Syracuse, thence to Rhegium, and thence to Puteoli. Here they remained with certain brethren for seven days. Thence they journeyed by land. At Appii Forum they were met by several Christians from Rome. Ten miles farther on, at a place called the Three Taverns, about thirty-three miles from Rome, a second company waited to greet him, and thus with numerous friends he proceeded to Rome.

V. 16. *The centurion*—Julius who had been charged with these prisoners to take them to Rome. *Captain of the guard*—the emperor's body-guard, whose business it was to receive prisoners from the provinces. *To dwell by himself*—not confined with other prisoners. *Soldier that kept him*—to whom he was fastened by a chain. See v. 30. V. 17. *Called the chief of the Jews together*—to vindicate himself from the suspicion of crime, and to explain to them the gospel of Christ. *The people*—the Jews: see ch. 24: 12. *Customs*—religious rites of the nation. *Delivered prisoner*—by the Jews. ch. 21: 33, etc. V. 18. *No cause of death*—no crime worthy of death. V. 19. *Spoke against*—opposed the proposition to set him free. *Constrained*—compelled, forced, deprived of other means of safety. *Aught to accuse*—all the malice of his enemies failed to excite any unfriendly feelings. V. 20. *For this cause*—on account of the ac-

cusation. *Because, etc.*—expressing an additional reason. *The hope of Israel*—the hope of a Messiah, attested in the case of Jesus by his resurrection. V. 22 *This sect*—The Christians. V. 23 *His lodging*—the house where he was a guest (v. 16): probably not "his own hired house," mentioned in v. 30. *Concerning Jesus*—his life, works, miracles, death and resurrection. V. 25. *One word*—one final word of sorrow and rebuke. *Well*—aptly, appropriately, in application to your case. See Isa. 6: 9, 10; cited also by our Lord. Matt. 13: 13, 14; John 12: 40; Luke 8: 10. V. 28 *The salvation of God*—the gospel with its saving effects. *Is sent*—was sent. *Will hear it*—will receive and obey it. V. 30. *Two years*—from A. D. 63 to 64. V. 31. *Preaching the kingdom of God*—fulfilling his commission as an apostle. *With all confidence*—freedom and plainness of speech. *No man forbidding*—without molestation, though a prisoner.

WHERE IN THIS LESSON AND CONNECTION ARE WE TAUGHT.—1. that a prisoner's chain may become a higher badge of honour than an emperor's crown? 2. that no hardships can justify us in neglecting our calling? v. 30. 3. That God sometimes opens a door for his word in a wonderful and unexpected manner? v. 31. 4. That when a man's ways please God he inclines the hearts even of enemies to show him favour? vs. 16-31; Prov. 16: 7.

Dec. 23.]

[2 Timothy 4: 1-8.

PAUL'S LAST WORDS.

GOLDEN TEXT.—*"I have fought a good fight, I have finished my course, I have kept the faith"*—2 Tim. 4: 7.

During Paul's two years' imprisonment at Rome he wrote his Epistles to Philemon, the Colossians, the Ephesians and the Philippians. At length his trial came on, probably before the emperor Nero himself, and resulted in his acquittal. Thus liberated, he seems to have gone to Spain, revisited Asia, and to have written his First Epistle to Timothy, as also that to Titus. Before long he was again arrested and sent to Rome to be tried a second time. This imprisonment was far more severe than the first, and Luke and Onesiphorus were the only friends that cheered him with their sympathy. Here he wrote his second Epistle to Timothy. Soon after his second trial came on and he was condemned to die. He was beheaded about A. D. 67, and thus obtained the crown which his Lord had promised him. V. 1 *Charge*—admonish, urge earnestly, as a matter of the greatest importance. See also 1 Tim. 5: 21. *The quick*—the living. *At his appearing*—his second advent. Matt.

25: 31-46. V. 2. *Preach*—proclaim. *The word*—of life and salvation; Christ crucified for the sins of the world. *Be instant*—literally, stand fast by: be pressing and urgent, embracing every opportunity. *In season, out of season*—whenever and wherever it can be done. *Reprove*—convince, set right, censure. *Rebuke*—a stronger term than the preceding—reprove cuttingly; blame with expression of repugnance. Compare Jude 9. *Exhort*—comfort the feeble-minded, the diffident and the tempted. *All long-suffering and doctrine*—with a patient and persevering spirit, and every method of teaching. V. 3. *Time will come*—see ch. 4: 1. *Sound doctrine*—the truth. *Lusts*—unlawful desires, *itching ears*—endless curiosity and insatiable desire of novelty. V. 5. *Watch!*—be vigilant against error and sin, and faithful in duty. *Endure afflictions*—let no suffering affright thee or cause thee to relax thy zeal and labour. *Of an evangelist*—preaching the glad tidings of salvation. Acts 21: 8. *Make full proof*—neglect no part of thy work. V. 6. *Ready to be offered*—to be poured out as a libation; my blood is to be shed as a drink-offering. *Time of my departure*—my death. V. 7 *I have fought a good fight*—an allusion to the Grecian contests. I have struggled hard, and overcome in a most honourable cause. *Finished my course*—reached the goal, run the race. *Kept the faith*—been faithful to my master. V. 8. *Henceforth there is laid up*—at the end of my race, as to the victors in the Grecian games. *Crown of righteousness*—a crown worn in the cause of righteousness, and and conferred as the reward of conflicts in the cause of holiness. *The Lord*—Jesus Christ. *Not to me only*—at the Grecian games only one could obtain the prize. Not so in the Christian race: no man is excluded because another is successful.

How DO WE HERE LEARN.—1. That we should be on our guard against false teachers? 2. That it is our privilege to do some good work for Christ? 3. To expect an everlasting crown? 4. That it is our privilege to meet death with readiness and joy?

REVIEW.

December 30th.

GOLDEN TEXT.—“*I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.*—Phil. 3: 8.

HOME STUDIES.

- M. Acts 21: 8-39—*From Cæsarea to Jerusalem.*
 T. Acts 22: 1-30—*Before the multitude.*
 W. Acts 23: 1-24—*Before the council.*
 Th. Acts 24: 1-27—*Before Felix.*
 F. Acts 25: 1-32—*Before Agrippa.*
 S. Acts 27: 1-14—*Voyage and shipwreck.*
 S. Acts 28: 1-31—*From Melita to Rome.*

RECAPITULATION.

Give an outline of Paul's first mission tour. From Antioch, in Syria, to Seleucia, Cyprus (Salamis, Paphos), Perga, Antioch in Pisidia, Iconium, Lystra, Derbe; thence return to Lystra, Iconium, and Antioch in Pisidia; throughout Pisidia, and to Perga and Attilia in Pamphylia; thence by sea to Antioch in Syria, whence he started (Acts 13 and 14). A. D. 45-47.

What took place between his first and second tour? Acts 15: 1-35. Give an outline of his second mission tour. From Antioch in Syria, through Syria and Cilicia; Derbe, Lystra, and adjacent cities; Phrygia, Galatia, Mysia, Troas. From Troas to Samothracia, Macedonia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth; Cenchrea, Ephesus; thence to Cæsarea and Jerusalem, and back to Antioch in Syria, whence he started. Acts 15: 36-41; 16; 17: 18: 1-22. A. D. 53-56.

Give an outline of his third mission tour. From Antioch, through Galatia and Phrygia, to Ephesus; thence to Macedonia, Corinth, Philippi, Miletus, Cæsarea, Jerusalem (Acts 18: 23-28; 19; 20: 21: 1-15). A. D. 56-60. Give an account of his last visit to Jerusalem. Of his imprisonment at Cæsarea. Of his voyage to Rome. Of his life there. Of his subsequent history and death. Golden text and catechism of the Review.

Our own Church.

THE COLLEGES.

SABBATH, the third day of December, is the day appointed by the General Assembly for the Annual collection on behalf of the respective Theological Institutions of the Church.

It is of the utmost importance to the future life and prosperity of the Church that our Colleges be well supported and efficiently maintained. But it is a subject of deep regret that burdensome debts have accumulated in the colleges of the Western Section of the Church during the last two years. By authority of the General Assembly, a special effort is being made this year to wipe out these debts, an effort which, it is hoped, will prove successful.

It is of great moment that, hereafter, the revenue of each of the colleges should meet the expenditure, so as to prevent the accu-

mulation of debt in future. To accomplish this desirable end we trust that *every* congregation of the Church will contribute to the College fund in proportion to the importance and wants of the several Institutions, and that the contributions for the current year will be made and forwarded to the respective Treasurers as early in December as possible. A little consideration on the part of ministers and sessions could easily effect this.

REV. R. H. WARDEN, Montreal, has been appointed treasurer of the Presbyterian College of Montreal, in room of Mr. Warden King, resigned. Mr. King has been treasurer of this College almost from its very commencement, in 1867, and on the occasion of his retirement, received from the Board a very complimentary and well-deserved acknowledgment of his long-continued, most efficient, and *gratuitous* services.

THE SCHEDULE SYSTEM.

This plan of contributing for the mission funds of the Church and other benevolent purposes is, we are glad to find, gradually commending itself to the approbation of the congregations. We are informed that all the congregations in the Presbytery of Montreal—outside the city—have this year resolved to make trial of it. But why it should be confined to the rural charges, we are at a loss to know; unless, indeed, some of the city charges find that they are doing all that can reasonably be expected of them by some other means.

The object of the Schedule System is to supersede the old fashioned and unsatisfactory method of taking up special Sabbath-day collections, and to do away with those frequent private appeals which a great many excellent people have come to regard in the light of "a perpetually recurring annoyance." It amounts practically to this,—that each member and adherent of a congregation is supplied at the beginning of the year with a printed form, divided into as many columns as the objects for which their contributions are desired. Over these columns are placed the names of the

mission funds under the direction of the General Assembly, and such other purposes as the congregation finds itself called upon to support. Usually, these are (1) Home Missions; (2) Foreign Missions; (3) French Evangelization; (4) The Colleges; (5) Widows and Orphans' Fund; (6) Other purposes; (such as the Assembly, Synod, and Presbytery Funds, maintenance of Sabbath Schools, &c., &c.) Each party receiving such schedule is requested to enter in the appropriate column the amount he or she feels disposed to contribute for the then current year. The sum of these is carried into the "Total" column, and in the last column is indicated whether the amount is to be paid monthly, quarterly, half-yearly, or in one payment. The treasurer opens an account with every subscriber in a ledger ruled precisely in the form of the schedule, and the Kirk-Session, or a committee appointed for the purpose, distribute, to the best of their judgment, any contributions that may be given in a lump sum for all the purposes enumerated. When filled up, the schedules are transmitted to the proper officer. A staff of collectors, selected from the young women, or the young men, or other fit and *willing* workers, is then appointed—each, in his or her appointed district, being charged with receiving from the parties who have signed the schedule the amounts promised at the time specified. There is thus no special pleading required, in other words, no "begging." The transaction assumes the form of a well considered business agreement, gone about in a thoroughly business-like way. The minister's part—and it is an indispensable condition of success—is to keep the congregation thoroughly well-informed as to the object and extent and the requirements of the church's work, and to stimulate the liberality of his people by reporting from time to time what is done with the contributions, and what the progress and results of the missionary operations of the church. There is this to be said in favour of the plan,—it has never failed where it has been fairly, systematically, and

perseveringly tried. The best time to begin such a system is JUST NOW.

Dr. Reid, Toronto, will supply the printed forms on application, GRATIS.

ORDINATIONS AND INDUCTIONS.

Mr. P. Straith, B. A., was ordained *ad presbyterium vagum* by the Presbytery of Manitoba on the 26th September last.

MOLESWORTH AND TROWBRIDGE: *Stratford*. The Rev. Thomas J. Johnston was inducted 30th October.

SHAKESPEARE: *Stratford*—Mr. Robert Watt was ordained and inducted the 6th November.

BASS RIVER: *Miramichi*, N. B.—The Rev. David Taylor, formerly of Spencerville, Ont., was inducted 17th October.

ERAMOSA: *Guelph*.—The Rev. David Smyth was inducted to the 1st Church, 26th October.

BALACLAVA: *Saugen*.—The Rev. J. McClung, formerly of Wick and Greenbank, was inducted 24th October.

ERIN AND OSPRINGE: *Guelph*.—Rev. D. J. McInnis, formerly of Thornbury and Heathcote, was inducted 24th October.

PORT DALHOUSIE: *Hamilton*.—The Rev. John Porteous was inducted 1st November.

HILL-BURGH AND PRICE'S CORNERS: *Guelph*.—Mr. Robert Fowlie was ordained and inducted 25th October.

MEIBOURNE: *London*.—The Rev. Alexander Fraser was inducted the 13th November.

DELAWARE: *London*.—Rev. Mr. Goldie was inducted November the 15th.

CHATHAM: *Miramichi*, N. B.—The Rev. J. A. F. McBain, formerly of Drummondville, Ont., was inducted to the charge of St. John's Church, 15th November.

NEW CARLISLE: *Miramichi*.—The Rev. William Murray, formerly of Campbellton, was inducted to the united charge of New Carlisle, Hopetown, and Port Daniel on the 12th November.

MR. J. C. HERDMAN, was ordained at Chatham, N. B., on 6th November. He has received a call from Campbellton.

DEMISSIONS.—The Rev. Geo. M. Grant's demission of St. Matthew's Church, Halifax, took effect on the 16th October. The demission of United Church, New Glasgow, by Rev. George Walker, was accepted on the 6th November.

CALLED.—It is reported that the Rev. David Inglis, D.D., of Brooklyn (Dutch Reformed Church) has received a call to Knox Church, Toronto, as colleague with Rev. Dr. Topp.

West Cornwallis, has called Rev. S. Boyd;

Bridgewater, the Rev. W. Robertson, and Mahone Bay, Mr. D. S. Fraser—all in Nova Scotia.

NEW CHURCHES.

CHARLES STREET CHURCH, Toronto, which has been enlarged and beautified, was re-opened for worship on 11th October.

ST. ANDREW'S CHURCH, Stratford, was also re-opened on the same day.

The Church at WALLACEBURGH was re-opened on the 7th ultimo.

WOODVILLE, Ont.—The beautiful new church recently erected at this place was formally dedicated on the 21st October, by Professor McLaren and Rev. Alexander Fraser of Kincardine; the latter preached in Gaelic to an appreciative audience.

MORTON, Ont.—A new Church—the first erected in the village—was opened with religious services conducted by Rev. John Burton of Belleville. The site and the bell were a gift from Mr. Morton, the laird of the village, who has generously offered in addition a site for a manse.

EDWARDSBURGH Ont.—A very neat and comfortable church was opened here by Rev. Principal MacVicar on 11th October.

COLLEGE BUILDING AND ENDOWMENT FUND.

—Since our last notice of this Fund, Rev. Dr. Pollok visited Wallace, Pugwash and Goose River, realizing \$500, Rev. G. M. Grant visited Tatamagouche, where \$700 were promptly subscribed, and River John, where the subscription on the evening of meeting amounted to \$250. Mr. Grant expects that when the lists are forwarded for publication "River John will be little, if any, behind Tatamagouche." Rev. Dr. McGregor visited Shediac, Buctouche, Cocaigne, and Scotch Settlement, the scattered congregations, of Rev. J. D. Murray. Dr. McGregor expresses his admiration of the cordial spirit with which these sections met the appeal made to them. Shediac gave \$127; Buctouche, \$107; Scotch Settlement \$53; and Cocaigne \$65, in all over \$350. "If all circumstances are taken into account, the contributions of this congregation must take rank among the foremost." Rev. A. McL. Sinclair visited the following congregations in Cape Breton, in the interest of the Hall Endowment Fund: Port Hastings and River Dennis, West Bay, Malagawatch, Little Narrows and Middle River, and St. Ann's. The whole of Cape Breton is now visited except Cape North. Mr. Sinclair reports a very cordial reception, and that local Committees are actively at work completing the subscription.

Meetings of Presbyteries.

LUNENBURG AND YARMOUTH, Oct. 25th.—The Presbytery sustained the call of Bridgewater congregation to Rev. W. Robertson, stipend offered is \$800 with manse and glebe. Application was made to the Home Mission Board for two additional labourers. Rev. M. G. Henry accepted the call from Shubenacadie and Lower Stewiacke.

NEWFOUNDLAND, Oct. 4th.—The report of Rev. D. F. Creelman concerning his labours in the Bay of Islands showed that since his arrival there, little more than one year ago, a Church had been built, a congregation organized, five office-bearers elected; in short that all departments of Congregational organization are in full working order. Mr. Creelman reports that there are about 200 persons connected with his Church; and that provision has already been made, to some extent, for the education of the young. For the past nine months a school, conducted by an experienced teacher, has been in full operation; and at the date of writing, Mr. Creelman was expecting the arrival of another teacher to open a second school; while a third building is to be enclosed this fall.

Rev. A. Ross, Harbour Grace, had visited Betts' Cove, and reported about 135 Presbyterians resident there, who were anxiously awaiting the arrival of a minister. They would contribute £100 towards a minister's stipend, and a manse is promised. The Home Mission Board had designated Rev. W. R. Cruikshanks to this field, and he was expected before the end of October. The Presbytery cordially approved of Mr. Ross' report, and resolved to establish a congregation at Betts' Cove without delay. A yearly collection was appointed to be made in all the congregations on behalf of the Presbytery Fund.

WALLACE, Nov. 6th.—Application was made to the Supplementing Committee for \$200 for the congregation of Shemogue and Port Elgin. The reports of Catechists showed that all expenses were met by the places in which they laboured. The Presbytery will meet for visitation and other business at River John on the 15th January, and at Tatamagouche on the 16th. On the first Tuesday of February the Presbytery will meet in St. Matthew's Church, Wallace, for visitation, and to consider remits of Assembly.

PICTOR, Nov. 6.—The Presbytery met at New Glasgow. The demission of Rev. Geo. Walker of United Church was accepted, and

an appropriate minute adopted. The congregation give him a retiring allowance of \$500 a year, and he has the position of Pastor *Emeritus*. Mr. Walker came to Nova Scotia in 1848 and received a call from Primitive Church, New Glasgow, on the 22nd of August of that year. Since that time he has laboured faithfully and acceptably in New Glasgow. Mr. Pelletier has resigned his charge of French Missions within the Presbytery. He will be succeeded by Mr. Brouillette. Mr. Cruchet is to labour among the French in Antigonish County. A petition from Isaac's Harbour for aid in Church Building was received and cordially commended to the Hunter Building Fund.

MIRAMICHI, Nov. 6th.—New Mills and River Charlo were united under the charge of Rev. T. Nicholson. A call to Rev. J. C. Herdman, from Campbellton, was sustained. Arrangements were made for the induction of Rev. Mr. McBain into the charge of St. John's Church, Chatham. A large number of Home mission reports were received. Arrangements were made for prosecuting the canvas for the Endowment of the College.

HALIFAX, Nov. 6th.—The Presbytery met in St. Matthew's Church, Halifax. Arrangements were made for the induction of Rev. M. G. Henry to Shubenacadie and Lower Stewiacke on 4th Dec. The call from West Cornwallis to Mr. Boyd was set aside. Mr. B. not entertaining it. Reports of Home missionary labours were received, and students examined and certified to the Hall.

VICTORIA AND RICHMOND, Cape Breton: 30th October.—Rev. Alexander McRae was elected Moderator for the current year. The most important business was the visitation of the congregation at Baddeck Forks. The minister and other office-bearers were questioned touching the discharge of their duties, and the congregation was reminded of its Christian obligations. It was decided to hold a series of evangelistic meetings in the several congregations within the bounds during the winter months.

PRINCE EDWARD ISLAND, 7th November.—This Presbytery met at Summerside where there was a good attendance. A large amount of business was transacted. *Inter alia*: The Rev. W. P. Archibald, having adhered to his demission of the charge of Tryon and Bonshaw, and, parties having been heard, the Presbytery agreed to dissolve the pastoral tie, at the same time expressing the great reluctance with which they part from a brother who had been so faithful and zealous in the discharge of his ministerial duties. A report was read of missionary labours by Mr. John Morrison,

who was commended for his diligence. At the evening sederunt, Rev. Dr. Murray addressed the meeting on the Endowment of the Theological Hall. It was afterwards agreed that the Presbytery should aim at raising for this object \$15,000.

QUEBEC; 12th September:—The Rev. James Hanran was appointed moderator. A petition from the minority of the congregation at Lingwick to be erected into a separate and distinct mission station was granted. After transacting a variety of business the Presbytery adopted a minute in reference to the translation of Rev. Peter Wright from Chalmer's Church, Quebec, to Montreal; in which Mr. Wright's ministrations and services are referred to in a highly complimentary manner.

LINDSAY; 4th October:—The Presbytery met at Wick for the induction of Rev. S. Acheson. Rev. J. L. Murray resigned the office of Clerk, and the Rev. J. R. Scott, of Cambray, was appointed in his stead.

WHITBY.—At a *pro re nata* meeting, Rev. Walter R. Ross, of Pickering, having intimated his acceptance of an appointment on the Missionary Staff in Manitoba, placed his resignation of his charge, and also of the office of Clerk of the Presbytery, on the table. A suitable minute in reference thereto was adopted, and the Rev. H. H. Drummond, of Newcastle, was appointed interim clerk.

LONDON:—At last meeting, Rev. Mungo Fraser reported that he had organized a congregation at Aylmer, which was accordingly recognized by the Presbytery under the name of Springfield and Aylmer. Arrangements were made for the induction of Rev. Alex. Fraser, at Melbourne.

LINDSAY; 6th November:—Rev. E. Cockburn declined the call to Waterdown. Arrangements were made for holding a Sabbath School convention in connection with the Presbytery. Sabbath, 16th December, was appointed as a day of special prayer for the outpouring of the Holy Spirit upon the congregations throughout the Presbytery. Supply for the mission field was arranged to the end of December.

PETERBOROUGH; 9th October:—The Presbytery consented to Mr. Tully's resignation of the charge of Bobcaygeon, and expressed their deep regret at his removal.

HURON; 9th October:—Two calls were sustained in favour of Rev. John McClung, each with a promise of \$700 and a manse. Rev. Stephen Young, of Manchester and Hullet, accepted a call from Clifford, and the Presbytery resolved to loose him and let him go. Dr. Ure read a draft minute in reference to the translation of Rev. F. McCuaig from Clinton to Chalmer's Church,

Kingston, which was cordially adopted. A petition was read from Chiselhurst, signed by 52 heads of families praying that they be organized into a mission station.

KINGSTON; 10th October:—The Presbytery adopted a minute in reference to the departure of Rev. Dr. Snodgrass for Scotland, and Dr. Neill was appointed moderator in his stead. Attention was directed to the propriety of having special religious services at the opening of the stated meetings of the Court, and holding a Conference on the state of religion at some convenient time during the sessions. A minute was adopted referring to Mr. Coulthard's resignation of the charge of Gananoque.

MANITOBA; 10th October:—There were ten ministers present. Professor Bryce read a report of the amounts contributed by stations for the support of ordinances. Dr. Black reported that the Dominion Government had notified the teacher of the Roseau School, that future payments would be made to this school at the annual rate of \$12 per pupil up to \$250, instead of giving the fixed sum of \$250 as originally agreed upon; and it was agreed to correspond with the Minister of the Interior in relation thereto. It was stated that the Rev. S. Tangkamsuiciye was probably on his way to begin work among the Sioux Indians in the neighbourhood of Fort Ellice. The committee appointed to present an address to the Governor General, reported that the address had been presented and Lord Dufferin's reply received.

Dr. Black and Mr. Sutherland, Kildonan, were appointed to visit Rockwood and make financial arrangements for support of ordinances; Mr. Robertson to visit Springfield with similar instructions; Prof. Hart to arrange financial matters at Riviere Sole and Headingly. He was also to confer with the Riviere-Sole Station about the erection of a church; Mr. Matheson and Prof. Bryce to visit Selkirk and to report on the feasibility of building a church at that point. Mr. Robertson who had visited Section 15 Canada Pacific R. R., reported in reference thereto. There were between 500 and 600 men working on the road, and groups of 20 to 50 arriving from time to time. Between 800 to 1000 are expected to be labouring during the winter. There is no missionary there at present. Should a suitable man be sent, all expenses will be paid by the men themselves. Mr. Whitehead offers to board any minister our church will send. The Presbytery urged the appointment of a minister at once by the H. M. C. of the General Assembly. Mr. J. S. Stewart reported fully as to the state of the Western field, and urged the appointment of a

missionary to the settlements just outside the Province.

It was arranged that Mr. Campbell on his arrival in the Province be stationed at Rockwood; that Mr. Ross be sent to the Boyne, with Mr. Borthwick, till the next meeting of Presbytery—that Mr. McKellar be continued at Springfield, and that Mr. Matheson supply Selkirk.

In view of the inadequate supply of missionaries and the growing importance of the field, the clerk was instructed to correspond with the Students' Missionary Societies with the view of obtaining aid from them in supplying some of the fields.

BARRIE; 23rd October:—Rev. Mr. McConnell, of Innisfil, declined to accept the call from Mahone Bay, N. S. The deputies appointed by the Foreign Mission Board were invited to address the Presbytery at a future meeting, when arrangements would be made for the congregational meetings. Mr. Gray gave notice that at next meeting he would submit a plan for bringing the claims of the Colleges before the congregations.

STRATFORD; 30th October:—Arrangements were made for the induction of Rev. T. J. Johnston, at Molesworth. The congregation of Knox Church, Stratford, applied for moderation in a call—promising \$2000 stipend. Mr. Watt's ordination trials were sustained, and arrangements were made for his induction at Shakespeare.

HAMILTON; 1st November:—Rev. J. A. H. McBain, of Drummondville, intimated his acceptance of a call from St. John's Church, Chatham, N. B., and the translation was agreed to. A committee was appointed to consider the proposal of the Foreign Mission Board *in re* the visitation of the congregations within the bounds.

OTTAWA; 6th November:—A call was sustained from Buckingham and Lochaber to Rev. John Dunbar. Mr. John Durie was appointed treasurer of the Presbytery funds. A conference was held on the subject of Sabbath Schools with special reference to the deficiency of qualified teachers and the best methods of obtaining them. After discussion the Presbytery appointed a committee to secure the services of a competent teacher to lecture weekly on the Sabbath School Lessons for the following Sabbath, and, generally, commended the subject to the consideration of Kirk Sessions. Suitable minutes were adopted in reference to the removal of Rev. Alexander Smith, of Chelsea, and Rev. James Fraser, of Litchfield.

The life of a teacher is the life of his teaching.

Obituary.

MR. ROBERT GUNN, a theological student of Knox College, Toronto—a young man of sterling piety and high promise—died at his father's residence, Beaverton, on the 19th of October. Mr. Gunn had long ago resolved to devote his life to missionary work in heathen lands, but it was otherwise ordained for him, and he has passed into his rest in "the better country."

MR. D. C. MACKENZIE, student of divinity, died in Knox College, Toronto, on Sabbath, 7th October. Mr. Mackenzie was born of Scotch parents in the Township of Puslinch, where he leaves a widowed mother, and brothers and sisters to lament his "early death." He was an excellent student, and greatly beloved. The people of Georgina, among whom he was wont to labour as a missionary during the summer months, were filled with sorrow when the tidings of his death reached them. Little children and parents eighty years of age were found shedding tears together. Mr. Mackenzie had been a faithful minister and a kind friend to all of them.

The Transforming Influence of Prayer.

FROM "VISIONS FROM HEAVEN."

AS Jesus prayed, the fashion of His countenance was altered, and His raiment was white and glistening." *As he prayed!* And while earnest believing souls pray in spirit and in truth, a transforming influence is going on in them. They are changed into the image of Christ, from glory to glory, as by the spirit of God. The body too is influenced by it. At times it bathes the face in a heavenly radiance and alters the fashion of the countenance. "All that sat in the Council, looking steadfastly on Stephen, saw his face as it had been the face of an angel." Prayerful communion with God will make the face shine with a heavenly lustre. And though the glorified Jesus be not present in the body, this spiritual presence is tenderly felt, and prepares for the hour when He shall be seen as He is.

Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.

I see Thee not, I hear Thee not,
Yet Thou art oft with me;
And earth has ne'er so dear a spot
As where I meet with Thee.

Like some bright dream that comes
[unsought
When slumbers o'er me roll
Thine image ever fills my thought,
And charms my ravished soul.

Yet though I have not seen, and still
Must rest in faith alone,
I love Thee, dearest Lord—and will,
Unseen, but not unknown.

When death these mortal eyes shall seal
And still this throbbing heart,
The rending veil shall Thee reveal
All glorious as Thou art.

French Evangelization.

THE continuous progress being made in connection with this Scheme of the Church is very cheering. About 30 missionaries are employed by the Board this winter. The Rev. C. A. Doudiet having been duly called by the Russell Hall congregation, Montreal, was recently inducted there. The Rev. L. Dionne has been formally settled as pastor at Joliette. An interesting feature in connection with his call was the fact that every member of the Church present at the moderation signed his or her name thereto. It would be difficult to find a Roman Catholic congregation in the whole Province in which a tithe of the people could write their own names. The Rev. R. Hamilton was a few weeks since ordained over the French congregation of Grenville. A new field has just been opened in the counties of Antigonish and Guysboro where, in the beginning of November, a missionary of the Board began work. A Romish priest from Naples, Italy, has been brought to a knowledge of the truth, and is now in Montreal desiring to attend our College there, that he may fit himself more thoroughly for the work of the ministry.

A gentleman connected with some of the leading French families of Quebec Province has within the past few days relinquished the Priesthood of the Church of Rome, and knocks for admission at the door of our Church. Though the Board are wisely adopting a cautious policy as to such applicants, we learn that these two ex-priests are likely to prove most valuable acquisitions to the work of French Evangelization. The Ladies F. E. Society have just published their Second Annual Report, and have begun their third year with Mothers' Meetings every Monday, and Girls' classes every

Saturday, in both Canning Street and St. John's Churches. The attendance at these is very much greater than in former years. Mission day-schools, taught by earnest Christian French ladies, are about being opened under the auspices of the Ladies' Society. Owing to the very rapid growth and expansion of the work, the Board find themselves hampered for lack of funds, and have recently issued a statement showing the estimated expenditure for the year to be \$32,500. Their urgent appeal to the congregations of the Church and the friends of the mission generally for immediate help will not, we feel assured, be allowed to pass by unheeded. All contributions towards the work, including the venerable Father Chiniquy's mission, should be forwarded direct to the Treasurer *without delay*. Address Revd. R. H. Warden, 210 St. James St., Montreal.

Home Missions.

MARITIME PROVINCES.

AT the Committee meeting held in St. Matthew's, Halifax, on the 8th November, notice was given of the sailing of Rev. W. R. Cruickshank, St. John's Newfoundland, for the supply of Bett's Cove, where there is a population, chiefly miners, of some eight or nine hundred, one fourth or fifth of whom are Presbyterians, anxious for a Preacher from their own body: of the departure of Rev. J. K. Beairisto for Bermuda to fill for the winter the Hamilton Presbyterian Congregation, vacant by the appointment of Rev. K. F. Junor to the Mission to China, and also of the Mission of Mr. James Fitzpatrick for a few months to assist Rev. Mr. Harvey, of St. John's, Newfoundland.

Interesting letters were on the table from Rev. P. Melville, of New Kincardine, and from Rev. D. F. Creelman, of Bay of Islands, Newfoundland.

Claims for payment of Catechists for the summer, amounting in all to \$2224.33, were allowed, while the income has only been \$1715.32. In this department there will be in a few days, when these payments are made, a balance due the Treasurer of \$509.01. This could be borne, if other Mission funds were flourishing, but the facts respecting the other funds are no better, but rather worse. We therefore submit them in full, asking the Congregations in the Maritime Provinces, to *note them*, and to place their finances in a condition of which they will not be ashamed.

STATE OF MISSION FUNDS.

Foreign Missions.

For Salaries :—	\$ cts.
Receipts	2369.47
Disbursements	3178.40
Deficiency	808.93
For Dayspring & Mission Schools :—	
Receipts	533.17
Debt and Disbursements	1983.69
Deficiency	1450.52
Deficiency at date	2259.45
Payments to be made before Dec. 1st, say	3000.00
Total required at 1st Dec.	5259.45

Home Missions.

For Payment of Home Missionaries :—	
Receipts	1715.32
Disbursements	2224.33
Deficiency	509.01
For Supplement'g weak charges :—	
Receipts	2817.77
Disbursements	2621.57
In fund	196.20
Deficiency on Home Missions	312.81
Payments of Supplements due January 1st	2500.00
Requirements for Home Mis- sions, January 1st	2812.81
Required urgently for Home and Foreign Missions in Maritime Provinces before January 1st ...	\$8072.26

P. G. MCGREGOR, Treas.

10th Nov., 1877.

Our Foreign Missions.

THE committee for the Western Section have sent out a circular to the different Presbyteries containing a very clear statement of the work in hand and of the amount that will be required to defray the expenses of the current year, and also intimating that deputations have been appointed to visit as many of the congregations as can be conveniently overtaken during the winter. The reasons stated for adopting this course are that no special effort has been made for several years to evoke the liberality of the Church in support of Foreign Missions, and that the expansion of the work demands increased resources. We make the following extracts from the circular :

In China, the field of our Church's operation is peculiarly inviting. Formosa appears to be open in every direction to the preaching of the gospel, and very marked success attends its proclamation. Two ordained missionaries, with the eleven native helpers whom Mr. McKay has trained, are quite insufficient to overtake the work. Mr. McKay's health has been so seriously threatened by his abounding labours, that the Committee have invited him to return to Canada for a season's rest, but he has declined to do so until, at least, another labourer has been sent to the field. The Rev. Kenneth Junor, of Bermuda, has been appointed to Formosa, and is now ready to go to the aid of our overworked missionaries.

In India, the field is opening up, in a very promising manner, and the expenditure for the year will be largely increased. Mrs. Douglas has gone to join her husband at Indore, taking three of her children. Misses Forrester and McGregor have been sent forth recently to labour among the women and children of India. The Rev. J. Fraser Campbell has removed from Madras to Indore; and according to the decision of the last Assembly, the payment of his salary will, after the 1st of January, devolve upon the Western Section of the Church.

In the North-West, an ordained native preacher has been appointed to labour among the Sioux Indians near Fort Ellice.

The work for which the Western Section of the Committee requires to provide, includes the support of three ordained missionaries, and one missionary catechist among the Indians in the North-West territories; three ordained missionaries, including Mr. Junor, eleven native helpers, eight students, and six teachers in China; and two ordained missionaries, four lady missionaries, and one native catechist in India.

The revenue of last year, which was scarcely sufficient to meet the necessary outlay, will be entirely inadequate for the demands of the present year. When, to the support of the large staff employed in the different fields, and the incidental expenses of the missions, is added the outfit and travelling expenses of the labourers who have been, or are about to be, sent to India or China, it is evident that a largely increased income is absolutely necessary. From a careful estimate of the probable expenditure of the year, it is believed it will amount to \$22,000. Last year the total income was \$15,039.18. To meet the requirements of the present year, the fund will need to be augmented by not less than \$7,000.

This sum, though large compared with the amount raised last year, is very small, whether compared with the requirements

of the heathen field, or the resources of the Western Section of the Presbyterian Church in Canada. According to the statistics of 1876-7 there are reported in Quebec, Ontario and Manitoba 71,199 Communicants. But when allowance is made for non-reporting congregations, 75,000 is a moderate estimate for the number of communicants in the section of the Church to which this appeal is made. An average contribution of *thirty cents* from this constituency would produce \$22,500, or more than the entire amount asked. WM. MACLAREN, *Convener*.

We heartily commend the action of the Committee, and the great cause itself, to the practical sympathies of all the congregations; and we do so with assured confidence that the more liberal and enthusiastic we are in the support of missions to the heathen in distant lands, the more will our Home congregations flourish and abound in the work of the Lord. Let us not forget that while "Charity begins at home," it should not end there.

Formosa.

LETTER FROM REV. G. L. MACKAY.

Toa-liong tong, August 20, 1877.

ON the 15th inst., I went with the students and several helpers to Bangkok the largest town in Nor. Formosa. We entered a large temple and during several hours dispensed medicines to scores of suffering people. Before leaving, we sung "I'm not ashamed to own my Lord," then told of the love of Jesus, after which we returned to this place. The day following we went to our chapel at Sa teng-po, and visited Lam-kangà, a village not far distant. At both places we had abundant opportunities for serving our beloved Master. In the evening we again returned to Toa-liong-tong. The next day, before day-break, a messenger brought word that one of the English miners near Kelung had died suddenly, and I was asked to attend the funeral. I started immediately and walked to Kelung, where I arrived before mid-day. Just when on my way to the mines, I met several of the men who told me that they had to bury him the same day he died. As his poor old father was very sad, I went to try and comfort him. When I arrived he began to sob bitterly, and said that the sermon I preached a few weeks before had been the means of his son's conversion. From the day I

preached, his great concern was the salvation of his soul. The poor fellow was very anxious to see me before he died, and kept calling out in bed. I believe he is a *saved* man and is now in everlasting glory above. He was only 22 years of age, and his remains are yonder on the hill's side, awaiting the trumpet's sound, when these shall give up her dead, and old earth shall tremble, whilst the graves shall open, and a mighty host arise and meet our Lord in the air. The young man's name was John Kilburn. After speaking to his father I left, and at 8 p.m. took a boat for Toa-liong-tong and arrived at day break. After breakfast we went to our chapel at Chin-nih, then walked to Go-ko-khi, where we arrived drenched with wet, for the rain descended in torrents. In the evening I examined candidates for baptism, and on Sabbath admitted twelve; six men and six women. Nearly all were the sons and daughters of converts. Three aged persons were admitted, the eldest being sixty-five years of age. After baptism we all sat around the table of our Lord, and were joined by upwards of thirty from the nearest chapels. Thus you see the work is steadily advancing and souls are being saved. Should not the Church in the great Dominion of Canada arise and come to the rescue? Surely if the love of Jesus is burning within the hearts of graduates of Knox and Montreal Colleges, some dear brethren will be willing to *forsake all* for Him who left the glories of heaven to save hell-deserving sinners.

LETTER FROM REV. DR. FRASER TO THE CONVENER.

Tamsui, Sept. 11, 1877.

MY last letter concluded with a note of a trip I have made round by way of Kelung and the North of the Island. Since then I have not been very much away from here, partly on account of the heat, which during July and August I think it is wise to avoid as much as possible, and partly from the fact of Dr. Ringers being so frequently called to Kelung and Coal Harbour as to render it very uncertain whether anyone would be in daily attendance at the hospital during my absence. It is very important that the hospital should be open every day so that none who come, whether from near or far, may go away disappointed. From June 6 to 11 I was at the Ow-paw Chapel, where I dispensed medicines every forenoon and made short excursions into the neighborhood in the afternoons. Every evening and morning I preach to those who

come to hear. Twice during my stay I went to the market place of a large town near by, where, in front of a large Buddhist temple, I dispensed medicines from my travelling medicine chest, extracted teeth, & preached the Gospel to the small crowds that gathered. For five days, in the end of June, I made my head-quarters at the Chin-nih chapel, from which I visited on successive days the large towns of Pat chih-na, and Pang-kio-tow and the village of Pak-tow, when I went through the usual amount of medical and evangelistic work, returning in the evenings to Chin-nih, where I preached to good congregations. Besides these two trips I went up country on the 2nd of June to attend the funeral of the father of one of our native preachers, which Mr. McKay could not attend, being laid down with fever. The old man died of consumption and was sensible to the last. He gave repeated expression to his faith in Jesus, and the peace he had in believing. We laid him to rest without any heathen pomp and ceremony, but in the hope of a glorious resurrection. Again, on the 20th of August, I was called to see one of the worshippers who lives several miles from here, who was prostrate with fever and could not possibly come to the hospital. He is much better now, but it will be a long time before he is well again. As a rule I don't go to see patients, but sometimes make exceptions in favour of worshippers. If I were to make a practice of going to patient's houses, I could not possibly attend to the hospital or indeed anything else; and in the end would see fewer patients than I do now. Four Sabbath, since I wrote you, I have spent across the river from here at the Pat-li-hun chapel, one at So-ko khi, one at Chin-nih, one at Ow-paw, and the other eight here.

Medical work at the Hospital has been going on much as usual. About half of the Chinese troops I referred to in my last have been removed, and we have fewer soldier-patients, for which I am not sorry. On the morning of June 15th, a man who had represented himself as a soldier, and who was under treatment as an in-patient died in the hospital. I at once reported his death to the military officials, but they refused to recognize him, or take any steps for his burial. It was only by applying to the British Consul that I succeeded in having him removed and buried. I would have buried him myself only that I feared the reports which such a proceeding might give rise to. There would likely have been some one to claim him, and complain of what I had done as soon as he was under ground. The evening services in the hospital chapel-room, which are open to any one who likes

to come, and which had been discontinued for a time, were resumed about two months ago, since which time the interest has been more marked. About three evenings out of five I take the services myself, giving place on the other evenings to the native helper, because I like to have him preach, and because I think it a grand thing to have the Gospel preached to the Chinese by the Chinese themselves. On several evenings when Mr. McKay happened to be here he kindly sent one of the students at my request to take the service, and for four evenings in the end of August, Mr. McKay came with his whole band of students, and conducted Evangelistic services consisting of the singing of hymns and several short, but earnest and impressive, Gospel-addresses by himself and the students. The people of the place were much interested and the chapel room was well filled every evening. The help was very opportune, as during the Chinese 7th month, beginning this year Aug. 9th and ending Sept. 6th, a great many idolatrous rites and ceremonies are observed, and on one of the evenings when Mr. McM. & the students were with us, the whole place was moved with excitement, the occasion being the setting afloat on the river of large numbers of lighted lanterns for the ghosts of drowned persons. While the idolatrous procession passed the door of the hospital, with much noise of drums and musical instruments, we sang to the praise of Him who hath delivered us from the bondage of sin and foolishness of idolatry.

I have mentioned the death of Dr. Douglas of Amoy, of the English Phyn Ch. and Rev. C. F. Preston of Canton, of the American Board, one 23 and the other 22 years in China, and both noble missionaries, in a letter to the *British American Presbyterian*, which you will likely see. The summer has been long, hot, and more than usually unhealthy. We have, however, escaped so far, and by the continued mercy of God, hope our health may still continue as good as it has been. We were saddened beyond expression to hear that no one was yet found to come to Formosa. We have not yet ceased to hope, and we WILL NEVER CEASE TO PRAY that not one, but many may be found.

India.

WOMAN'S WORK FOR MISSIONS.

IN a letter addressed to Mrs. Malloch, president of the Woman's Foreign Mission Society, Hamilton, Ont., the Rev. James Fraser Campbell, one of our mission-

aries at Indore, throws out some valuable hints to newly formed auxiliaries, and to which we invite special attention. We are glad to hear from Mrs. Malloch that "the interest in Zenana work is spreading and deepening in the city congregations," and that the Hamilton Society has resolved to devote its funds towards the support of Miss McGregor, recently arrived at Indore.

After referring to the great difficulty of securing the services of competent "Bible-women" in India, and the disappointment that must ensue from the employment of unsuitable persons, Mr. Campbell expresses the earnest hope that the ladies of Canada will have the magnanimity to deny themselves the pleasure of having special connection with some particular person, and unite, rather, in providing adequate support for the lady missionaries already in the field, and labouring under the auspices of the General Assembly's Committee, and through the agencies established for this purpose. Mr. Campbell remarks that this course, though it may seem at first sight less independent and even less satisfactory to those who are unacquainted with the field and its requirements, will in the end be productive of the best results. "My advice," he says, "is that your Society combine with others, either in the support of one of our missionaries, or contribute all they can to a general fund for the female department of the work which can be used for building, rent, salaries, current expenses, —whichever most needs it."

MISS FAIRWEATHER.

In a letter to Mr. Wilson, dated 8th August, 1877, Miss Fairweather acknowledges receipt of a packet containing a number of very acceptable gifts from the Chalmer's Church Sabbath School, Montreal, consisting of illuminated texts, patterns, photographs, &c. The mention of this perhaps may suggest to others how much pleasure and encouragement they might give to our dear missionaries in distant lands by the exercise of a like thoughtfulness. It is not necessarily very expensive to send a small box to India. By communicating with the presidents of any of the Women's Boards, or with Miss Machar, of Kingston, the Treasurer of the Juvenile Mission Fund, it might be done very easily by almost any Sabbath School in Canada.

Miss Fairweather is evidently a cheerful and hopeful missionary. "Our work is getting on marvellously," she writes. "We have everything to encourage us. I hope

we shall have 'results' soon, but with them we have nothing to do. We will leave the springing of the grain to the Master." Here is another hint that some one may take up: "Please don't mind any more about the microscope, as Mr. Douglas has a very fine one, and it serves us all; if however at any time you have the money to spare, I would like a SCYOPTAGON. The instrument is not expensive, but the views are. I would like to get a packet of views from several schools on subjects such as Astronomy, &c. The mission in Allahabad have just got one and find it of great use in their work. To the young students at the College here it would be very useful."

Miss Fairweather's letter to the children concludes as follows: "You do not know what a heart-ache it would give you just to ride down through this grand old city of Indore! Multitudes through the way, and still greater multitudes inhabit the quaint houses on either side, and everywhere the mark of the idol is on every brow. Our hearts often fail within us when we think of our own weakness and the strength of idolatrous power, yet our God is sure and true. His promises cannot fail; and He has said "Whatsoever ye shall ask in my name, I will do it. What a comfort these words are! Our weakness only shows His strength the more."

JUVENILE MISSION.

Sunday Schools and individuals contributing to the Juvenile Mission Scheme are respectfully requested to bear in mind that the time for annual remittances is now December, and, where it is possible, are requested to remit as early in that month as may be convenient to Miss Machar, Kingston, Ont.

LETTER FROM MISS HENDERSON.

THE following extracts from a private letter written by Miss Henderson—a devoted missionary well known to many in Canada from her former residence in Toronto—gives a very pleasing glimpse of missionary life and labour among the Hindoos.

"I am quite at home in India now, and like it better and better. I have a large and flourishing mission school here, for native Indian girls, and am very happy among my "brown bairns." How I wish you could see them. I think I sent you a photo' of my girls as they were three years ago. They are many more now. We have a fine large house and a beautiful garden. The house is quite full, and there is a talk of building a new school. The garden I

planted myself. Some of the trees have grown quite large already. We have roses, heaps of them! nearly all the year round. Then we have the most delicious fruits in great abundance—Oranges, melons, peaches, pomegranates, etc. These grow in our own garden. This is the orange season, and the trees, large forest trees, are laden with fruit. We went to a garden this week, by moonlight, and bought a hundred for a rupee (two shillings.) The other day I got a basket of peaches for one shilling, which I divided among my forty-seven girls, giving them nine each, so you may fancy there were not a few.

I am writing, sitting under a punkah, with my blotting book on my knee, almost the only possible way of writing at this season. We are in the midst of the hot season, shut up in the house all day, from 7 in the morning till 7 p. m., not venturing to put our noses outside the door! Some one has said in joke that if we did put our heads out, we might run the risk of getting our hair singed! And really it feels like that sometimes. We go out at 7 p. m. for a drive, in the hope of breathing a little fresh air ("eating the air" the people here call it), but instead of that we are met in the face by what feels exactly like the hot blast from a furnace, and we think regretfully of the cool room and the punkah we have left at home. Of course we take a sleep during the hottest part of the day, so it does not seem so long, tho' we begin work at 7, or 6 sometimes. It is nice to have such a long day for our work. We are looking forward to our holidays now, they begin on the 15th of August, and we hope to go off to the Hills soon after—the grand old Himalayas, where the air is fresh enough, and cold enough to please anyone. We are going this year to a station called "Dalhousie" where our Society has bought a beautiful house as a Sanitarium for the ladies. We have two ladies in the Punjab who are honorary missionaries, that is, they belong to, and work for our Society, but have means of their own, and accept no salary. One of them is Miss Tucker, who has written so many books under the "nom de plume" A. L. O. E.—(a lady of England). She came out about eighteen months ago.

We have just had a visit of one of my city ladies—a rich Hindoo widow. She is a "pundah molim," that is to say, she never goes out any where, and is never seen by any one. She never sees the face of any man but her own grandson! She was brought to the door in a "Darby," closely covered up, and we had to warn all the men off the premises.

You may imagine her delight when she

saw all my bright, happy looking girls, and heard them sing. She is greatly afraid lest her people should get to know she has been here, for they would suspect she was going to become a Christian. It costs something to become a Christian in this country. They lose caste, and are cursed and persecuted by their own fathers and mothers, brothers and sisters!

We have a nice band of missionaries round about us, who are all very friendly, and I have, to help me in my work, a young Scotch lady (a Miss Whyte) besides two teachers, and we are all very happy in our busy life. I often thank God that He has given me such work to do. Think of the honour! "Fellow workers with God." O for grace to live up to such a calling! "They must be holy that bear the vessels of the Lord."

I forget whether I told you about my journey down into Rajpootana last year. I enjoyed it so much. The missionaries there are all Scotch, and so hearty and kind. On my way to Rajpootana, I stayed a few days at Delhi, the city of palaces, and wonderful buildings, and also at Agra, where I saw the world's wonder, the Tag, both by daylight and moonlight. It is built of pure white marble and is perfectly beautiful—a poem in stone. All the ornamentation about it is wrought in precious stones, and it has just been put in thorough repair, at a cost of three lacs of rupees. There is a fine echo in it, and one of the friends who was with me sang the hymn "O to be nothing," till the whole building rang with it.

I long to see you, but have no thought of going home yet, if my health keeps good. I shall wait, and see how the Lord guides me.

New Hebrides Mission.

REV. Joseph Annand, in a letter to Rev. Dr. MacGregor, dated Aneityum, 21st August, 1877, says: "We are still in excellent health, and getting along quietly. We have just shipped our contributions of arrowroot on board the *Duyspring*—15 casks, in all 3321 lbs. From Aname 2011, and from this side 1310. This will realize £150 stg., if it reaches New Zealand in good condition." Mr. A. complains of a falling away of some of the members.

Rev. J. W. Mackenzie, writing from Erakor under date August 2, says that there had been numerous earthquakes recently, which gave the people some anxiety. He complains of the reduction of the Mission staff, and rejoices over the prospect of aid from

New Zealand and Australia. He expresses cordial thanks to donors of goods, &c., for the Mission. Reports of much interest, will be given in future issues of the *Record*.

We have before us the Minutes of the New Hebrides Mission Synod, held in May last at Havannah Harbour, Efate. Rev. J. W. Mackenzie was Moderator, and Mr. Watt, clerk. We extract these items of interest:—

A letter was read from Mr. Copeland stating that his health has not improved since he left the islands, and requesting that Mr. Neilson be appointed to take the temporary supervision of his station on Fotuna. The Synod expressed its heartfelt sympathy with Mr. Copeland in his severe affliction, cordially complied with his request, and appointed Mr. Neilson accordingly.

The reports read show that the good work is progressing steadily at nearly all the stations, that where advance has not been recorded, even there the fort has been firmly held, that no visible retrogression has taken place even at the temporarily vacant posts, that good health has been enjoyed by all the mission families;—therefore, the Synod records its gratitude to God for His favours, and urges upon its members greater hopefulness and confidence in Him who alone gives the victory.

The synod records its devout thankfulness to God for the union between the Free and Reformed Presbyterian Churches of Scotland, so happily consummated on the 25th day of May last, offers its hearty congratulations to the United Church, rejoices in its unanimous resolution to give its hearty support to the New Hebrides Mission, and cherishes the hope that one happy result of the union will be the speedy sending forth of more labourers into this field.

The subject of engaging missionaries for a certain term of years having been taken up, the Synod resolved to recommend the Churches interested in this mission to consider the matter.

The Synod having had under its consideration the difficulty of obtaining a sufficient number of labourers for this field, and being of opinion that LAYMEN might be very usefully employed on the islands, appoints Mr. Milne to correspond with the Conveners of the Foreign Mission Committees of the various Churches supporting this mission, as to whether they would approve of their employment, and to report to next meeting of Synod.

Messrs. Robertson and Macdonald obtained permission to visit the Australian colonies this winter, with the expectation that

they return to their respective fields of labour in April, 1878.

Mr. Robertson was authorized to arrange with the British and Foreign Bible Society for the publication of 1000 copies of the Acts of the Apostles in the Eromanga language. Mr. Macdonald read a paper on the Labour Traffic which he was directed to bring before the public during his visit to the Colonies. The *Dayspring's* times of sailing were arranged so that she leave Aneityum for Sydney about the 20th August; leave Sydney for the Islands on the 1st October, and leave again for the Colonies about the 22nd November; and on April the 1st 1878, the *Dayspring* to sail again from Australia for the new Hebrides. It was agreed that the weekly prayer-meeting on Wednesday evenings in the mission families and on board the vessel be kept up, and that special prayer be made for more missionaries, and for the outpouring of the Holy Spirit upon our labours.

The next meeting of Synod will be held at Anelgaubut Harbour, Aneityum, as soon as possible after the arrival of the vessel from the colonies in 1878.

Our Trinidad Mission.

MR. MORTON'S RETURN.

REV. John Morton, previous to his sailing from Halifax to Trinidad on the 31st October, wrote as follows:—

“At noon to-day I sail for Trinidad, after a stay of three months in Nova Scotia, and, in leaving, I think a few words through the *Record* due to myself and to the friends of the mission. Mrs. Morton's health was the sole reason for our returning home, and when her health began to improve, it was decided that she and our four children should remain in Halifax, and I return alone to my work with the prospect of being separated from them for a year. Owing to these circumstances, and the shortness of my stay, I have only been able to visit places that could be easily reached. It would have been pleasant for me, and perhaps profitable for our mission, had I been able to visit many of the congregations. And had circumstances permitted, I would have liked particularly to visit our people in P. E. Island and Cape Breton. But now the printed page must serve instead of a personal visit.

It is now ten years since we first went to Trinidad, and we are neither weary of the work nor discouraged in it. Whoever may

entertain doubts of the ultimate success of the mission, we do not. We go forward, and we wish to "speak to the people that they go forward." We have as forces at work three missionaries, five catechists, and fifteen teachers, one of whom is a young lady from Nova Scotia. And there are over 400 children under regular instruction. These agencies do not reach one half of the people. Fifteen thousand heathens there, without a missionary, stretch forth their hands to you. Unconscious of their need and misery, their appeal is but the mute one of heathen in their blindness; but does it not reach home to your hearts? On their behalf the Board has appealed for funds to send at least one additional missionary. A small sum from each of the congregations who contributed nothing to Foreign Missions last year would suffice for this work. Are whole congregations to let the year pass without contributing even a small sum? Are members to go on contributing a mere pittance, while the heathen appeal in vain? Surely this will not continue.

With respect to the field occupied, there is a loud call for earnest prayer. The Gospel is being preached by your missionaries and Catechists to the old, and a staff of teachers are engaged with the young. The baptized have to be trained, enquirers led on, and the mass of heathenism assailed. Your band of workers stand in constant need of wisdom, patience, and well-directed zeal. And the rich grace of our God is needed to make the word and means profitable and fruitful. We are thankful for the agents that have been raised up, but we want more such. The seed is being sown, and sown abundantly. Let those who have power with God plead for the blessing, till the thousands of Conya and the Naparimas be brought to Christ, and our Balarams and Lal Biharis and Annajees go forth in the power of the Spirit to plant the standard of the cross on the hills of Cedros and Montserrat, and throughout the Valleys of the Caroni and the Guaracara. For the sake of the Saviour who loved us and gave Himself for us—for the sake of the heathen who are perishing—for our sake whom you have sent and who look to you for help—and for your own sakes, that your joy may be full, pray the Lord of the harvest to pour out his Spirit.

JOHN MORTON.

Missionary Items.

CHINA.—The Church of Scotland has received \$8,715 toward its proposed mission in China.

AFRICA.—The native Christians of South Africa are learning the lesson of self-support. At Healdtown they raise \$1,000 a year toward the support of their ministers, \$500 for missions, and \$250 for church purposes. They have erected a memorial chapel to the chief Kama, for the building of which they raised \$10,000.

The Presbyterian Record.

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CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

WE confidently anticipate a large increase to our circulation for 1878, and trust that our friends will advise us as soon as possible of the additional numbers wanted—or of any changes contemplated—so that there may be no disappointment.

We are still receiving subscribers for the PRESBYTERIAN COUNCIL PROCEEDINGS, and expect the books very soon.

Literature.

THE CREEDS OF CHRISTENDOM, WITH A HISTORY AND CRITICAL NOTES, by PHILIP SCHAFF, D.D., LL.D., in three volumes. Harper & Brothers, New York, 1877. Price, \$5 per volume. The most cursory glance at these volumes, is sufficient to impress any one at all conversant with the subjects of which they treat of their importance; but it is not until you dip into them that you can form a just estimate of the learning and immense research which have been bestowed upon them. They are, and must continue to be, standard works of the highest order. In the first volume we have, so to speak, a doctrinal history of the Christian Church,

in the history of its various symbols or Creeds. The second volume contains the full text of the Greek and Latin Creeds in the original languages, with an English translation of the same for the benefit of "such as are of weaker capacity." The third volume gives, in like manner, the Evangelical Protestant Creeds, from the Augsburg Confession promulgated in 1530, down to the Thirty-five Articles of Religion of the Reformed Episcopal Church in America, adopted in 1875. You have the Lutheran, Anglican, and the diverse versions of Calvinistic Creeds, including of course the elaborate Confessions and catechisms of our own Church, as well as the Arminian and Baptist Confessions, and all the later ones. This is the first attempt, we believe, to classify the Creeds and Confessions of all denominations, and a study of this repository cannot fail to promote a better understanding among the churches, because it shews very clearly that the points on which they differ are far less important than those on which they are agreed. And it cannot be doubted that the divisions of Christendom thus brought to light, and face to face, as it were, will be overruled, as the author confidently hopes, "to the bringing about of a deeper and richer harmony, of which Christ is the Key-note." The candour and impartiality of the statements, and the complete absence of anything approaching to bigotry or intolerance, are the finest features of the work. We need say nothing more regarding its mechanical execution than that it is got up in the Messrs. Harper and Brothers' best style. The Agents in Montreal are Messrs. DAWSON BROTHERS. Those who have any thought about making their minister a New Year's gift cannot do better than to procure a copy of this Book.

VISIONS OF HEAVEN FOR THE LIFE ON EARTH, by Robt. M. Patterson: *The Presbyterian Board of Publication, Philadelphia*, price, \$1.50. This is a delightful volume. The REV. ANDREW KENNEDY, London, Ont., is the Agent in Canada for the numerous, valuable, and cheap publications of the Board.

PRESBYTERIAN AT WORK, also published monthly by *The P. Board*, at 60 cents per annum, is devoted to Sabbath School work. Its expositions on the International Lessons are admirable. **THE WESTMINSTER QUESTION BOOK**, from the same source, is the most convenient teacher's manual we know of—containing the full text of the Lessons for the whole year, with helps to study and questions on the Lessons. Every teacher should have it—*price 15 cents.*

THE PRESBYTERIAN STANDARD, 75 cents, *per annum*, and **THE SCHOLAR'S MONTHLY**, 50 cents, published by Charles F. Beach & Co., Louisville, Ky., U.S., are also well adapted as helps for Sabbath School teachers. Any of these Sabbath School works may be had of Wm. DRYSDALE & Co., Montreal.

FEEDING THE LAMBS.—An excellent discourse on Sabbath School work and the relation of children to the Church, by Rev. James Little, M.A., of Bowmanville.

BRITISH AND FOREIGN EVANGELICAL REVIEW. James Bain & Son, Toronto: Now is the time to subscribe for this excellent Review, edited by Rev. Dr. Candlish. The October part is exceptionally good, containing Dr. Schaff's Pan-Presbyterian paper on *The Consensus of the Reformed Confessions: an essay on Revision of the Westminster Standards*, by professor McGregor, of Edinburgh: *The Study of the Old Testament*, by Professor W. R. Smith, of Aberdeen, and other interesting articles.

THE CANADA PRESBYTERIAN, Toronto, C. B. Robinson. *Price per annum*, \$2.00. We congratulate our good ally, and old friend, the *British American Presbyterian* on the marked improvement in its outward appearance and on the well-deserved success which it is attaining. We trust that under the new name it may long continue to go on and prosper.

HINTS ON BIBLE READINGS by Rev. J. C. Hill, Adrian, Michigan: D. F. Randolph & Co., New York. An excellent manual for Students and Evangelists.

WIDE AWAKE for 1878; D. Lothrop & Co., Boston; beautifully illustrated: *price \$2.00 per annum.*

MEETINGS OF PRESBYTERIES.

Barrie—Tuesday, 4th December, 11 a.m.
 Stratford—Tuesday, 11th Dec., 10 a.m.
 Manitoba—Wednesday, 12th Dec., 10 a.m.
 Whitby—Tuesday, 18th December, 11 a.m.
 Saugeen—Tuesday, 18th December, 2 p.m.
 Paris—Tuesday, 18th December, 7.30 p.m.
 Hamilton—Tuesday, 18th Dec., 11 a.m.
 London—Tuesday, 18th Dec.
 Brockville—Tuesday, 18th Dec., 7 p.m.
 Owen Sound—Tuesday, 18th Dec., 10 a.m.
 Quebec—Wednesday, 19th Dec., 10 a.m.
 Montreal—Tuesday, 8th January, 11 a.m.
 Glengarry—Tuesday, 8th January, 11 a.m.
 Huron—Tuesday, 8th January, 11 a.m.
 Toronto—Tuesday, 8th January, 11 a.m.
 Wallace—Tuesday, 15th January.
 Ottawa—Tuesday, 5th February, 3 p.m.
 P. E. Island—1st Wednesday, Feb., 11 a.m.
 Newfoundland—2nd Thursday, May, 7 p.m.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, to 2nd Nov., 1877.

ASSEMBLY FUND.

Received to 2nd October.	\$451.45
Brantford, Wellington St.	4.50
Brucefield, Union Ch.	5.10
Biddulph	5.22
Winterbourne, Chalmers Ch.	6.00
Amherstburgh	3.00
Bobcaygeon	3.30
Orangeville, Bethel Ch.	2.00
Westport & Newboro.	3.10
Chateauguay & Beauhar-	
nois	5.00
Mainville	2.35
Bedeque	9.00
Glen Morris	6.25
Rockwood	3.00
Mosa, Burns Ch.	10.50
Woodville	15.10
Dartmouth	6.00
North Easthope	9.00
Cornwall, St John's	5.00
Claremont	4.25
Eden Mills	3.00
South Plympton	4.29
Gabarus	1.25
Lyn and Yonge	5.00
Roxborough, Knox Ch.	3.50
Hanover & W Bentinck.	3.50
Richmondhill	5.00
Kilbride	3.00
Boston Church	4.20
Milton, Knox Ch.	2.90
Stratford, St Andrew's	8.00
Teeswater, Westminster	
Church	8.00
Seotstown	2.00
Halifax, St Mathews	20.00
St Johns, St David's	20.00
Ayr, Stanley St.	17.00
Seaborough, St Andrew's	17.34
Markham, St John's	7.76
Lobo, Melville Ch.	3.00
Beekwith, Knox Ch.	4.00
Dalhousie & N Sherbrooke	3.68
Montreal, Stanley St.	10.00
Glenarm or Fenelon	7.00
Ayr, Knox Ch.	14.75
Lingwick	3.00
Inverness	8.00
Dalhousie, St Johns Ch, NB	3.00
Whyocoma	6.00
Dunwich, Duffs Ch.	7.00
South Gower & Mountain.	2.00
Frederickton, St Paul's.	10.00
St Johns, St Stephen's Ch.	7.00
St Johns, St John's Ch.	5.00
Keady	3.00
King, St Andrew's.	6.50
St Andrew's, Pres Mon.	5.00
Norwood	4.50
Guelph first	5.10
Belgrave	7.50
Brantford, Zion Ch.	20.00
Madoc, St Peter's	5.10
Onnsford	4.00
Elmira	1.72
Hawkesville	2.50
Kenyon	7.00
Dunwich, Chalmers Ch.	4.00
Sherbrooke	5.50
Sadie's	8.00
Bluevale	6.40
Desboro	2.00
Elverton	10.00
Hillsburg	3.15
Price's Corners	2.82

Carlton Place, Zion Ch.	5.05
Pakenham, St Andrew's.	5.00
Chippawa	2.60
Bothwell	6.00
Cornwall, Knox Ch.	5.00
Portage LaPrairie	4.70
Fullarton	10.00
Dunbarton & Canton	8.00
Demorestville	2.60

\$348.73

HOME MISSION.

Received to 2nd October	\$1808.85
Galt, Knox Ch.	100.00
Rev Thos Fenwick, Metis	2.10
Ashton	10.10
Beekwith, Knox Ch.	15.00
Chatsworth	29.77
Dalhousie & N Sherbrooke	11.10
English Settlement	28.35
St Andrew's	17.00
Nassagaweya	13.00
Cornwall, St John's	50.00

\$2174.97

FOREIGN MISSION.

Received to 2nd October	\$1284.43
Barrie Sab Sc, China	22.44
Galt, Knox Ch.	85.00
Richwood and Showers	
Corners	11.28
Rev Thos Fenwick, China.	2.00
do do India.	2.00
do do Saskn.	1.00
Ashton	6.00
Friend, Knox Ch, Scar-	
borough	0.60
Ayr, Stanley St Ch.	30.45
N Monaghan S Sc, India.	5.20
Chatsworth	11.57
Dalhousie & N Sherbrooke	8.00
Moore, Burn's Ch.	17.00
Wroxeter Sab Sc, India.	8.00
do do China.	8.50
West Magdala Sab Sc.	5.00
Nassagaweya	11.50
Two members of Keady	
Congregation	4.00
Fullarton	10.10

\$1533.97

WIDOWS' FUND.

Received to 2nd October	\$370.12
West Port & Newboro	5.00
Harwich	10.10
Spencerville	7.86
Mainville	2.00
Keady	3.35
Chippawa	3.38
Smith's Falls, Union Ch.	10.00
Owen Sound, Division St.	14.12
Chatsworth	7.77
Lingwick	3.00
Manchester	10.00
Landesborough	5.50
Chesley	2.80
South Gower & Mountain	4.00
St Andrew's	7.00
Bear Creek	15.05
Ripley	6.10
Cote des Neiges	20.00

\$506.95

With Rates from Revds T Fen-
wick, Jas Ferguson, \$16.00; Dr
Waters, \$40.00; R H Gray, Arch
Stewart, H Currie, Jas Cameron,

A Sutherland, \$30; John Straith,
W Ingles, R Ure, Chas Fletcher,
Jno Smith, H Sinclair, Wm Ben-
net, \$16.10; Jas Dick, Archibald
Currie, T McGuire, J K Smith, R
Binnie, J Burton, W Graham, R
Hamilton.

AID AND INFIRM MINISTERS'
FUND.

Received to 2nd October.	\$130.19
Smith's Falls, Union Ch.	10.00
Hullet	11.70
Galt, Knox Ch.	25.00
Owen Sound, Division St.	13.88
Russeltown Flats	10.00
Pictou, additional	0.50
Ayr, Knox Ch.	29.75
Vaughan	12.56
Albion	7.01
Chesley	2.80
Madoc, St Peter's.	10.00
Kenyon	11.00
Leith	6.00
Nassagaweya	6.00
Wroxeter	16.90
Fordwich	7.13
Fullarton	9.50
Warwick, Knox Ch.	3.25
Melrose, Lonsdale and	
Shannonville	7.00
Cornwall, St John's Ch.	15.00

\$345.17

With Rates from Revds Jno
Straith, \$4.00; Alex Kennedy,
\$2.50; Jno Crombie, \$4.00; Wm
Ingles, \$4.25; R Ure, D D, \$5.00;
Jno Jenkins, D D, \$13.50; P Mc-
Dermid, \$4.00; H Maguire, \$4.00;
R H Warden, \$6.50; R Battersby,
\$7.50; W Bennett, \$3.00; A Find-
lay, \$3.50; H H McPherson, \$4;
Jno Anderson, \$4.00; Andw Dry-
burgh, \$3.00; Arch Currie, \$3.50;
W M Roger, \$4.00; Jas Cleland,
\$5.00; T McGuire, \$1.00; Jas K
Smith, \$12.50; Jno Ewing, \$3.50;
R Fairbairn, \$3.00; Wm Graham,
\$3.00; E F Torrance, \$6.00; R
Binnie, \$4.00; R Hamilton, \$3.50;
Jno J Richards, \$3.00; Jno Bur-
ton, \$6.00; G Brown, \$3.75; S Fen-
ton, \$2.00; T Goldsmith, \$5.00.
Total \$144.50

COLLEGES ORDINARY FUND.

Received to 2nd October.	\$542.00
Galt, Knox Ch.	75.00
Ayr, Stanley St.	27.00
Chatsworth	12.77
Mosa, Burn's Ch.	44.00
Nassagaweya	13.00
Ekfrid	20.17
Carlton Place, Zion Ch.	11.00
Dunbarton & Canton	22.00

\$766.94

KNOX COLLEGE BUILDING FUND.

Received to 2nd October	\$291.18
Rev Thos Fenwick, Metis.	4.00
Cannington, per Rev J	
Campbell	18.00
Mrs Glendinning, Sun-	
derland	5.00
R W Kennedy, Kirkton.	6.00
Widder, per Jas Gordon.	9.00
Mooreline, per Andrew	
Maitland	32.50

Forest, per D. McBean...	44.65
Miss S Greely, Colborne...	20.00
John Patterson, Tiverton...	5.00
Point Edward, per Rev R	
Warden	3.00
Glenmorris, per G Fleming	61.00
Toronto	69.00

\$3168.33

MANITOBA COLLEGE, BUILDING DEBT.

Received to 2nd October	\$266.32
Duntroon	2.00
Townline	1.76
King, St Andrew's	2.50
Toronto, Bay Street	5.00

\$277.58

ORPHANS OF THE LATE REV. JAS. NESBIT.

Oakville, including \$15.00	
from a widow Lady of	
Hamilton	100.00

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
219 St. James Street, Montreal

ORDINARY FUND.

Received to 10th October	\$8487.84
Ashton	10.00
Oliver's Section	4.65
do Sab Sc	1.35
Deans	7.00
Pictou	5.50
Vankleekhill & L'Orignal,	
per W Mullins	36.75
L'Amable, &c	5.00
Chalmer's Ch SS, Montreal	40.00
St Jean Chrysostome	24.07
Knox Ch, Beckwith	15.00
Grand Falls, N B	29.45
Euphrasia Sab Sc	2.25
Holland Sab Sc	2.45
Two members of Wellington	
St, U P Ch Glasgow,	
per Rev R Campbell	48.66
Rev L McPherson's Cong,	
E Williams	62.26
Huntsville & Allansville.	3.00
Capt G Hunt, Huntsville.	1.00
Tilbury East	5.00
Chesley	7.75
Moore Line	3.20
St Matthew's, Pugwash &	
Oxford	18.53
A friend, Streetsville.	5.00
Upper Ottawa Mission field	25.00
Bennie's Corners Sab Sc.	2.24
Melville Ch, Scarboro	10.00
Peaverton	22.00
Wolfe Island	4.00
St Louis de Gonzague	53.30
R McCrimmon, Vankleek-	
hill	1.00
Coboconk	7.25
St Andrew's Ch, Fergus	25.00
Rent	40.00
Executors of late Jas Cer-	
swell, Tecumseth, Ont,	
per Rev W Fraser	1000.00
Per Rev Dr McGregor:—	
Ladies Society Central	
Ch, W R	10.00
Central Ch, W R	15.00

Poplar Grove Ch, Halifax	41.16
A friend in Glenelg Cong	1.00
Per Rev Dr Reid:—	
Hullett	10.30
Chatsworth	25.02
Markham, Melville Ch.	11.00
Markham, Brown's Cor-	
ners	4.25
Ripley, Knox Ch	8.00
Ekfrid	9.83

\$10151.26

BUILDING FUND

Trenton	\$ 6.75
Brighton	13.25
Pictou	14.01
Coldsprings	11.00
Cobourg	30.00
Cobourg, per A Black	7.00
Colborne	1.50
Baltimore	2.50
Coldsprings	48.50
Peterboro	36.00
Port Hope	2.90
Millbrook	6.75
Centreville	14.75
Oshawa	7.40
Whitby	214.00
Montreal	

\$416.31

PRESBYTERIAN COLLEGE, MONTREAL

Subscriptions received to
6th November, 1877,

Warden King, Treasurer.

ORDINARY REVENUE, ARREARS.

Russell	25.00
North Gower	10.00
Student	8.00
St Andrew's Ch, Cornwall	15.00

THEOLOGICAL CHAIR.

R H Warden, Rev	\$50.00
P S Ross	20.00
A C Hutchison	25.00
Robt French	25.00
Jas Hoseack	20.00
A McGoun	20.00
W & D Yuile	50.00
Robt Langwell	30.00
A A Stevenson	10.00
As Walker	25.00
Geo Hay, Ottawa	10.00
Laird Paton	25.00
W Johnson	10.00

RECEIVED BY REV. DR. MCGREW,
AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO NOV., 1ST.

FOREIGN MISSIONS.

Acknowledged already	\$1689.35
Blue Mountain	17.00
Barney's River	13.00
Kinston, N B	24.16
Chalmer's Ch, Halifax	2.00
Westville	31.28
Middle River	13.76
Knox Ch, Pictou	80.62
Caribou River Section do	20.00
Ladies Sewing Circle, do	6.00
Tatamagouche	40.00
Sherbrooke	30.00

Truro West	54.66
Buctouche, Scotch Settle-	
ment and Cocaigne	5.57
Ladies Society of Central	
Ch, W R	10.00
Riverside Congregation:—	
Portaupique	5.75
Bass River	14.36
Castle Reagh	4.93
Richmond, N B	16.00
Maitland Youth's Mis-	
sionary Society	18.00
A friend in Glenelg	1.00
An Elder of Princetown,	
P E I, per Rev R Laird.	10.00
A dying mother's last gift,	
per Rev J Thomson	1.00
Glenelg, 2nd col	20.00
East River, 2nd col	15.50
Middle Stewiacke	15.00
Wroxeter S S, Miss'y Con-	
tribution	8.00
St Andw Ch, New Glasgow	18.90
Henry McKenzie, Gerrand	
Island	4.00
Miss'y meeting in Chal-	
mer's Ch, Halifax	15.15
Baddeck, (both sections)..	14.20
Boularderie, C B	4.00
Shediac	7.00
Young Men of United Ch,	
New Glasgow	80.00
Lecture at Blackville by	
Rev W McCullagh	6.62
Lecture at Derby by Rev	
W McCullagh	2.15
Prince St Ch, Pictou, an-	
nuual collection	50.51

\$2369.47

DAYSpring AND MISSION SCHOOLS.

Acknowledged already	\$473.38
By George Ross and Christina	
Murray, Knox Ch.	
Pictou	5.00
Blackville & Derby	5.17
By Mahone Bay Sab Sc	18.56
Poplar Grove Sab Sc,	18.00
St Andrew's Sab Sc, N B	13.06

\$533.17

HOME MISSIONS.

Acknowledged already	\$1514.59
Blue Mountain	14.34
Barney's River	7.66
Tatamagouche	15.00
Maitland	41.78
Westville	10.70
Middle River	9.27
New Carlisle for payment	
of Rev J R Kean	25.00
Mabou, \$14 17 and Port	
Hood, \$1.00	15.17
Middle Stewiacke	8.50

\$1691.91

SUPPLEMENTING FUND

Acknowledged already	\$2749.47
Chalmer's Ch, Halifax	4.00
Tatamagouche	45.00
Central Ch, W R, Ladies	
Society	9.30
Miss Mary Miller, Rogers	
Hill	5.00
Blackville & Derby	5.00

\$2817.77

COLLEGE FUND.

Acknowledged already..	\$2490.49
Chalmer's Ch. Halifax...	36.18
Blackville & Derby	13.00

\$2539.67

AGED AND INFIRM MINISTER'S
FUND.

Interest on \$400 for ½ year	\$12.0
Westville	3.00
Middle River	3.54
Interest on \$1000 for ½ year	30.00
Interest on City Debentures July ½ year.....	15.00
Ministers percentage:—	
Rev R S Patterson	3.00
Rev David Drummond.....	2.00
Rev J D Murray.....	2.00
Rev A Simpson.....	7.00

\$77.54

WIDOWS' AND ORPHANS FUND

*Late in connection with the Church
of Scotland.*

James Croil, Montreal, Treas.

Lachine, St Andrew's Ch.	\$56.20
West Nottawasaga.....	12.00
Lenark.....	8.40
Middleville.....	5.50
Dalhousie.....	4.50

\$10.00

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

South Georgetown Sab Sc.	\$20.00
Almonte Sab Sc	25.60

STUDENTS' MISSIONARY SOCIETY,
PRESBYTERIAN COLLEGE, MONTREAL

J. A. Anderson, Treasurer.

From fields occupied by the Society:—

L'Amable, per J T Donald	\$79.00
Thanet and The Ridge, per J Munro, B A.....	76.78
Coaticook, per T A Nelson	97.50
Cantley and Portland, per J G Donaldson	92.60
Massawippi, per W D Rus- sell.....	131.50
Chalk River, per Wm Shearer	43.05

From other sources:—

Montreal, per J Mitchell	15.09
John Allan, B A Leeds...	10.00
Eden Mills, per J A An- derson	31.00
Tiverton, per J A Anderson	15.00
Waddington, N Y, per G F Walker	14.00
Vankleekhill, per C Mc- Lean	7.22
Loehiel, per C McLean...	8.40
Valecartier, per C McKil- lop, B A.....	18.00
Osgoode, per A York.....	6.75
Kitley, per J F McLaren	10.00
Drummond, per J K Baillie	15.00
M D M Blakely.....	2.00
Teeswater, per J Ma- theson, B A	15.25
Ottawa, per A Anderson and J McFarland.....	18.00
Ottawa, per Wm Shearer	10.00
Montreal, per J W Pen- man	6.00
Enniskillen, per J R Mc- Leod.....	8.15
Riversdale, per J R Mc- Leod.....	4.30

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORREST & CO., TREASURERS,
HALIFAX.

Previously acknowl'd...	\$15410.27
G P Murray, Mabou.	25.00
Nathaniel Smith, do	33.00

Hezekiah Murray, Mabou	25.00
Benjamin Smith, do	10.00
D G Sinclair, do	7.00
Geo M Ewan, Yarmouth...	20.00
Miss Duff, Sn, Lunenburg	30.00
Newcastle Congregation...	233.25
Sutherland's River & Vale Colliery, per Rev C P Pitblado.....	88.50
Merigomish, per do	36.00
Salt Springs, per do	7.50
Kingston, Kent, N B, \$135 less 2/c, per do	134.80
James Primrose, Pictou...	1000.00
Glace Bay Cong, per Rev G M Grant	142.38
Antigonish, per Rev G M Grant	431.92
Geo Henderson, Charlotte- town	30.00
Donald Fraser, Pictou...	17.00
John Ross, do	10.00
R W Oliver, do	25.00
Bedeque, \$73.20 less 20c, Prince Edward Island...	73.00
Malpeque, per Rev T Dun- can	27.00
Long River, per Rev T D.	17.50
Old Church, do	2.98
Cavendish, do	22.00
Clifton, do	39.00
Rustico, do	2.00
Brookfield, do	2.75
West River, do	2.00
Moncton Cong.....	169.00
Antigonish Cong	65.65
Miss McDonald, South River, Antigonish	20.00
Miss A Wiswell, Halifax.	100.00
Rev Dr Pollok, Halifax...	166.66
Louisburg, per Dr Pollok.	16.50
Gabarus, do	7.00
Framboise, do	2.50
Loch Lomond, do	18.50
Grand River, do	39.35
St Peter's, do	4.00
Wallace, do	16.00
Wallace, B D, do	2.00
Gulf Shore, do	1.50
St Matthew's Ch, Wallace, do	5.00
Rev A F Thompson, Mabou	15.00
Lewis McKeen, do	14.00

\$18607.51

WE HEARD A MAN ASK, the other day, "When will this incessant begging for money" (he meant for church purposes) "cease? It is call upon call, now for this, now for that, and I am sick and weary of it."

The answer is as easy as the question. It will never cease. It is a part of the law of the situation. While their remains a heathen on earth, an unfaithful Christian, a sick man, soul-sick or body-sick, an orphan child, a cripple, an out-cast, a wretched creature anywhere with any wretchedness, the demands will still be made, and they will still be answered worse or better.

When all men on earth are blessed, when the sunlight of heaven gilds the hills and valleys of the world, and wraps the blue seas in eternal calm, then may men rest from their working and their giving—not before.

Till then let the demands be made, and made boldly. The situation is plain. God owns a man, and all he has, and is, and will be. Ask him to give for one of God's purposes. You only ask him to accept the situation, to acknowledge the facts. There is no call for timidity. Let the applicant do his duty. It rests with him to whom he applies whether he will do his. He should at all events be furnished with frequent and favorable opportunities.

The sins of a teacher are teachers of sin. The teacher who neglects prayer seems to expect that he can do God's work—*convert a soul*.

An ignorant teacher is like a blind torch-bearer with an unlighted torch; he holds it up but it gives no light, and he does not know it.

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Hugh McLeod, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.

Rev. A. F. Kemp, L.L.D., Principal.

With a staff of competent instructors.

All the branches of a thorough English Education together with a complete Collegiate Curriculum are taught in the College.

For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 6th September and 15th November, 7th February and 18th April.

Brantford, Ontario, }

Dec. 1st, 1877.

BUTE HOUSE.

844 Sherbrooke Street, Montreal.

Established for the Board and Education of Young Ladies.

MRS. WATSON—Successor to the MISSES (NEIL) McINTOSH.

The aim of this Establishment is to combine christian and moral training with instruction in the various branches of a superior Education. Special advantages for the acquisition of the French language.

The Autumn Term commenced on Thursday, September 6th. A few vacancies for resident pupils. *A liberal deduction made in the case of Clergymen's daughters.*

Boarding & Day School for Young Ladies

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training in all the branches of a sound ENGLISH EDUCATION. The MODERN LANGUAGES, DRAWING AND PAINTING, AND MUSIC, are taught by accomplished PROFESSORS. BOARDING PUPILS are under the *personal* care of the PRINCIPAL, and enjoy the advantages of a refined CHRISTIAN HOME.

TERMS MODERATE. A liberal reduction is made for the daughters of all CLERGYMEN.

WINTER TERM commenced Nov. 15, 1877.

BRAESIDE ACADEMY, COTE DES NEIGES

Near Montreal.

Boarding School for Boys. Healthy locality. Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B.A., Wm. Wallace, U.G. *Mathematics:* Alex. Murray, M.A., J. S. McRae, Wm. Wallace, U.G. *English Classics and Modern Languages:* G. A. Chase, B.A., Medalist. *English:* Head Master, English Classical Master, J. S. McRae, Wm. Wallace. *Music:* Carl Martens, Prof. Baker. *Drawing:* H. Martin. *Fencing, Drill, Gymnastics:* Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. Wm. TASSIE, M.A., L.L.D. Galt, Dec. 1st, '77. Head Master.



Four Departments: Arts, Preparatory, Commercial & Agricultural, 10 Professors & Teachers. Board, washing, Fuel, Light, &c., \$2.50 per week. Tuition from \$5 to \$10 per term. The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthful-

ness, and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

Rev. CHARLES A. TANNER, Principal.

THE WHITBY HIGH SCHOOL.

WHITBY: ONTARIO.

THIS long established and well-known School was re-opened Sept. 3rd. The Head Master is prepared to receive into his house Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For record of the School and further particulars, apply to GEO. H. ROBINSON, M.A., Head Master.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consists of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 80 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the HEAD MASTER.